

127, MUSJID BARI STREET,
Calcutta, 1st January, 1893.

DHOLE'S VEDANTA SERIES.

I. Vedantasara OF PARAMHANS A SADANANDA JOGINDRA, with the Commentary of Nriśiṅgha Saraswati, in Sanskrit, and with Hindi, Bengali and English Translations. New Edition. Price Rs. 5. Post Free to any part of India.

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* * THIS work establishes the Non-Duality of the Soul and the *Brahma*, and is the Master-Key for attaining *Nirvana* by the destruction of *Ajnana* (A-knowledge).

The *Arya* of Lahore thus speaks of the work in its May number of 1883 :—

“The work before us is a tri-lingual translation, together with the Original of the Sanskrit work of the above name.* * *

* * *The merits of these several translations are undoubtedly great. The Bengali rendering is that of Pundit Kalibur Vedantabagish, the Hindi has been done by the well-known Sanskrit Scholar Lady Rama Bai, while the English is the work of the Editor [N. D.] himself. The book contains also a Preface and an Introductory Essay on Matter and Spirit. The work is a proof of the indefatigable zeal and industry of Babu Heeralal Dhole, whose English rendering alone is such as is sure to command a very wide circulation for the book.”

The *Philosophic Inquirer* remarks thus in its issue of the 16th July, 1883 :—

“It is a bi-lingual [tri-lingual] translation of the *Vedantasara* or the Essence of the Vedanta Philosophy of *Paramhansa Sa-*

dananda Jogindra. The English rendering of it is from the erudite and scholarly pen of our friend Dr. Nandalal Dhole, Late Surgeon to the Courts of Khetree and Marwar.*

We may make bold to assert that the translation appears to us to be one which throws much credit on the translator, because of its simplicity and perspicacity of style. In cases where the Text is obscured by the technicalities peculiar to the subject, the translator has given ample annotations at foot of each page explaining the terms and contexts, so as to enable the student of Vedantism to understand the subject without any external aid, and also in view to make the translation itself lucid and unmistakable. The translator appears to us to have acquitted himself well, and from the way in which he has done his work, there can be no doubt that he has mastered the subject he has undertaken to handle, in a way profitable to others also."

Indian Nation in speaking of the work in its issue of the 3rd September, 1883 says:—

"It gives the Sanskrit Text, and Translations in Hindi, Bengali and English. The Sanskrit Text is largely annotated. There is also a very learned, philosophical dissertation on the doctrines of the *Vedantasara* and corresponding European systems. The book is well got up; and a better edition would hardly be desired."

The *Theosophist* in reviewing the work thus remarks in its September number of 1883:—

"The views,—at any rate in its first English part,—being avowedly those expressed in the columns of our magazine, very little has to be said of this portion, except that the author has made uncommon good use of it, and elaborated very cleverly the whole. One point, however, may be noticed, as it is found to be constantly contradicted and picked holes into, by the theists as well as by all the supporters of independent opinion—*viz.*, the definition of Matter.

"Kapila defines Matter to be eternal and co-existent with Spirit. It was never in a state of non-being, but all the while in a state of constant change, it is subtle and sentient," (p. 2.)

"This is what the Editor of this Journal has all along maintained and can hardly repeat too often. The article: "What is Matter and what is Force?" in the *Theosophist* for September 1882, is sufficiently lucid in reference to this question. It is at the same time pleasant to find that our learned friend and brother, Mr. T. Subba Rao Garu, the great Adwaitee scholar, shares entirely with all of us these views, which every

scholar who comprehends the true spirit of the *Sankhya* Philosophy, will ever maintain. This may be proved by the perusal of a recent work on "*Yoga Philosophy*" by the learned Sanskritist, Dr. Rajendra Lala Mitra, the *Introduction* to which has just appeared, showing clearly how every genuine scholar comprehends the *Sankhya* in the same spirit as we do. The ONE-LIFE of the Buddhists, or the PARABRAHMA of the Vedantins, is omnipresent and eternal. Spirit and Matter are but its manifestations. As the energising force—*Purush* of Kapila—it is Spirit—as undifferentiated cosmic matter it is *Mulaprakriti*. As differentiated cosmic matter, the basis of phenomenal evolution, it is *Prakriti*. In its aspect of being the field of cosmic ideation it is *Chidakasam*; as the germ of cosmic ideation it is *Chinmatra*; while in its characteristic of perception it is *Prajna*. Whoever presumes to deny these points denies the main basis of Hindu Philosophy and clings but to its exoteric, weather-beaten, fast-fading out *shell*. The main point of the work under review seems to be to indicate how in this basic doctrine, upon which the whole structure of philosophy rests, both the Aryan and Arhat tenets meet and are identical, in all, except in forms of expression, and how again Kapila's *Sankhya* supports it. The author has in this respect admirably succeeded in condensing the whole spirit of the philosophy in a few short pages. And a close study of the same is sufficient to bring the intelligent reader to the same sense of perception. For a superficial reader, Dr. N. Dhole, the English translator, seems to hold that Spirit is something quite apart and distinct from Matter, and quite a different substance or no-substance, if you please. But such readers can only be referred to the following extract:—

".....And since the recognition of this *First Principal*, call it *Prakriti*, *Purush*, *Parabrahma*, or Matter, Spirit, the Absolute, or the Unknowable, clashes not with the cherished idea of the most inveterate Freethinker....."

"The above passages clearly prove that like all true *Ad-Engl.* the learned Doctor holds Spirit and Matter to be but containing phases or aspects of the ONE-LIFE which is every thing *nothing*, if you prefer. It would be a pertinent question to ask how it is then that the author expresses himself a Dualist! The simple explanation will be found in the consideration that so far as the *phenomenal*, or the *manifested* world is concerned, the idea of Duality is launched into the discussion to indicate the two aspects of the one eternal whole, which together set the machinery of evolution into working order. But once turn from the manifested into the *noumenal*, the unmanifested life and the erudite author will most probably cease to

call himself a dualist, as is made very clear from the above quoted extract from his work.

"It is needless to say again that every student of Adwaitism ought to possess himself of a copy of the work under review."

The *Purusharthapahtaini* reviews the work as follows in its issue of December, 1883 :—

"We have to acknowledge with thanks 'the Vedantasara.' It is a Manual of Advita Philosophy of Paramahansa Sadananda Jogindra with an Introductory Memoir on Matter and Spirit. It is very ably prefaced by the Editor, Mr. Heeralal Dhole whose learned and patriotic spirit longs to see the revival of the once glorious spiritual or religious advancement of our Aryan nation. The Memoir and the English Translation of the Original Sanskrit Text by Dr. Nandalal Dhole, late Surgeon to the Courts of Khetree and Marwar, with copious annotations, do justice to his ripe erudition. Kapila Maha Muni, the first Prince of Yoga Philosophy, has his masterly views expounded in the Memoir. The book is a Treasure of the Aryan Spiritual Philosophy and is to be in the possession of every enlightened gentleman."

II. The Panchadasi or, AN ENCYCLOPÆDIA OF SPIRITUAL TRAINING of VIDYARANYASWAMI.

* * * * * WHATEVER the Aryan Philosophy says concerning the *Atma* (Soul) and *Parabrahma* (Absolute) has been fully and elaborately discussed in the present work with critical notices of the other contending systems.

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The *Indian Selector* thus writes in its June number of 1884 :—

"We acknowledge with thanks the * second Volume of the *Vedanta* Series, the *Panchadasi*. It is * * * * * * translated, with copious annotations, by Mr. Nandalal Dhole, L. M. S., the same gentleman who translated the *Vedantasara*. The Publisher deserves credit for giving to the public the facility by supplying them with the ancient Hindu literature in cheap form. The [Book] is handy, and neatly printed."

The *Arya* says in its issue of August, 1884 :—

“Mr. Nandalal Dhole, L. M. S., translator of the *Vedantasara* and the Publisher of his works,—Mr. Heeralal Dhole are doubtless engaged in the laudable work of supplying the world with English Translations of the Aryan Philosophic and Spiritual literature. *A Hand Book of Hindu Pantheism*, the *Panchadasi* with copious annotations* *

* * * * *
* * * * * was received in our office during the last month. In it we find many valuable things deserving of a careful study by the votaries of Occult science, and* * *

* * * * * we recommend the work to the public for patronage.”

The *Theosophist* of August, 1884, writes as follows :—

“The work purposes to discuss ‘fully and elaborately,’ ‘whatever the Aryan Philosophy’ says ‘concerning the *Atma* (Soul) and *Parabrahma* (Absolute),’ with ‘critical notices of the other contending systems.’ If we may judge from the contents of the [work] under notice, the authors evidently are for the Adwaita doctrine of Srimat Sankaracharya. The arguments against the opponents of that system are undoubtedly strong.

“The publication of the book under review is likely to do good, and we would recommend it to all who may be interested in a study of the *Aryan Philosophy*.”

The *Philosophic Inquirer* in its issue of 3rd August, 1884 remarks :—

“If there is a country in which the highest truths of philosophy were taught to the earliest man, it was our own country—India, the cradle of philosophy, which many a great intellect of our land delighted in, it was the Pantheistic phase of our Vedantic philosophy ; if there is a philosophy, which while being most highly intellectual and sentimental, can at best satisfy the human instincts, it is, we venture to say, without fear of contradiction, Pantheism proper sprung in India. Any interpretation of such a philosophy faithful in its entirety must be welcome to all thinking minds ; the undertaking therefore of our eminent contributor N. D. to translate the *Panchadasi* with annotations is laudable in every respect indeed ; and on persual of the * * * * * above translation to hand, we have been able to find therein a clear and systematic exposition of Vedantism to the extent executed. We cordially invite the attention of all our friends and readers to this very useful publication of the translator of the *Vedantasara*, and hope that it will meet with a large support from the educated section of our countrymen, the kind of support which it deserves.”

III. The Vicharsagar or, THE METAPHYSICS OF THE UPANISHADS. Translated into English from the *Bhaka* of Pandit Nischal Dasjee by Lala Sree Ram Sahib. Pleader, Delhi Courts. Price Rs 6/8. Post Free.

The *Punjab Herald and Delhi Advertiser* thus notices the work in its issue of the 14th March, 1885 :—

“We have to acknowledge, with many thanks, the receipt of a copy of a translation of the Vicharsagar—the Metaphysics of the Upanishads—a subject which has seriously engaged the attention of literary minds in India for many years now. The translator is Lala Sri Ram, a Pleader of the Delhi Courts, for many years a Tahsildar in the service of our Government, and the result of his efforts is a bulky volume of 500 pages embracing dissertations on ‘Cosmogony, Psychology, Evolution, Yoga and Emancipation. It is a complete clue for the comprehension of the SCIENCE OF MAN, his relation to the Universe, and his ultimate destiny. It clears out the mistaken notions concerning *Iswara* and *Parabrahma*, and reviews Theism and Pantheism in all its aspects. In short, as a Key to ESOTERIC SCIENCE it is exhaustive.’ It is hardly necessary to say that to review so comprehensive a work would require much careful study ; so we must defer our judgment on the book until we have been able somewhat to master its details. That it is a valuable contribution to the Indian literature of the day is undeniable, and we trust that the hope of the author will be fully realised, and that the work will ‘tend to increase the national spirituality,’ and that it will ‘be the means of inviting the active sympathies of our young men and old, and stimulate them to study our ancient writings and the faith they inculcate,’ and that it will ‘stem the tide of materialism and supplant it with the noble and high aspirations which non-duality teaches,’ and it ‘will suppress bad *karma* and incite the good of our fellow-creatures.’ The work is dedicated ‘by permission to Sir Charles Aitchison, K. C. S. I., C. I. E., L. L. D., Lieutenant-Governor of the Punjab and its Dependencies, for high Christian morality, thorough conscientiousness, never-ceasing anxiety for the welfare of the people he rules over, and his appreciation of our ancient learning and philosophy, and in grateful remembrance of a life-long service under Government, by his most obedient and dutiful servant Sree Ram, Tahsildar of Delhi (retired), now Pleader of the Delhi Courts.’ ”

The *Tribune* thus speaks of the work :—

“Lala Sri Ram, one of the most respectable members of the Delhi bar has recently brought out a translation of the ‘Vichar

Sagar—a treatise on the Philosophy of the Vedanta. Its author was Pundit Nischal Das, a native of the village of Kehrowli in the District of Rohtak. He belonged to the Dadupanthi sect. He lived within the memory of man and there are men still alive at Delhi who bear some recollections of the sage. Though a learned Sanskrit scholar, Pundit Nischal Das departed from the rule generally observed in his days, and wrote his work in Hindi to bring his subject within the comprehension of the uninitiated, or, as he said 'I speak in vernacular for them who are dull in intellect.' The treatise is an original compendium of the Vedanta philosophy designed to impart to those not read in Sanskrit an accurate and comprehensive insight into that system of enquiry and belief. It gives unquestionable evidence of the author's learning and of his mastery of the subject he deals with, and shews that he took much pains to elucidate doctrines which are not often plain even to the erudite and thoughtful. The book is held in much esteem among the Pundits of the neighbourhood, and Lala Sri Ram has done a marked service in giving it to the world in an English garb. He has been induced mainly by philanthropic motives to publish his English rendering of the work. He regards with much satisfaction the revival of our ancient learning, for which he thanks Madame Blavatsky, Col. Olcott, Swami Dayanund and others, and observes—'If the present work would tend to increase the national spirituality, and if it would be the means of inviting the active sympathies of our young men and old and stimulate them to study our ancient writings and the faith they inculcate, if it would stem the tide of materialism and supplant it with the noble and high aspirations which Non-duality teaches, if it will suppress bad *karma* and incite the good of our fellow-creatures, we would think ourselves highly gratified and amply repaid. It cannot be insisted too often that a nation without spirituality is on the road to ruin and self-destruction.' Sagacious words are these which every lover of his country would do well to ponder over and discuss. A nation of epicures has never been known to be great, and it is a duty which our educated men owe to themselves and their country to stem the tide of materialism that has been threatening us, and to plant the foundations of their national advancement on the more durable basis of self-abnegation and a pure system of ethics and faith.

“The work before us treats on some of the abstrusest problems that ever engaged the attention of man. The principle of Non-duality, of *ekam-eva-dvitiyam*, of the identity of Self with the *Parabrahma*, and various other connected topics offer ample food for reflection even to the most cultured intellects. It cannot be expected that all will agree with what the author has argued out with much perspicuity and force of expression,

but nothing can be a greater mistake than to start with the preconceived notion that the doctrine of the Pantheists must necessarily be wrong. Let the enquirer dive deep into the great argument and try to pick up what gems he may find in it. Even among those who cannot find, many will be none the worse but considerably better for the diligent search. It cannot be said that the book is altogether free from obscurities. The translator has, however, endeavoured his best to facilitate its study by inserting a copious Introduction extending over 28 pages, and by giving valuable foot notes which throw much light on the subject. The rendering has been felicitous. There are slight inaccuracies here and there, but they cannot be said to affect the merit of the translation as a whole. The get up also is good and does credit to the Publisher. The book should be widely read. * * * In conclusion, we express our satisfaction to find that Sir Charles Aitchison has allowed it to be dedicated to him. This little incident shows His Honor's appreciation of our ancient learning and philosophy."

The *Arya* reviews the work as follows :—

"Although we are far from admitting the general position that popular favor is the criterion of merit, yet we do assert that when, without puffing or advertising a book rises into popularity, and continues for years to afford delight and satisfaction to a considerable class of men—a book read and admired by hundreds of Sadus of the Vedanta School—we do assert that such a book must possess merit of no ordinary kind. To the work before us this reasoning is peculiarly applicable. In the outlying districts of the Punjab every Vedanti Sadu, who knows to read and write, receives instruction which cannot be otherwise had, unless a large number of original works difficult to understand, and requiring the life-time of an individual, are gone through.

"The work extends over 404 pages, and is a translation from the Hindi, the original production of Pundit Nischal Das, a native of the village of Kehrowli in the district of Rohtack. It comprises Vedanta Philosophy as understood by the non-dualists.

"We admire the grand simplicity of our Translator who does not tire us with tedious digressions, but comes at once to the subject-matter and presents his reader with a pith of the whole within a small compass of his Introduction. The English rendering throughout the work is creditable to the Translator, and the general get-up by the Publisher deserves praise."

The *Philosophic Inquirer* remarks in its issue of the 17th May, 1885 :—

“The above work although has been lying on our table for some weeks for review in these columns, yet it being of the kind of books, not merely to be tasted, but to be chewed and digested too to a large extent, it has had perforce to demand a close study on our part that we may venture to express an opinion on it. The work in question, the learned and patriotic translator himself informs us, appeared originally in ‘Bhakha,’ on the Science of Man, including dissertations in Cosmogony, Psychology, Evolution, Yoga and Emancipation, and adds, ‘The Bhakha original is considered a work of great authority and one entitled to great respect by competent authorities.’ In confirmation of this statement the philosophical *Arya Magazine* remarks ‘it is a book read and admired by hundreds of Sadhus of the Vedanta School and possessing no ordinary merit.’ During the last decade much has been said and written on abstruse psychological subject, and the learned translator has therefore chosen perhaps the very best opportunity of presenting in English garb such a great work to the enlightened public. The work comprises 404 pages, and indeed embodies a mass of instruction which cannot otherwise be had, unless a large number of original works difficult to understand, and requiring the life-time of an individual, are gone through. Such a work ought to be read by one and all of the thinking portion of Aryavārtha, and the translator deserves all possible encouragement at the hands of the Indian public. The work opens with a fine Portrait and Preface of the translator’s, followed by an admirable Introduction, which we surmise is from the learned and very able pen of Dr. N. Dhole—Mr. Sinnett’s Reviewer. The English version throughout the work is simply commendable, and the Publisher Babu Heeralal Dhole deserves much credit for his excellent printing and the general get up of the book. The ‘Vicharsagar’ advocates non-dualistic or pantheistic philosophy as taught by the Upanishads. In the elegant and very modest Preface to the work the translator truly observes :—

“No philosophy can be taken up like a romance, or a book of travel; it requires deep thinking, and constant reading, with patience and tranquillity of mind. The times we live in are extremely auspicious for works like the present. Thanks to the late Swamy Dayanand Saraswati and other allumini, there is an increasing activity noticeable everywhere for a study of our *Shastras* and what they teach. The impulse to this novel movement received no mean help from the Theosophical Society. The noble and self-sacrificing career of Madame Blavatsky and Colonel Olcott for regenerating our ancient literature and faith, deserves the highest encomium everywhere. Had it not been for their example and co-operation it would

have taken several lengthened periods before the revival of things as they are, could have been accomplished.' ”

IV. On the Road to Self-Knowledge.—Being the Texts of ATMA BODH, PARAMARTHASARA AND HASTAMALAK, translated from the Original Sanskrit into English. Price 13 annas only.

* * * THIS work is admirably suited for beginners. Srimat Sanakaracharya and others have fully and elaborately expounded the doctrine of non-duality in this book.

V. Vicharmala.—Translated into English by Lala Sree Ram Sahib, translator of the *Vicharsagar*. Price Rs. 2. Postage 2 as.

* * * It is the best book of its kind, and forms an Easy Compendium of the Vedanta Philosophy.

VI. Shiva Sanhita or THE ESOTERIC SCIENCE AND PHILOSOPHY OF THE TANTRAS. Translated from the Original Sanskrit with Notes, Illustrations, etc., to elucidate the Text, together with a Preliminary Scientific Discourse on *Yoga* Philosophy by Babu Srish Chunder Basu, B. A., F. T. S., Vakeel, High Court, N. W. P. Price Rs. 2-12. Postage 2 as.

* * * THIS work treats of EVOLUTION & COSMOGONY ; ANATOMY & PSYCHOLOGY ; PSYCHOMETRY & CLAIRVOYANCE ; YOGA & EMANCIPATION ; etc.

Mr. R. C. BARY writes in the *Arya Magazine* concerning this work as follows :—

“Babu Srischandra Basu, B. A., Vakil, High Court, N. W. Provinces, has in this work given to the world English translation of SHIVA SANHITA, and has added 60 pages by way of Introduction.

“The Introduction itself is a treatise of no ordinary merits ; it comprises the thoughts and ideas imbibed by the author in the course of his wide studies of ancient and modern occult literature. In the first Chapter of his Introduction he gives us definitions of the terms used in a treatise on *Yoga Vidya* ; in the second he shows that difference of age, difference of education, religion, race and nationality in the student of Occult Science necessitate different treatments from the hand of the master in order to put him in the right path, and then prescribes the food which the *Adhikari* (neophyte) should take and the clothes which he should wear. He considers and rightly that the materials of which the dress of a Yogi should be made ought to be of non-conductors like silk, straw, wool, or leaves, and re-

commends vegetarian diet as most conducive to the spiritual and psychic development.

"The use of intoxicating drugs or liquor is detested, for these though inducing momentary or temporary, trance by their skillful administration yet invariably are followed by terrible reaction, and make the divine temple of the soul a ruin for the vampires, spooks, and elementals to take possession of, and prey upon. In prescribing the physical qualifications of the student he enjoins early rising, bathing twice daily in the morning and evening, and keeping long hair to preserve the animal electricity which facilitate Yoga. The training in Yoga should be begun in early life ; for in old age when the habits are crystallized into second nature, it becomes almost impossible for the student to shake off the old Adam and to turn over a new page in life. The proper time of Yoga practice is morning, and according to Mahomedan Sufis, midnight.

"In the third Chapter he describes the obstacles which arrest the progress of a Yogi and the method how to overcome them.

"These obstacles are sickness, langour, doubt, carelessness, laziness, addiction to objects of sense, erroneous perception, failure to attain any stage of abstraction, and instability in it when attained. These are the primary distractions ; there is yet another class which may be called secondary, *viz.*, grief, distress, trembling and sighing. The method of overcoming these obstacles is through *Abhyasa* (constant practice) and *Vairagya* (indifference to material objects and sensual pleasures) or through unreserved devotion and entire resignation to God accompanied with intense love and forgetfulness of self. The other methods of surmounting these obstacles are (1) dwelling upon one truth so that the everwavering state of the mind is brought to a standstill, (2) cultivating sympathy for the animate and inanimate creation, (3) *Pranayama*, suppressing the flow of breath as in hybernation, (4) fixing the attention on any object cognizable through the senses or on a luminous object, (5) fixing the mind on some person whose life is holy and devoid of passion, (6) by dwelling on knowledge that presents itself in dream or in sleep, *i. e.*, realizing the ideal in the real.

"In the fourth Chapter the author holds that ignorance, the parent of all evil, egotism, desire, aversion and tenacity to mundane existence are removed by the observance of (1) *tapa* (reflection as well as mortification of the flesh) ; (2) *swadhaya* (repeating of some sacred formulæ or *mantra*) ; and (3) *pranidhana* (resignation or consigning unto the Lord all the fruits of one's works, without expecting any reward here or hereafter). It is necessary that a Yogi should be unselfish, but

not inhuman ; he should seek real happiness in his soul, and not in the world ; he should move through the scenes and vicissitudes of life, as a calm witness (intelligence), seeing all, feeling all, enjoying all, [but] neither absorbed in any one nor engrossed by them. To quote an old maxim, he should be a pearly liquid-drop on a lotus leaf, moving on it but not adhering to it, ever keeping his soul free from all selfish anxieties and cares of the world, but taking nevertheless active and earnest interest in the welfare of humanity.

“With the fifth Chapter the practical part of Yoga commences, and *Yama* is defined at some length. *Yama* enjoys *ahinsa* (not killing), *satya* (truth), *asteya* (not stealing), *brahmacharya* (continence, and perfect chastity), *aperigraha* (not coveting). When a Yogi becomes completely harmless and has no *hinsa*, whatever, then in his presence all ferocious animals forget their ferocity, none of them dare injure him, nor cause harm to each other while under his influence. When a Yogi becomes a perfect lover of truth and practises always veracity, he amasses a store of good *Karma*. When his abstinence from theft is complete, *i. e.*, when he ceases to entertain the thought of possessing by unlawful means the property of another, all jewels of the earth, in whatever quarter they may be hid, come to him unasked, *i. e.*, he can command wealth if he leaves of totally the desire of wealth. If he practises perfect *brahmacharya* he gains strength and vigour. If his uncovetousness is complete he regains the knowledge of all his former states of existence.

“The sixth Chapter deals with *Niyama*. It consists of five parts, *viz.*, (1) *saucha* (purification), (2) *santosha* (contentment), (3) *tapa* (austerity), (4) *swadhyaya* (inaudible and incessant repetition of the WORD), and (5) *Iswar pranidhana* (persevering devotion to the Lord). These form the second step in the ladder of Yoga. When one has got complete mastery in the practice of the five *Mahavratas* then he should turn his attention towards gaining perfection in these five religious observances.

“The author considers that the *Devas* are higher than *Pitris*, *i. e.*, disembodied spirits. They are the angles, seraphs, cherubs of modern theology, and by repeating the name of any one of them for a certain number of times (say two billions or so) [the Yogi] sees that particular deity and receives certain powers as reward of his labour. We believe that all the higher intelligences, called *Devas*, become friend of the man who by the purity of his mind and constant meditation on the Supreme Being renders himself worthy of their society.

“The seventh Chapter treats of *Asana*, *i. e.*, the posture in which a student of Yoga is required to seat himself at the time

of his devotion. In it the directions given in the *Vishnu Puran*, in the Buddhistic works, and in the Persian books, are quoted and the posture recommended as the best is that which may be steady and pleasant for the student, in which he can sit steadily tight up, with his spine erect.

“The eighth Chapter contains [the] necessary directions on *Pranayama* and explains its advantages. The methods of *Pranayama* are infinite, and a vast majority of them very difficult to practise. Among the Persian it is known by the name of *habs-i-dum*—confining of breath. One of the methods in general practice is the following :—Close with the thumb of the right hand the right nostril, and breathe slowly through the left one, repeating seven times the word OM; then close both the nostrils and restrain the breath for a space of time sufficient for repeating the sacred formula *Om tat sat* (or any other favourite *mantra*) fourteen times; and then breathe out through the right nostril, repeating the mystic syllable seven times. This should be practised continually till the Yogi can sit in *Kumbhaka* for minutes together.

“Chapter ninth treats of *Pratyahar*. It is that state of the Mind which is brought about by the practice of *Pranayama* in which the subjective world overcomes the objective, and imagination is exalted to such a pitch that all its pictures stand forth vividly on the canvass of objectivity. As in mesmerism, the operator can make his subject see any sight, hear any sound, smell any odour, taste any taste, or feel any sensation which the operator imagines, so the Yogi who has reached the fifth stage has a similar control over the the organs of his body. He asserts the supremacy of mind over the body by will-force, and becomes for the time being unconscious to all external sensations, so that a gun may be fired without his hearing it; pungent odours like that of ammonia may be held near the nose without his smelling it, brilliant light may pass unnoticed when focussed on his eyes—for the *iris* remains inert; bitter chillies may be placed on the tongue, and he will swallow them without showing any sign of pain.

“In the tenth Chapter the author has described with the precision of a scientist, certain medicinal drugs and chemical preparations which induce the state of *Pratyahar* independent of *Pranayama*. These are chloroform, ether, and nitrous oxide gas, etc. The principal condition of their administration is the same, as that required in Yoga; the patient is required to fast before chloroform is exhibited, so also before administering the nitrous oxide gas, the only precaution to be observed is that a meal should not have been taken recently. The nitrous oxide gas is the safest as an anaesthetic, leaving no injurious results.

It does not act chemically on the blood, and is soon eliminated out of the system when natural respiration is commenced.

"We have in the above taken but a bird's-eye view of the Introduction to the book, and we need hardly say how useful it is as a guide to the aspirants of Yoga."—*The Arya*. Vol. v. No. 4.

The *National Guardian* introduces this book to its readers in these words :—

"*Tantras* are works on Mysticism for the development of psychic powers latent in man, and 'Yoga' is its stepping-stone. The word 'Yoga' in Sanskrit means 'to unite,' and the process of uniting' is called '*Yogic kriya*.' When a unit is added to another unit, it is Yoga, and as in the Science of Numbers, so in 'the Realm of Mind,' as the Duke of Argyll terms it, when the *Jivatma* (Soul) is united with the *Paramatma* (Absolute), it is 'Yoga' in its occult significance. When one unit is added to another unit the separate existence of the single unit is a nonentity, and the two is combined in one, similarly when by *Yogic kriya* man unites his Self with the Divine Essence, he becomes One with the *Brahma* (Absolute). Realizing this truth, Jesus Christ, nineteen centuries ago, uttered to the gazing rustic ranged round him, 'I and my Father are ONE.' Sakhya Muni too, the founder of Buddhism, long before Jesus hailed the Holy Light, preached the doctrine of *One-Life*. Srimat Sankaracharya, the famous Advaita preacher, followed suit. But it was Patanjali, who first expounded this Science, and systematized in form. But to modern Indians all this is phantasmagoria. For having lost the right-key to comprehend the esoteric teaching of the *Shastras*, the educated mind is now in the horns of a dilemma to accept or reject the transcendental doctrines of his sires. The appearance at this juncture of a Transcendental Work from a scientific point of view is, therefore, of supreme importance, and we hail with delight the publication of the 'THE ESOTERIC SCIENCE & PHILOSOPHY OF THE TANTRAS of Babu Srish Chander Basu, B. A., F. T. S., Vakil, High Court, N. W. P.

"The author has evidently taken pains to master his subject, and handled his theme in a way profitable to others also. He has admirably succeeded in expounding the SCIENCE AND ART OF YOGA from a popular point of view, and condensing the whole spirit of Philosophy in the small compass of an instructive Introduction. Those having a regard for spiritual knowledge desirous of pursuing the great end of life, *Nirvana* or *Moksha*, should do well to ponder and weigh the great lessons inculcated, and experiment the system inunciated, in this valuable work."—*N. G.* Vol. VI. No. 43, p. 7.

Shiva Sanhita in Sanskrit with a Preliminary Discourse on Yoga Philosophy by Madayacharya. Cloth Bound. Rs 1-8.

VII. Fundamental Truths ON THE PROBLEM OF EXISTENCE FROM THE EASTERN AND WESTERN POINTS OF VIEW.—An Introductory to the Study of Philosophy. Cloth. Price Rs 2.

* * * THIS is a remarkable work, and has for its object the demonstration of the perfect unanimity of the different schools of the Hindu Philosophy with those of the Western countries. Thus the Philosophy of Matter and Force, (*Prakriti* and *Purush*) has been reviewed in this little book, from the Aryan, Buddhistic and European standpoints, and the main conclusions arrived at by KAPILA, have been shewn here to be identical with those of PROF. TYNDALL, SIR WILLIAM THOMPSON and other leading Scientists of Europe.

The *Amrita Bazar Patrika* in its issue of the 10th May 1888, thus remarks of this series :—

“In them are treasured up some of the choicest gems of Hindu Philosophy and every English-knowing individual, who wants to benefit himself spiritually, ought to go through them. In these days of reaction in favor of Hinduism these books are calculated to do some valuable service to effect this desired-for result.”

VIII. Nature's Finer Forces AND THEIR INFLUENCE IN HUMAN LIFE AND DESTINY. To which are added Translations of THE SCIENCE OF BREATH, AND THE PHILOSOPHY OF TATWAS from the Sanskrit, with a GLOSSARY of the Terms used. By PANDIT RAMA PRASAD, M. A. Cloth. pp. 258. Price Rs 2-12.

* * * THIS book is sure to throw a flood of light upon the scientific researches of the Ancient Aryans of India, and to prove conclusively the fact that their Religion had a Scientific Basis to stand upon.

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“There is a good deal in the book which can only be shewn to be true by long and diligent experiment. Those who are devoted to the pursuit of truth without prejudice will no doubt study the book with a patient mind, and this much can be assured that the more they study it the more wisdom they are sure to find in it.”

Those who hanker after mystical lore, and desire to develop the psychic powers latent in man by the practice of Yoga, should look to ‘the regulation of breath,’ as Yoga without the regulation of breath is a feat impossible of realization, and *this is the book* which will help them in their efforts to obtain an insight into the Great Mysteries of Nature and the Scientific Value of Breath.

MISCELLANEOUS PUBLICATIONS.

I. Tulsidas' Ramayana—Translated from the Original Hindi into English. BY F. S. GROWSE, B. C. S. ; C. I. E ; M. A. (Oxon) ; M. R. A. S. ; etc. ; etc.—Fifth Edition. Complete in Three Octavo Volumes. pp. 700. With an English Photo of the Translator. Price for a complete set of Three Vols. Rs 3. Postage As 4.

“THE Ramayana of Tulsi Das,” writes Mr. G. A. Grierson, of the Bengal Service, “competes in authority with the Sanskrit work of Valmiki. It has been interwoven into the life, character, and speech of the Hindu population for more than three hundred years, and is not only loved and admired by them for its poetic beauty, but is revered by them as their Scriptures. It is the Bible of a hundred millions of people, and is looked upon by them as an inspired work no less than the Bible is so regarded by the people of England. Pandits may talk of the *Vedas* and of the *Upanishads*, and a few may even study them ; others may say they pin their faith on the *Purans*, but to the vast majority of the people of Hindustan, learned and unlearned alike, their sole norm of conduct is the so-called ‘*Tulsikrit Rámáyāna*.’

“Looking back along the vista of centuries we see his noble figure standing in its own pure light as the guide and saviour of Hindustan. His influence has never ceased—nay, it has increased and is still increasing ; and when we reflect on the fate of * Bengal, or on the wanton orgies which are carried out under the name of * * * worship, we can justly appreciate the work of the man who first in India, since Buddha's time taught man's duty to his neighbour, and succeeded in getting his teaching accepted. Regarding his poetic powers, I think, it is difficult to speak too highly. His characters live and move with all the dignity of a heroic age. He is perhaps the only great Indian poet who took his similes direct from the Book of Nature, and not from his predecessors. He was so close an observer of concrete things, that many of his truest and simplest passages are unintelligible to his Commentators, who were nothing but learned men, and who went through the beautiful world around them with eyes blinded by their books. Shakespeare, we know, spoke of the white reflection of the willow-leaves in the water, and thus puzzled all his Editors, who said in their wisdom that willow-leaves were green. It was, I think, Charles Lamb who thought of going to the river and seeing if Shakespeare was right, and who thereby swept away a cloud of proposed emendations. [The undersurface, and therefore the reflection, of the willow-leaves is white.] Too, it has been reserved for Mr. Growse to point out that so,

Tulsi Das knew far more about Nature than his Commentators do."'

"Nor is this all. Mr. Growse," remarks another Critic, "by his excellent English translation of the *Tulsikrit Ramayana* has conferred a lasting boon upon the Hindu nation inasmuch as he has now made it possible and easy for the Hindus of other parts of India to appreciate and enjoy the great work of one their greatest poets, and of whom they may justly be proud; while he has placed in the hands of Europeans a book which 'affords an insight into the traditional sympathies and antipathies' as depicted by one of their 'greatest stars in the firmament of Mediæval Indian Poetry.'

"It would not be out of place to remark here that the publication of the translation of this great Epic Poem was undertaken with a view to supply, and the eminent translator was pleased to grant the necessary permission to issue, the translation in a cheap form consistently with good type and paper, as the present price of Rs 8 per copy (at which, however, four editions of it have already been exhausted,) place it beyond the reach of students and readers of ordinary means.

"Then again, English is a very difficult language for a foreigner to acquire owing to the peculiarities of idiom, and when oriental ideas, with their own peculiar oriental colouring, have to be expressed in it, the result is sometimes highly ludicrous. Indian students will, therefore, do well, if they desire to get a command over the English language, to read, nay to master, this translation of the *Tulsikrit Ramayana*, where every shade of Hindu ideas, from the trivial and domestic to the most abstruse and metaphysical, have been expressed in the most simple, chaste and idiomatic English. 'The happy ways,' says *The Homeward Mail*, 'in which the Hindu idiom is transposed into the idiom of English is simply marvellous.'"—*The Literary & Scientific Maid*. Vol. 1. No. 2.

"A valuable addition to Anglo-Indian literature. It opens a new mine of riches to European scholars. The translation is very faithful, literal and animated."—*Indian Tribune*.

"We heartily welcome this translation. So far as we have been able to compare passages of it with the original, we have found them to be very faithful and accurate renderings It has a graceful rythmical flow. It seems impossible for the reader to help feeling himself transported into the fairyland of oriental poetry."—*The Aryan*.

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"That the poem itself has been well and worthily translated

is sufficiently vouched for by Mr. Growse's high reputation as a Sanskrit and Hindi scholar ; while his devout enthusiasm as an antiquarian makes him enter into his work with a zest which redeems it from much of the dryness which some ordinarily find in philological labours."—*Indo-European Correspondence*.

"Mr. Blochmann said * * Mr. Growse is well-known both for the extent of his researches in the Hindi folk-lore and philology, and for the classical taste that pervades his translation, and no one is better qualified to bring out a faithful and truly readable version of Tulsi Das's Ramayana."—*Proceedings of the Asiatic Society of Bengal*.

"An excellent translation. * * The reputation of the translator for accuracy of knowledge and skill is a sufficient guarantee that none who use it will be disappointed."—*Pioneer*.

"A very faithful, elegant and animated translation * * executed in a scholarly style and carefully edited throughout."—R. T. H. GRIFFITH, *Director of Public Instruction, N. W. P.*

"The English reader will be able to follow with complete confidence the English version of so accomplished a Hindi scholar as Mr. Growse."—*Academy*.

"While the English is throughout idiomatic, the spirit of the original is carefully preserved."—*Calcutta Review*.

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"Excellently got up, not sumptuously, but with the scholarly care which passeth show, and enriched with numerous photos."—*Graphic*.

"Mr. Growse's elaborate publication is a signal service rendered to the cause of Anglo-Indian literature ; it places in our hands the means of judging of the merits and meanings of one of the great and influential poems of the world."—*Tablet*.

"To adapt the peculiarities of oriental expression and the curiously artificial similes of eastern poetry to the requirements of our English idiom are difficulties but too well-known to all orientalisists who have had practical experience in translation ; and the success with which Mr. Growse has accomplished his difficult task makes us hope that this may not be the last work that we may receive at his hands."—*Saturday Review*.

"We heartily congratulate Mr. Growse on the completion of his great undertaking, the translation of the famous poem of Tulsi Das. Much as has been said about that extraordinary work, few Europeans have found themselves capable of mastering the intricacies of language and style of the somewhat archaic Hindi in which it is composed. In truth the difficulties are all but insurmountable * * Mr. Growse has rendered an important service to his country by supplying a translation which

enables an Englishman to understand what the living Hindūs hold to be the Book of Books. By so doing, he has provided a bond of sympathy between the two races, which it should be the great aim of Government to foster and strengthen."—*Allen's Indian Mail*.

"It places Mr. Growse in the first rank of Hindi scholars. The happy way in which Hindi idiom is transposed into the idiom of England is simply marvellous. The translation is the most important contribution to Hindi Literature which has yet been made."—*Homeward Mail*.

"Those of our readers who are interested in the Hindi language will be pleased to hear that Mr. Growse has brought out a fourth edition of his translation of the Bala Kand of the Ramayana. It is by no means a reprint of former editions; for amendments are made in page after page, which amply attest the care which he has bestowed upon the revision of the work, and the readiness with which he has utilised the suggestions of scholars. It is an admirable work, well done, and of the greatest value to all students of Hindi; and to all those who wish to form an accurate idea of the modern form of the Hindu religion."—*Overland Mail*.

II. Fundamental Problems.—THE METHOD OF PHILOSOPHY AS A SYSTEMATIC ARRANGEMENT OF KNOWLEDGE. BY DR. PAUL CARUS. Price Rs 3-8. Postage As. 2.

"The purpose of philosophy" is not, as has often been misconceived, "grand and beautiful air castles, not ontological systems of pure thought, not new original ideas of what the dreamland of the Absolute might be like." Nor is it "a profitless intellectual gymnastics, a mere playing with words and subtle distinctions for the gratification of a few *beaux esprits* who delight in mental somersaults." But "Philosophy is the most practical and most important Science, because its problems lie at the bottom of all the single sciences." "It is," in fact, "the Science of Science."

Nay more. "It (Philosophy)," proves Dr. Carus in this work, "is the foundation of the rules of our conduct. Those conceptions of the world which have become the popular philosophy of the age—the so-called *Zeitgeist*—will permeate the whole atmosphere of the time and will influence the actions of men for good and for evil. The fates of individuals, as well as

of nations, their prosperity and their ruin always depended, and in future times will depend, upon their fundamental conceptions of the world, in accordance with which men naturally regulate their conduct in life."

"We know of no decline of any nation," remarks he then, "on earth unless it was preceded by an intellectual and moral rottenness, which took the shape of some negative creed or scepticism, teaching the maxim that man lives for the pleasure of living, and that the purpose of our life is merely to enjoy ourselves."

"Our fundamental conceptions of world and life, therefore, for practical purposes—for our individual welfare, for the destiny of our nation and for that of humanity—are of greatest importance. On the Philosophy of our time depends the health of our religious, our scientific, our industrial, our mercantile, our political, and our social development."

In this work Dr. Carus on the ground of positive facts "propounds a system of humanitarian ethics" which, he feels assured, "if obeyed, will keep our nation healthy and must lead us not on the easy path of 'least resistance,' but on the thorny and steep road of progress onward and upward to ever higher and nobler states of existence."

"No Agnosticism but Positive Science,
No Mysticism but Clear Thought,
Neither Supernaturalism nor Materialism,
But a Unitary Conception of the World,
No Dogma but Religion,
No Creed but Faith."

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III. The Psychic Life of Micro-Organism.—A STUDY IN EXPERIMENTAL PSYCHOLOGY. BY ALFRED BINET. Translated from the French by *Thomas Mc-Cormak*, with a Preface by the Author written especially for this Edition. Cloth. Rs 2-4. Postage As. 2.

M. ALFRED BINET, the collaborator of Ribot and Féré, and one of the most eminent representatives of the French School of Psychology, has presented in the above work the most important results of recent investigations into the world of Micro-Organisms. The subject is a branch of comparative Psychology little known ; as the data of this department of natural science lie scattered for the most part in isolated reports and publications, and no attempt has hitherto been made to collate and present them in a systematized form.

The monograph of M. BINET is an important contribution to Comparative Psychology. It presents the results of the most recent researches, and draws from sources inaccessible to the majority of scientific readers—the reports and publications of foreign societies.

Especial use has been made of, apart from the author's original investigations, the researches of *Balbiani, Claparede* and *Lachmann, Maupas, Ribot, Engelmann, Pouchet, Weber, Pfeffer, Kent, Dujardin, Gruber, Nussbaum, Butschli, Lieberquhn*. The cuts, eighteen in number, are illustrative of the movements, nutrition, digestion, nuclear phenomena, and fecundation of Proto-Organisms.

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- 5.—*Fecundation of Proto-Organisms.*
- 6.—*Fecundation of Higher Animals and Plants.*
- 7.—*The Physiological Function of the Nucleus.*
- 8.—*Correspondence between Alfred Binet and Ch. Richet (Professor of Physiology in the Faculty of Medicine at Paris) respecting Cellular Psychology.*

This book has aroused the liveliest discussion. Prof. George John Romanes, the eminent English Scientist, whose position on the subject of the development of psychical powers M. Binet, in the Preface of his work, so sharply criticises, afterwards vindicated the standpoint he had taken, and criticised in return the Psychology of M. Binet. M. Binet replied and Prof. Romanes rejoined ; accompanying Prof Romanes's rejoinder were published critical notes by M. Binet.

The most interesting Chapters are those on fecundation, which demonstrate the same instincts and vital powers to exist in spermatozoids as are found in animals of higher organization.

M. Binet's researches and conclusions show, "that psychological phenomena begin among the very lowest classes of beings ; they are met with in every form of life from the simplest cell to the most complicated organism." The author contests the theory of the distinguished English Scientist, Prof. George J. Romanes who assigns the first appearance of the various psychical and mental faculties to different stages or periods in the scale of zoölogical development. To M. Binet there is an aggregate of properties which exclusively pertain to living matter, the existence of which is seen in the lowest forms of life as well as in the highest.

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"M. Binet will have the credit of having brought together, we believe for the first time, a mass of most interesting and valuable information from the studies of contemporaries respecting those worlds within the world, which awaited the microscope to become known to man."—*Inquirer*, London.

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- b. Inhibition.
- c. The Feeling of Effort.

3 THE MORBID STATES OF ATTENTION.

- a. Distraction.
- b. Hypochondria.
- c. Fixed Ideas and Ecstasy.
- d. Idiocy.
- e. Attention in Sleep and Hypnosis.

“It is known that of late years, in France,” writes M. ALFRED BINET in his article on *Experimental Psychology in France*, in *The Open Court*, “a great scientific movement has come about in favor of experimental psychology. While the professors of our High Schools and Universities are continuing to teach an antiquated science, whose only method is that of introspection, there has arisen on all sides in the philosophical reviews, and even in journals strictly medical, a body of work in which the investigation of mental phenomena is conducted according to the methods of natural science.*

* * * * *

“The real inaugurator of the psychological movement proper, is M. Ribot. The psychologists of France owe much to M. Ribot. Without him, without the Review which he founded, without the work and results of foreign investigation which he has made known in France, many scientists would never have thought of devoting their attention to psychological research. Further, by instituting a Chair at the Sorbonne and subsequently, at a quite recent date, at the College de France, M. Ribot has helped to give an official consecration, in our country, to the study of Experimental Psychology. Finally, some few years past, in conjunction with M. Charoot, M. Ribot founded a Society for Physiological Psychology which now counts more than fifty active members. In drawing together

men of different professions, in bringing the psychologist into communication with the physiologist, the physician, the alienist, the mathematician, and the linguist, that society has fathered a great number of important productions and substantially contributed to the development of the science of psychology.

"The personal work of M. Ribot is contained in four valuable monographs upon the diseases of memory, of will, of personality, and upon the psychology of attention. We are informed, moreover, that the author has been at work for some time past, upon the phenomena of emotion, and that he will perhaps publish, some day, a monograph upon that attractive theme.

"It would be difficult to characterize the work of M. Ribot in few words. We may say, however, that he has constantly endeavored to stand upon the groundwork of facts, entertaining a horror of metaphysics that is perhaps exaggerated. Not a metaphysician, he is neither materialist, nor spiritualist, nor monist—nor anything of the kind. He has little love for great systems, and rightly gives precedence to little facts, accurately observed and minutely described. I believe, with him, that the future of psychology lies not in great theories, but in little facts. Respecting the relations of the physical and the spiritual, he regards the matter as a simple concordance, without further fathoming the problem; he has frequently compared the state of consciousness to a state super-added, which in no shape modifies physiological processes, and which acts like a shadow opposite a body. He affirms, in different places, that an unconscious phenomenon is nothing else than a purely physiological phenomenon. It will be thought, perhaps, that despite the repugnance of M. Ribot to metaphysics, a certain metaphysical character attaches to the ideas just noticed. I believe, in fact, that we know *absolutely nothing* regarding the nature of unconscious phenomena. *

The method employed by M. Ribot in his admirable monographs, consists in elucidating the mechanism of the normal state by recourse to mental pathology. M. Ribot is neither a physician, nor an observer; the pathological data which he makes use of, are always second-hand; but with an unusually extensive range of knowledge he unites great discernment in the selection and interpretation of facts. And, besides, he presents his psychological conclusions in language so clear and precise, as to form a happy contrast to the terminology of the classic philosophers.

In his studies in pathological psychology, the point to which he has given especial prominence, is the law of mental dissolution. That law can be regarded as the key-stone of the

structure he has reared. He has very correctly observed, and better than had been done before him, that there are stable-states—strongly organized, resistive ; and weak states—unstable, artificial, and easily lost. For instance, in memory, the stable states are the simple and common movements of adaptation ; the more complex are the delicate movements of professional activity, the special memories ; in the will, the stable and resistive are the simple impulses, having their origin in an organic state, as hunger, thirst ; the less stable are the complex determinations of volition, in combination with mobile moral elements, such as duty, or remote interest ; in the attention, the stable is spontaneous attention, kept alert by an active sensation ; the weak is voluntary attention and reflection. Now M. Ribot has shown, that in progressive mental dissolutions, the progression invariably follows the same order ; it proceeds from the more stable to the less stable ; from the better organized to the less perfectly organized ; from the higher to the lower. In substance, this is a great law of general pathology, of which M. Ribot has made a happy application to psychology." * The *Open Court*, Vol. II. pp. 1427-28.

"Exceedingly interesting and instructive. A valuable addition to Scientific Literature."—*Magazine of American History*.

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INTRODUCTION.

PRELIMINARY.

YOGA has been defined by Patanjali as the suspension of all the functions (*Vrittis*) of the mind. Any discussion of this subject, therefore, necessarily branches itself into three parts, *viz.*, (1) *Mind*, (2) its *Vrittis*, (3) and the *mode* of suspending them. No treatise of Yoga, we think, can be complete, which does not enter into these questions. The nature of mind is the first thing which ought to be explained. It would embrace an enquiry into all those hypothesis which philosophers have formed about this entity. Is it immaterial and self-existent, or is it material and perishing, subject to dissolution with the body? Is it the same as spirit, or is it apart from it? Is it merely a dream, a shadow, a reflection of the Supreme; or, is it a separate and entire entity by itself? Such and many other questions of this nature must be answered before one has done away with the subject of *Chitta* (Mind). The second part consists of the enumeration, classification and definition of the various faculties of the mind. This part is generally free from controversy, as the faculties are facts more widely known and comprehended. This branch is what is known by the name of Psychology. So far all the enquiry may be said to be preliminary:—but a preliminary is absolutely necessary for the right understanding of the third part—*viz.*, *Nirodh*. That division contains all those various methods adopted by the ancients as well as the moderns for the concentration of mind, which is the essence of Yoga. All the questions of diet, sleep, exercise, posture, etc., facilitating concentration naturally fall in that subdivision. A comparative view may also be taken in that as to the various means adopted by Yogis, Saints, Owliyas,

etc., for this purpose, as well as the contrivances used by the modern mystics to bring about this state of mind. In conclusion we shall try to show what are the good results of Yoga, what are the spiritual faculties which it develops, what new channels for the acquisition of knowledge it opens, what new powers of work it creates, and what a source of innocent but sublime happiness it forms for its votaries.

In this introduction we shall treat of two things:—*First*, the importance of the study of this Science, and *Second*, the various objections which are generally raised against this subject.

THE IMPORTANCE OF THE STUDY OF THIS SCIENCE AND OBJECTIONS.

The usefulness of this science as a means of mental culture has been often questioned. There are to be found many who even deny it the title of *Science*. To their minds, the art and philosophy of Yoga have no better claims to be recognised as a branch of science, than alchemy or astrology. To them it is a dream of the poets, a hallucination of the enthusiasts. By what process of reasoning they have come to this conclusion, a conclusion contradicting almost all the religious as well as the philosophical convictions of the ancients and the modern times—is not very easy to decide. But so far as we can find, much of this disbelief and scepticism is to be attributed to the ignorance of the real truths of Yoga. In India many understand by the word *Yogi*, those hideous specimens of humanity who parade through our streets bedaubed with dirt and ash,—frightening the children, and extorting money from timid and good-natured folks by threats, abuse or pertinacity of demand. Of course, all true Yogis renounce any fraternity with these. If these painted dolls by any stretch of language can be called Yogis, surely their Yoga (communion) is with ash and dirt, with mud and money.

There is another class of persons who have assumed this honored and sacred title, and who by their bigotry and ingo

rance have proved a great stumbling-block to the progress of this science. I mean the Hatha-Yogis, these strange ascetics who by inflicting tortures and exquisite pains to their flesh, hope to liberate their spirits. Through a mistaken idea that mind and matter must necessarily be opposed to each other, they have evolved a philosophy of torture, whose fundamental doctrine seems to be:—the greater the power of spirit, the less you are pained by tortures. Some of these persons are seen sitting in the same posture for years together, their legs half paralysed by unuse; some are seen with their hands upraised, which they never bring down, and which wither away and become a dead stalk; while others, in their supreme contempt of nature and every thing natural, prefer to pass severe winter among snows, and the burning days of summer surrounded by fire. These persons by their misdirected energy and enthusiasm, have already done a good deal of mischief. They have engendered a belief among ordinary minds that Yoga is perfectly unattainable without austerities, that persons not prepared to fight with their physical nature such severe struggles as these Hatha-Yogis, should never expect to make any spiritual progress.

Another but far more gentle and rational class of Yogis are those who might be called recluses. These persons are often very intelligent, and sometimes well-educated. But to us, these persons also seem to labor under a great error. By some false physical analogy they think that it is impossible to practise Yoga in *grihastha ashrum*, that to attain psychic powers one must leave father and mother, wife and children, and fly to deserts or high mountains. According to such, the *magnetic and mental atmosphere* (?) of cities and inhabited places is not favorable for spiritual culture, and only the deep solitudes of a cave or a desert are the best helps for Yoga. This belief that no *grihasthi* can be a Yogi, is one tacitly believed in by our spiritual-minded Hindu brothers, who would no more think practising Yoga feasible without turning an ascetic than travelling to the moon. Nay, this belief is carried to an absurd ex-

tent by some sentimental Yogis of recluse type, who seriously maintain that the sacred and divine tie of marriage is an insuperable barrier in the path of a neophyte.

Looking on the disgusting spectacle of the ash-besmeared and lazy beggar, the horrible self-inflictions of the Hatha-Yogi, and inhuman apathy of the recluse, no wonder that many should think that Yoga is after all a great humbug, not worth the consideration of any sane man.

There is another class of objectors, who cannot bring their minds to believe the strange and weird powers which the practice of Yoga gives to its votary. Such are the Scientists of our day—men of eminent learning and clear understanding, persons fitted by their education and pursuits for the proper investigation of such a complicated subject as Yoga. It is a pity that they should look with sublime disdain on the claims of Yoga to be recognised as a science. Powers such as those possessed by Sankaracharya and Guru Nanak—foresight, transference of their *souls* into other bodies, projecting their *Kama-Rupa* to distant places, healing the sick, etc., are so many stumbling-blocks to the modern scientist. Brought up in a school of severe reasoning, and strict and accurate observation and experiment, the scientist is unwilling to give his credence to the high pretensions of the Yogi without convincing proofs. Nor do we think that the demand is unnatural. But we had hoped, that his own good sense would have shown the scientist the futility of his objection. He ought to have known, that while his science deals with things which can be perceived by our senses, and therefore can be demonstrated to the greatest ignoramus even, the very alphabets of Yoga are *Jivatma* and *Paramatma*—things essentially immaterial. In fact, there can be no analogy between Physical Science and Yoga in this respect. The study of both physical and mental sciences must, no doubt, be conducted through experiment and observation, but the objects of one are all tangible and outside of us, while the other has its materials in inward ideas and thoughts. Mathematics is perhaps the only science which can afford any slight analogy

to Yoga. As it would be impossible for a common boor to understand the calculations by which an astronomer predicts an eclipse, unless he goes through years of mental training in Mathematics, so it is much more impossible to make ordinary scientific minds to grasp the conclusions of Yoga unless they are regularly initiated. As to the question why Yogis do not show *phenomena*, it might be answered in two ways. All Yogis have not the *power* of producing the visible manifestation of invisible forces. By far the great majority of Hindu Yogis practice it for the sake of spiritual development, and serenity and calmness of mind. *Siddhis* (psychic powers) are no ambition of their souls, they do not court them, nor are they elated if they produce some phenomena now and then. Their eyes bent upon *mokhsa*, these students of Yoga do not tarry in their course to pick up these baubles of *siddhis*. Such persons though never showing a single phenomenon in the course of their whole lives, intuitively produce conviction to our hearts by the purity, nay, almost the divinity of their lives. You can distinguish a real Yogi out of thousands, by that inexpressible serenity of his countenance, that nameless something about his look, voice and every movement of his limb, which are the invariable results of *Shama* and *Dama*. Wherever a Yogi goes, he carries happiness and purity with him. It is impossible to see a Yogi, and not to be pleasantly influenced by him. He is the natural leader of humanity ; his intense self-communion and concentration make him honored and respected without any courting on his part. In short, a Yogi carries his credentials on his face. Such are the Yogis with whom, some of our readers might have had the pleasure of passing the happiest periods of their life ; and if we are convinced of any thing it is this that, be Yoga a delusion or hallucination, it *certainly* makes one *happy*.

That class of Yogis, who are called *Siddhas*, and who can produce phenomena are extremely rare ; or at least they do not mingle much with mankind. But they are not so rare, as diligent search may not reveal them to the enquirer. It is

these *Siddhas* only who can satisfy the experimental spirit of the scientist. It is they who at will can produce those spiritual phenomena which cannot but convince the most confirmed sceptic. But for reasons, best known to them, *Siddhas* are always very much reserved in displaying their powers to strangers. Long acquaintance and great intimacy can only break their reserve. Our scientific reader may very justly wonder at this and think it rather inexplicable that persons knowing such a strange science should hesitate to establish its truth to the satisfaction of the outside world.

But this conduct of the *Siddhas* is not at all so inexplicable and mysterious. Now, if we mistake not, a majority of the *Siddhas* are Aryas, or belong to races nearly allied to the Aryas. And Aryas, as is well-known, are the most jealous people on earth as regards their sciences. It is very hard to gain their confidence. Oppressed by successive races of invaders, the people of India have learned that the only means of preserving their sciences and sacred scriptures is in keeping them in strict secrecy. And it was no doubt a very safe means of preservation in old times. And we cannot but approve the policy of our ancestors in this respect. Certainly the world would not have appreciated the merits of our *Shastras* and *Vedds* had they been made public earlier. We are certain that many of our scientific works would not have been understood by the world two centuries before, even if made known to it. Even now with all the advance which the sciences of language and grammar have made, we find how great injustice is done to our literature by occasional misinterpretation. It is only of late that our Panini's Grammar has been acknowledged as the best treatise on the subject, nay we may go even so far as to assert, that it is to the discovery of this book that we see all the attempts of modern Europe for the construction of a Universal Grammar. Well, when even Indian Pandits, who are anything but Yogis, were so very jealous with regard to those secular sciences, shall we blame the *Siddhas* that they are not more explicit and open? Surely they must have very good grounds for keeping their

powers concealed from the gaze of the uninitiated profane. Surely we have no right to call them impostors, and their science a moonshine, if they do not comply with our idle importunities. To sincere seekers after knowledge, to those who pant for spiritual regeneration, they are always accessible. They are ready to teach their science ; they but seek persons who deserve that high gift. Where is the *Adhikari* ? Where is he who has fitted himself by mental training to pursue and understand the process or the processes by which a Yogi acquires these mental powers ? Where is the person who has the firmness of will, earnestness of purpose, doggedness of perseverance, by which alone success in any undertaking can be ensured ? We know how few are the men who make any marked success in the ordinary human sciences. We do not see Newtons, Franklins, Tyndalls and Drawins everywhere, and must we expect to see Yogis and Siddhas made out of ordinary men—men whose spirituality is altogether dormant or dead.

CHAPTER I.

DEFINITIONS.

FOR ready reference and elucidation of the terms in constant use in the course of the present work, we shall give the definitions of all the important words. These definitions, as far as possible, are in the words of the great *Yogi* Patanjali.

1. YOGA is the restraining of the modification of the thinking principle.

2. SAMADHI (Meditation) is the intentness on a single point ; or that state of knowledge in which the mind, having avoided the obstacles, is well fixed on, or confined to, one object only. It is a continual concentration of thought, by means of which all external objects, and even one's own individuality, are forgotten, and the mind fixed completely and immovably on the One Being.

3. SAMPRAJNATA-SAMADHI (Meditation *with* distinct recognition) is that form of meditation which arises from the attendance of argumentation (*vitarka*), deliberation (*vichara*), beatitude (*ananda*), and egotism (*aṣmita*).

4. ASAMPRAJNATA-SAMADHI (Meditation *without* distinct recognition) is independent of any fresh antecedent, being in the shape of the self-reproduction of thought, after the departure of all objects.

5. ABHYASA (Practice) is the repeated effort that the internal organ—*Chitta*—shall remain in its unmodified state, and in a firm position observed out of regard for the end in view, and perseveringly adhered to for a long time unintermittingly.

6. VAIRAGYA (Indifference) is the consciousness of having overcome one's desires ; this consciousness is of one who neither thirsts after the objects that are seen on earth, nor those that are heard of in the Scriptures.

7. **VRITTI** (Modification of the internal organ) is the modification produced from either of the following five causes :—

a. *Pramana* (Evidence or right notion) that which arises from perception, inference and testimony.

b. *Viparyaya* (Misconception) is incorrect notion, not staying in the proper form of that, in respect whereof the misconception is entertained.

c. *Vikalpa* (Doubt) ;—a notion devoid of a thing in reality corresponding thereto, following upon knowledge produced by words.

d. *Nidra* (Sleep) depends on the conception of nothing.

e. *Smriti* (Memory) is the not letting go of an object of which the mind has been aware.

8. **ISWARA** (Lord) is a particular Spirit (*Purusha*) untouched by troubles, works, fruits, or déserts, in whom the germ of the omniscient becomes infinite, who is the preceptor even of the first, for he is not limited by time, and whose name is Glory.

9. **DRASHTA** (Seer, soul) is vision simply, though pure, looking directly ; it is spectator merely through proximity. It is mere thought. It alone is the experiencer.

10. **AVIDYA** (Ignorance) is the notion that the uneternal, the impure evil and what is not-soul, are severally eternal, pure, joy and soul.

11. **ASMITA** (Egotism) is the identifying of the power that sees with the power of seeing.

12. **RAGA** (Desire) is that which dwells on pleasure : it is longing for the means of enjoyment.

13. **DWESHA** (Aversion) is that which dwells on pain.

14. **ABHINIVESA** (Tenacity of life) is the attachment which every one feels naturally to the body through dread of death.

15. **YAMA** (Forbearance) consists of not killing, veracity, not stealing, continence, and not coveting.

16. **NIYAMA** (Religious observances) are purification, contentment, austerity, inaudible mutterings, and persevering devotion to the Lord (Iswara).

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17. ASANA (Posture) is the position which one sets himself to. It must be steady and pleasant.

18. PRANAYAMA (Regulation of the breath) is the cutting short of the motion of inspiration and expiration.

19. PRATYAHARA (Restraint) is the accomodation of the senses to the nature of the mind, in the absence of the concernment with each one's own object. It is the complete subjugation of the senses.

20. DHARANA (Attention) is the fixing of the internal organ (*Chitta*) to a place.

21. DHYANA (Contemplation) is the course of uniform (fixed only on one object) modification of knowledge at that place where the internal organ is fixed in *Dharana*.

22. SAMADHI (Modification) [see Def. 2] is the same contemplation or *Dhyana* when it arises only about a material substance or object of sense, and therefore it is then like nonexistence of itself and like ignorance.

23. SANYAMA is the three, *Dharana*, *Dhyana* and *Samadhi* operating only on one object ; or the technical name for the above three taken together is *Sanyama*.

24. ANTARANGA (Interior) is the name applied in SAM-
PRAJNATA-SAMADHI to the three *Yogangas* : *Dharana*, *Dhyana*,
and *Samadhi*.

25. BAHIRANGA (Exterior) is the name applied in SAM-
PRAJNATA-SAMADHI to the five *Yogangas* : *Yama*, *Niyama*,
Asana, *Pranayama*, and *Pratyahara*.

26. DHARMA is that which follows upon, or has the properties in, the shape of *Santa* (tranquil,) *Udita* (risen,) and *Avyapradesya* (incapable of denomination). In other words, *Dharma* means substance in which the properties adhere.

27. SIDDHIS are the superhuman or psychic faculties developed from the practice of the Yoga.

CHAPTER II.

THE student of Yoga should, as far as possible, make up his mind what kind of Yoga-method he is going to adopt. For though the aim of the various systems of Yoga is the concentration of the mind, yet some are more difficult than the others, some lead to the attainment of Yoga earlier than the rest. Even there is difference in the capacity of the students which ought to be taken into consideration. There cannot be given any hard and fixed method for all. All that can be done is to give the first principles, the primary truths, and leave the rest to the intelligent student to evolve out for himself. Difference of age, difference of education, religion, race, and nationality, require different treatments from the hand of the master. Thus the methods of *Hath-Yoga* are such which an adult, after the age of twenty, can master with extreme difficulty, while to the plastic and supple limbs of a child or a boy of ten and twelve they are very easy of attainment. Similarly, a man whose mind is well cultivated with philosophy and poetry, whose fancy is vivid, whose imagination quick and creative, need not undergo any of those preliminary methods laid down in the treatises of Yoga for the development of imagination.

The period within which success in Yoga is acquired by the student also has proportional variation. To an energetic and enthusiastic nature success may crown his efforts very soon, while a dull fellow may pass years ere he understands the first principles of this mind-regulating philosophy. The treatises of Hindu Yoga are full of dissertations about the various kind of persons fitted to acquire Yoga. In fact, the chapter on *Adhikaris*, persons fitted for Yoga, forms the first in all systems of Yoga. The father of Yoga Philosophy disposes of this question with his characteristic brevity and universality by two *sutras* or aphorisms. That which puzzled the brains of the later-day Yogis, and on which so much ingenuity has been mis-spent,

has been compressed likewise by Patanjali within the narrow but all-embracing compass of two lines. Aphorism twentytwo, book first, enunciates :—"According to the nature of the methods—the mild, the medium, and the transcendent—adopted, the ascetics who adopt method, are of nine kinds."

In accordance with this division, there are nine classes of the followers of the Yoga. In the mild variety there are three sub-divisions, and similarly with the medium and the transcendental methods. The following table will show the different kinds of followers of Yoga :—

METHODS.	CLASSES OF FOLLOWERS.		
	Mildly impetuous (<i>Mridu samvega</i> .)	Moderately impetuous (<i>Madhya samvega</i> .)	Hotly impetuous (<i>Tivra samvega</i> .)
Mild (<i>Mridu</i>)			
Medium (<i>Madhya</i>)...			
Transcendent (<i>Adhimatra</i>).			

Patanjali promises speedy success to him who is hotly impetuous and follows the transcendental method *i. e.*, he who comes under the ninth class of transcendent, hotly impetuous. Thus there is ample room for the student of Yoga Vidya to select from. He may follow the mild method, which is the lowest, or he may, if he can, take of the *Adhimatra* method. An explanation of these methods will be given further on. Now we shall speak of some of the preliminary things conducive to the concentration of mind, and thereby unfolding the spiritual powers latent in every human soul. In this

chapter we intend to dwell on the following points—*food, dress, habits, and place.*

Patanjali in his aphorism does not touch on any of these points. He takes it for granted that the followers of Yoga have this requisite knowledge. In fact, the directions which the later authors on Yoga have given are such as are applicable not only exclusively to the student of occultism, but to every description of students. Nevertheless, we shall give here some short hints on this subject.

As regards dress, it must be borne in mind that the concentration is best facilitated when one is warmly dressed, and his attention is not distracted by the changes of weather. We think it highly unphilosophical to renounce all dress in the first stage of *Yoga abhyas*, as many of the Shadhus are seen to do. Instead of helping in any way the fixing of attention, their naked bodies continually divert their thought. No doubt the master Yogi needs no external help to protect his body from the inclemencies of temperatures. He can throw around him an impenetrable veil of *akasa*, and defy the forces of nature ; but what a master may do with impunity can never be done by a neophyte without injury. The dress should not be too tight nor too loose, and, as far as possible, it should not be sewn by a tailor. If sewn-cloth cannot be dispensed with, let it be well purified of all foreign magnetism as far as possible. The clothes should be washed well every day by the student himself, if possible, and it should be made a rule to change the lower garment at least once a day, and in no case to keep it on for two days. The materials of which the dress of a Yogi should be made ought to be of non-conductors like silk, straw, wool or on leaves.

As to the food most conducive to the spiritual and psychic development, the authorities are unanimous in favor of a vegetarian diet, not that there were no Yogis who were meat-eaters, but it has been found by the concurrent experience of ages that meat, while it increases animal activity, decreases the intellectual power. All races of meat-eaters are physically active

and strong, but the same cannot be predicated with regard to their spiritual state. Animal passions and appetites become doubled by subsisting on a carnivorous diet, and the natural and constant restlessness of carnivorous animals is diametrically opposed to those conditions which favor quietness and abstraction. All hibernating animals, says Dr. N. C. Paul in his "Treatise on Yoga Philosophy," prefer vegetable food, and Yoga, according to him, is a kind of hibernation. In recommending a vegetable diet for the student of the Yoga, we need not enforce our doctrine from consideration of occult philosophy, which he would not be in a position to understand were we to do so. In the very first stage of Yoga, *viz.*, *Yama*, the student is exhorted to practice *maitri*, universal kindness, and how can this be consistent with the cruel system of butchering innocent creatures for satisfying one's taste. We need not disprove the position of those who jesuitically try to equivocate with their own conscience by saying that it is not they who kill but the butchers, for they ought to remember the aphorism of Patanjali, which says that,—' "The things questionable,' *e. g.*, killing, stealing, etc., whether done, caused to be done, or *approved of*, whether resulting from covetousness, anger or delusion, whether slight, of intermediate character, or beyond measure, have no end of fruits in the shape of pain and ignorance." In fact, vegetable world can supply all the constituents which healthy human organism requires. As to the quality of food, the Yogis of India have all shown a great love for milk and rice. The chemical analysis of milk shows that it contains all the ingredients which a human body requires, while rice is to be recommended chiefly on account of its containing proportionately smaller amount of stimulating nitrogenous matter which abounds so much in meats of every description. It must be all the while remembered, that the food above recommended is for Rishis and Yogis, and such persons whose habits are sedentary, and require intense mental abstraction; and therefore, this kind of diet has been called *satwa-guni-bhojan*. For warriors and mechanics employed in physical active duties of life *Raja-guni* food is the one to be

recommended. Next as to the quality of food to be taken let the student beware of gluttony ; he should eat just enough for livelihood—for the support of life. But let him not at the same time starve himself to emaciation. It is desirable that he should eat less than usual, and rise from the table with appetite remaining than fully satisfied. Let him also decrease the quantity of food slowly, steadily, but imperceptibly. In fact, his progress through the several stages of Yoga will of itself tend towards decreasing the amount of food, but let him nevertheless help nature. In no case should the student of Yoga indulge in alcoholic or any other intoxicating drug or liquor, etc. The practices of some class of inferior Yogis of stimulating psychic development by opium, *bhang*, *charas*, and *ganja*, are to be strongly denounced by every sane and reasonable creature : for these, though inducing momentary or temporary trance by their skilful administration, yet invariably are followed by terrible reaction, and make the divine temple of the soul a ruin for the vampires, spooks and elementals to take possession of, and prey upon.

The student of Yoga, like his fellow-student of physical sciences, should cultivate regular habits. He should attend to all the rules of health and sanitation. Early rising and the *Yoga abhyas* for an hour or so before sunrise has been often recommended. The would-be Yogi must attend to the purity of body as well as soul. Let him bathe twice daily, in the morning and evening, and, if his constitution would allow, with cold water at all seasons of the year. Several Yogis of the Sikh school, as well as the Theosophists, maintain that keeping long hair, and preserving the animal electricity, facilitates Yoga. And in truth the majority of Saints, Rishis, and Prophets are generally represented with long flowing hair.

The Yogi should choose a retired and unfrequented spot for practising Yoga. A league or two away from the bustle of active life, let the contemplative student select his retreat. The place should be such as to call up pure and divine thought. But it is also possible for a student to live in the city and acquire Yoga. And as the majority of our readers, I fear, are

tis, house-holders, and family-men, let them, therefore, set apart a room in their house sacred and secret for holy meditation. Let it never be entered by any-body and every-body ; and it should be so situated or constructed as effectually to exclude all outside noise and commotion. If he likes he may burn incense, like *dhoop*, etc., to make the atmosphere of the room pleasant and agreeable. The Buddhist scripture enjoins the following particulars about the choice of place by the ascetic :—"It is a place where no business is transacted, and where there are no contentions or disputes. There are three descriptions of such places ; (1) in some deep mountain ravine, remote from human intercourse ; (2) in some forest resort (*Aranya*), at least a mile or two from a village, so as to be removed from any sound of worldly business or contention ; (3) in a spot at a distance from a place where laymen live, in the midst of a quiet *Sangharama*." This precept of the Buddhistic school is, however, practicable only to the ascetic who has renounced all the concerns of the world. But, as we tried to show in our preliminary remarks, Yoga is not meant only for the ascetic, but is a common heritage of the *Grihasta* and *Sanyasi*, rich and poor.

Next as to the time of practising Yoga. Every person who has a sound mind and a healthy body is capable of attaining Yoga. The training should be begun as early in life as possible. In old age, when the habits are crystallized into second nature, it becomes almost impossible for the student to shake off the old Adam and to turn over a new page in life. Our countrymen have imbibed certain mistaken and erroneous notions as to the proper age when Yoga should be begun, from the works of the latter-day poets. They assert that great kings, etc., practised Yoga in the last part of their lives when they had completed their worldly career, had children and grand-children, and had been satiated by satisfying all their carnal appetites. The great poet Kalidasa in his *Raghuvansa* says of the kings of the solar dynasty :—*Yogenante tanu tajjam, i. e.*, they (the kings) left their bodies (*i. e.*, died) by practising Yoga.

But it must be remembered that Janaka also was a great king, and a great Yogi too ; similarly Dhruva and Prahlád were children when they had acquired such Yogic powers as to defy the laws of material nature. It should also be borne in mind that the very training of all our kings and great men, though not strictly Yogic, was yet conducive to spiritual development; Yoga should be begun as soon as the child reaches years of discretion. The proper time of *abhyas* is morning, and according to Mahomedan Sufis, midnight. It should be practised with empty stomach, but seldom after a meal.

The student should do well not to sleep more than six hours. Sleep is overpowering of the mind by *Tama Guna*. The Buddhistic saying is, "too much sleep destroys all religious merits. By not yielding to the influences of sloth, either one night or two, rejecting and not listening to its bewitchments, the life is cleansed, and there is nothing further to attain." We do not recommend such an extreme course, but we can assure him there is much truth in the above saying, and that he will do well if he fasts twice or thrice a month, and observes night watches occasionally.

There is another advice of the Buddhists which we quote here for our readers :—"Care must be taken that no violent exertion be used previous to entering on the exercise of meditation, lest the breath should be agitated and the mind in consequence unsettled."

CHAPTER III.

IN our last chapter we dealt with some of the physical qualifications of a student of this sublime science. In the present chapter we shall briefly glance over some features of the mental training indispensably necessary to him, as it paves the way to the final goal,—concentration of the mind.

There are certain spiritual obstacles which the Yogi will find in the very beginning of his career, and which, if not timely guarded by the warning voice of his *Guru*, are sure to cause miserable shipwreck in his hopes of future progress. A would-be Yogi tries to separate, by the force of concentration, his *Atma* from the body ; and in that emancipated state he enjoys the blissful pleasure of the company of spirits more or less elevated in the scale of advancement. By the very act of being thus enabled to roam free through the eternity of time and space, cutting off the shackle of the material body, he incurs new dangers to which he was not liable before ;—dangers arising from the jealousy of *Devatas* presiding over the various elements. Those acquainted with the esoteric signification of the sacred *Purans* will readily conceive my meaning. The *Devatas*, MARUT, INDRA, VARUNA, who so often tempt the sage and anchorite, are none, if rightly understood, but the spirits of fire, air and water. They are intelligent entities with tremendous powers, and the only mode of overcoming them lies through the path of Yoga. The student of Yoga will therefore find himself surrounded by these evil influences, which though invisible, nevertheless act very powerfully. These elementals constantly whisper evil suggestions and sinful thoughts into his mind, in order to detract him from contemplation, but he should not listen to those promptings of his "imagination." Some of these obstacles are now being mentioned in detail.

The first and foremost temptation which he meets with is from his passion, particularly from that of lust. Sexual desires

will overcome him with irresistible force, vague yearnings will torture his every-day existence, and they will be the more powerful, the more idle he is. The common proverb, that Satan finds some mischief for idle hands to do, is nowhere so well illustrated as in the case of the young Yogi. His sedentary habits, if not well regulated, peculiarly predispose him to these temptations, and it is to guard against them that such minute details are often given about food, regimen, posture, etc. To prevent distraction proceeding from this cause, the Sikh Guru Arjun advised his *Chelas* to be married. He knew that though Yoga, like poetry, is a very jealous mistress, and that for the highest development of psychic powers, celibacy, or at least chastity, was an important condition, still he had well probed the depth of the human heart, and by his own example of married life showed that it is compatible with Yogic education.

Patanjali enumerates the following nine obstacles ;—Sickness, langour, doubt, carelessness, laziness, addiction to objects of sense, erroneous perception, failure to attain any stage of abstraction, and instability in it when attained. These are the primary distractions ; there is yet another class which I may call secondary, *viz.*, grief, distress, trembling and sighing. The method of overcoming these obstacles is through *abhyas* and *Vairagya*. In fact, *Vairagya* (indifference) will be of the greatest help to the student. If he is grieved at the death of a dear friend, let him betake to *Vairagya*, take shelter under its shade and hear its sweet and solemn admonitions, saying :—“nothing is permanent in this transitory world.” If suffering from the excruciating pains of sickness and disease, let him resort to this neverfailing doctor *Vairagya*, and his pains will vanish. Martyrs have died on the stake without showing the slightest sign of pain, though their flesh was torn from the body by inches. What was it that supported them through this horrible trial of physical nature ? Their mind no doubt. Is it then too much to expect from the aspirant of the hoary lore of our adepts that he should conquer his nerve-life by the indomitable strength of *Vairagya* ? Truly there lies hidden innumerable

wonderful potencies under the covering of *Vairagya*. Disease, distress, grief, nay all obstacles, vanish like mist before the burning rays of *Vairagya*. Learn, therefore, betimes to practise this virtue, thou would-be gymnosophist.

Besides *Vairagya* there are enumerated by Patanjali some five or six other methods of eliminating the evil consequences of the above-mentioned obstacles. Firstly by profound devotedness towards the Lord ISWARA. We have already defined the term *Iswara*. This devotedness to God is an easy method of attaining Yoga. Those who adopt this system are called followers of *Bhaktimarga*. The majority of the Aryans of India now know no other method than this. It is very popular with the masses ; and that it is a very successful method is proved beyond doubt by the lives of religious saints and *Fakirs* who perform miracles, so to speak, by their faith in the Lord God. By devotedness is not to be understood the hypocritical system of prayers which passes by that name. It must be entire resignation to God accompanied with intense love. It must be the forgetfulness of self,—living in the Lord. We must worship the Lord not with flowers and incense, but with “repeating his name and reflecting on its signification.” He has got many names amongst different nations, but the Aryans have assigned most mystical powers to the word “*Om*.” This word is called *Pranava* (glory), and its repetition is enjoined as a help to concentration. The Mahomedans use *Allah-hu*, the Sikhs *Bah-Guru*, the Buddhists *Om mani padm hum*, the Jews *Yah-ve*. The proper pronounciation of the *Pranava* and reflecting on its signification brings with it the knowledge of the Lord.

The second method of over-powering these obstacles is “Dwelling upon *one* truth.” We must fix our attention again and again upon some *one* accepted truth ; we must concentrate our mind upon *one* point, and allow it under no circumstance to wander from it. Another method is “through the practising of benevolence, tenderness, complacency, and disregard towards objects of happiness, grief, virtue and vice.” “Benevolence” but half represents the meaning of the original Sanskrit

word *Maitri*. It is a term of larger signification than even charity. It is good-heartedness and love confined not within the limited circle of humanity, but extending to all animate creation, friendliness towards the creatures of God,—something more than philanthropy. “Tenderness” is showing compassion to the unfortunate, the wretched and the poor, while “complacency” is that state of sympathy which feels joy in the happiness of a fellow-creature. The whole essence* of this method may be summed up in the comprehensive word “Sympathy,”—universal sympathy, sympathy for the animate and inanimate creation. The fourth expedient of combating mental distraction is “by forcibly restraining the breath,” *i. e.*, *Pranayama*. We will treat of it in detail in the next chapter. The fifth method mentioned by Patanjali is “by fixing the attention on any object cognizable through the senses.” The student may fix his attention on the tip of the nose, the centre of the tongue, etc. Another method is “by fixing the attention on a luminous object.” This is more active, and produces, in certain constitutions, the trance state sooner than other methods. Placing a luminous object a yard or so at a distance, and looking at it steadily for some minutes, keeping the head all the while at an angle of 45° will almost induce hypnotic trance. The mystic needs no external luminous object to fix his eyes upon; he sees a pure steady light in the lotus of his heart. The seventh means of combating distraction is “by fixing the mind on some person whose life is holy and devoid of passion.” This method is in great favor with the Jains and Buddhists. Many followers of those persuasions, keep the images of their *Gurus* in their houses, and in ordinary parlance are said to worship them, and are consequently branded by ignorant bigots as idolaters and hero-worshippers; but to those who know rightly they do no such thing; they only contemplate the image of their *Guru* as a means of facilitating mental concentration.

The eighth method of Patanjali is :—

“By dwelling on knowledge that presents itself in dream or in sleep.” What is the meaning of this aphorism is not very

clear. It is perhaps to be understood in the sense of suggesting an object of contemplation in our dreaming state. When we sleep, many ideas pass through our brain, and ordinary men have no command over the succession or cessation of these ideas. But a Yogi should try to regulate even his dreams and fix his mind upon any *one* idea which presents itself in that state. And, like a true philosopher, Patanjali, after enumerating these details, rises to a higher generalisation, and says :—

“Concentration of the mind may be effected by pondering on anything that one approves.” Different persons have different states, and no hard and fast rule can be laid down for this purpose to fit them all. Thus the Tantriks have their own ways, the Sufis their own, and the Buddhists their particular system.

CHAPTER IV.

IN the last chapter we dwelt on the theoretical side of the question of steadying the mental function ; in the present, we shall consider the practical means of bringing it about. Practically the subject consists of three divisions—(1) *tapa* (reflection ; as well as mortification of the flesh) ; (2) *sevadhyaya* (repeating of some sacred formulæ or *mantra*) ; and (3) *pranidhana* (resignation or consigning unto the Lord all the *fruits* of one's works, without expecting any reward, here or hereafter).

By this practice, different kinds of afflictions, such as ignorance, egotism, desire, aversion and tenacity to mundane existence, are removed. Ignorance is, in fact, the parent of all the rest, and when that is removed, the extinction of others is but a matter of time, and comparatively easy. We have defined them before, and we may say that they can be got rid of by meditation. Our *karma* owes its origin to these afflictions, which result in constant re-births. The fruits of the *karma* are received sometimes in this life, but generally in the next. The *karma* is the root, while the fruits which it produces are—(a) rank (raised or lowered such as that of angel, planetary spirit, mahatma, man, elemental, bird or beast) ; (b) years (duration in which the spirit is confined in body) ; (c) enjoyment (sensation or experience of pleasure and pain). The fruits of good *karma* are joyful, and of the vicious painful. Even this suffering and enjoyment must be taken in their relative signification, for to a truly discriminating philosopher *all* is grief. For what ordinary men consider pleasure is but a modification of grief,—for it is never lasting. Being but transitory, its absence causes pain. The more we enjoy the more we become miserable, for with the increment of the sources and objects of pleasure our desires and wants do increase, and the more disappointment at the non-attainment of those wants. Real wisdom does not consist in increasing our corporeal wants,

which the civilization of the present age has been at pains to multiply, but in the opposite direction. The fewer our wants, the happier we shall ultimately be.

Vexation and anxiety will ever be the lot of those who hunt after pleasure and temporal happiness, instead of philosophy and quietism. Let it be clearly realised by the student of Yoga that the great secret of *true* happiness consists in considering *all* objects as sources of grief. It is through ighorance, that man thinks one thing pleasant, and another painful ; but let the curtain of *Avidya* be removed away from his mind, and he will see that all objects are equally painful or pleasant,—in fact, he will be indifferent to them all. Let a wise man, therefore, shun the pain which has not yet come, and the fear of future pain will hold him back from present pleasure : for he will understand that every pleasure has in it the nidus of pain. If you ask whence is this evil which we see in this world ? we reply that there is no such thing as evil ; what appears so is due to *Avidya*. To the philosopher who has attained right knowledge all are equal. The origin of evil lies in the relationship of the *seer* with the *seen*, *soul* with *non-soul*, *spirit* with *nature* (material), *experiencer* with the *experienced*. The idea that soul is different from nature is the cause of all evil :—It arises from confounding the attributes with their substratum or receptacle in which they adhere. All grief vanishes when the Yogi clearly understands the grand truth that matter exists but through the spirit ; that nature has no real existence of its own, but has its being through the entity, spirit ; in fact, matter is dependent on spirit for its existence, and not the latter on the former. Or as Patanjali has it :—“For the sake of it (soul) alone is the entity of the visible (matter).” The soul reaches the state of *kaivalyam* (isolation) when it separates itself from matter and dwells in its own pure light. To such a soul, even on earth, mundane existence ceases to have any tangible reality, though to others, who have not elevated themselves by this consideration, the world might possess an existence, too gross to be safely ignored.

But let us not be understood from the foregoing remarks that we recommend anything like misanthropic asceticism and inhuman self-mortification. These practices we have all along strongly denounced, and we think it our duty to enter our protest against them again in this place. Let a Yogi be *unselfish*, but not inhuman ; let him search real happiness in his soul, and not in the world ; let him move through the scenes and vicissitudes of life, as a calm witness (intelligence), seeing all, feeling all, enjoying all, neither absorbed in any one, nor engrossed by them. To quote an old maxim,—let him be a pearly liquid drop on a lotus-leaf, moving on it but not adhering to it, ever keeping his soul free from all selfish anxieties and cares of the world, but taking nevertheless active and earnest interest in the welfare of humanity. Let him conquer sorrow, grief and pain by contemplating upon the following sublime words of one of the brightest—if not the brightest—gems of humanity, Lord Buddha :—

“The first truth is of *sorrow*. Be not mocked !

Life which ye prize is long-drawn agoing :
Only its pains abide ; its pleasures are
Like birds which light and fly.

The second truth is *sorrow's cause*. What grief
Springs of itself and spring not of desire ?
Senses and things perceived mingle and light
Passion's quick spark of fire.

The third is *sorrow's ceasing*. This is peace
To conquer love of self and lust of life,
To tear deep-rooted passion from the breast,
To still the inward strife ;

For love to clasp eternal beauty close ;
For glory to be Lord of self, for pleasure
To live beyond the gods ; for countless wealth,
To lay up lasting treasure.

Of perfect service rendered, duties done,
In charity, soft speech, and stainless days,
The riches shall not fade away in life,
Nor any death dispraise.

Then sorrow ends for life and death have ceased,
How should lamps flicker when their oil is spent ?
The old sad count is clear, the new is clean,
Thus hath a man content."

ARNOLD'S *Light of Asia*.

CHAPTER V.

“The fourth truth is *the way*. It openeth wide,
Plain for all feet to tread, easy and near,
The noble eight-fold path, it goeth straight
To peace and refuge. Hear !”

ARNOLD'S *Light of Asia*.

Now we enter upon the most well-known and practical part of Yoga, *viz.*, *Yama*, *Niyama*, *Asana*, *Pranayama*, *Pratyahara*, *Dharana*, *Dhyana*, and *Samadhi*. The five first belong to the *Bahiranga*, *i. e.*, external Yoga, while the latter three to internal Yoga. These eight steps lead to the final goal of *Kaivalyam* or *isolation*, otherwise called emancipation, *Moksha* or *Nirvana*.

1.—*Yama*.

It consists of five parts, and is the universal duty of all. It enjoins *Ahinsa* (not-killing), *satya* (truth), *asteya* (not-stealing), *Brahmacharya* (continence and perfect chastity), *aparigraha* (not-coveting). It is a duty incumbent on all persons whatever be their rank, nationality or country. It forms the first step of the universal code of morality. Almost all the evils of the world may be traced, directly or indirectly, to a breach of some one of these laws. Strict observance of these rules bring with it its own reward ; however, we shall mention some of the perfections which a Yogi acquires, who adheres firmly to them. When a Yogi becomes completely harmless and has no *hinsa* whatever, then in his presence all ferocious animals forget their ferocity, none of them dare injure him, nor cause harm to each other while under his influence. When a Yogi becomes a perfect lover of truth, and practises always veracity, he amasses a store of good *karma* without performing the usual sacrifices, alms, etc. When his abstinence from theft is complete, all jewels of the earth, in whatever quarter they may be hid, come to him un-

asked, that is, he can command wealth if he leaves off totally the desire of wealth. If he practises perfect *Brahmacharya*, he gains strength. And it is but reasonable that it should be so : for every act of unchastity is destructive to self and power. If his un-covetousness is complete, he regains the knowledge of all his former states of existence. That this should be so is mystery apparently. But the word covetousness should be taken in its largest sense, *i. e.*, the soul should not covet the body, which is its tabernacle and temporary home, and thus when it becomes free from the body by discarding it, it gains the knowledge of its past lives and deaths, and of the bodies which it had once filled. Of course virtue must be practised for its own sake without looking to any ulterior end, but in the economy of nature good acts are ever followed by good fruits. Nor must the above perfections, resulting from the practice of *Yama*, be regarded as fictitious and imaginary. Lives of holy Rishis and Saints, Hierophants and Adepts of every country and age, bear ample testimony to the truth of this doctrine. A person who loves all creatures, whose soul is in sympathy with all animate creation, emits a magnetic aura of great potentiality, and every creature, however ferocious, must feel its influence. The most ferocious brute dares not lift its eyes in his presence, for the law of sympathy requires it so. Thus *ahinsa* made Pythagoras and Buddha tapers of the brute creation. We read in Manu :—"He who injures no animated creature shall attain without hardship whatever he thinks of, whatever he strives for, whatever he fixes his mind on."

Similarly we can understand that a person who practises veracity acquires a store of good *karma*, though he may not perform a single *Yajna*. Of all virtues truth is the most divine, and one who adheres to it has no need of sacrifices and ablutions. He will never do wrong or injustice, and thus, though not performing *karma*, will get its fruits.

"When abstinence from theft is complete, all jewels come near him." Let it not be thought to be an inducement for not-stealing ; non-commission of theft is after all not a great virtue.

But what the author means is probably this, that a Yogi should not even entertain the thought of possessing, by unlawful means, the property of another. The word *steya*, translated into theft, includes fraud, misrepresentation, cheating, and even adultery ; for wife is said to be the property of her husband.

Similarly, that the practice of *Brahmacharya* (chastity) should give strength is very clear. There is a class of medical men who think total abstinence from sexual intercourse is productive of as injurious results as excessive venereal or sexual indulgence. They argue that every organ must have its normal and healthy use, while disuse must result in the atrophy of that part. From considerations like these they assert that celibacy is prejudicial to longevity, and *Brahmacharya* a violation of the creative and reproductive law of nature. There is much truth in these remarks ; but do we not think that celibacy is meant by the word *Brahmacharya* ? Though for our own part, we believe celibacy unnatural, yet we are not prepared to admit that it is injurious to longevity. We have seen perfect celibates enjoying the best health possible and attaining old age. However, we think with Manu that it is not total abstinence only which constitutes *Brahmacharya*, but moderation. "He who abstains from conjugal embraces on the six reprehended nights and on eight others, is equal in chastity to a Brahmachari, in whichever of the two next orders he may live." Nor is total abstinence a *sine quâ non* of *Yoga*. We can enumerate scores of Hindus, Sikhs, Mahomedans, and who were married men, with wives and children as Yogis. The best of them, in fact, the teacher and discoverer of *Yoga*, the very ideal of a Yogi—stands the sublime picture of Shiva. Him the students of the Indian *Yoga* worship as the *Param-Guru*—the great teacher—and a large class of people contemplate nothing but his attributes in their *Dhyan*. He, the founder and discoverer of this spiritual science, showed by his life that marriage, instead of being an obstacle in the path of spiritual enlightenment, positively facilitates the development. He is represented not only as a Yogi-raj, but the most loving of husbands and the kindest of fathers. Therefore it is

but reasonable to conclude that by *Bramhacharya* the author Patanjali, does not mean celibacy but continence.

The fifth part of *Yama* is "non-coveting." Its fruit is the knowledge of past lives. It has been already explained what is meant by *aparigraha*, whose English equivalent, in the absence of anything better, we have given as above. It is that state in which the soul does not desire to have anything which is not its own ; and as body is no part of the soul, but is only a temporary house in which the soul resides, or rather a wonderful instrument on which the soul plays, a love therefore of body is a love of a thing which is not-soul, and therefore amounts to *parigraha*, or covetousness. That *aparigraha* produces knowledge of past existences, establishes through implication a much contested point in metaphysics, *viz.*, that the human soul had to pass through successive stages before it becomes human. Many of us have been nurtured in the belief that the soul is created with the body, and thus though it has a beginning, it is nevertheless eternal. The position taken up by Patanjali and almost every school of Indian philosophy is that not only the soul has no end, but it has no beginning as well. It had experienced many existences before it became human. The Yogi knows his past lives, which an ordinary man does not. But the question arises—did our souls exist before as human, or had it any other body, *e. g.*, of beast or brute ? The principle of progress, as evidenced throughout the works of nature, proves to demonstration that human soul has become so by passing through *lower* stages of existence,—stages of mineral, vegetable, and animal, and that this progress is in a spiral line, and not in a circle. The theory of transmigration is reasonable only in so far as it propounds the doctrine of previous and subsequent existences, but it is grossly in error if it inculcates that man, however depraved, will ever revert to a brute or beast again. Those who quote Patanjali in support of the latter doctrine seem not to have grasped the full spirit of his philosophy. He, no doubt, believes in the previous existences of the soul, but there is no mention in his writings

of this retrogression. The soul of a beast after a course of ages may become human ; but once human, it can under no circumstances ever revert to beasthood. Taking it then as reasonable that man had previous existences in the shape of lower animals, the next difficulty that arises is how does one gain back the reminiscences of those long forgotten ages by simple noncoveting of his body. To understand this properly the enquirer should realise that there is no past, present or future in eternity ; nothing perhaps explains it so clearly as the phenomena of light. Suppose two persons A and B quarrel in a dark room, and A strikes down B dead. Just at the moment when B falls, a light is brought into the room, when a third person C, whom we suppose to be standing near the door of the room, will see B fall just actually at the very moment when B fell. How did he see it ? Because the light, which was introduced into the room, carried with it the picture of B from the room into the eye of C standing outside. Suppose the distance from B to the eye of C to be 18 feet, the time which light will take to travel from B to C will be so very inappreciable that we may call it instantaneous. But suppose C is situated at the distance of 180,000,000 miles instead of 18 feet, now the light which will reach his eyes will do so, ten seconds after it was brought into the room, and C will see B falling ten seconds after the actual event. Again, suppose C is standing on the star named Serius, and looking towards the room in which A and B fight. Now Astronomers have calculated that light takes about three years to travel from Serius to Earth and *vice versa*. So C will see B falling some three years after the event, *i. e.*, if B was killed in 1880, C will see it in 1883. Thus what passed with us three years ago will be present to C. To take another example :—Suppose we wish to see the Durbar of Delhi which took place in 1877, in the month of January. On our Earth it is past 16 years. If we go to a distance of about twice that of Serius and then look towards the spot on the earth where Delhi is, we shall see the whole Durbar passing before our sight. In fact, light carries for ever through

space the pictures of things, and it is a calculation involving simple multiplication to find out at what distance a particular picture will be found at a particular time. The original may have perished long ago, but its picture is retained for eternity in light. Under certain circumstances the picture of the past is possible to be seen on this earth. Taking the above example of the Durbar, light travelled from the Earth to the Sirius in three years, and reached that star in 1880; if this light be reflected from it by some polished surface back towards the earth three years after 1880, that is, in 1883, so that even in this earth, if we will know the proper ray and catch it, we shall see the Durbar of Delhi 16 years after it actually took place. Thus by reading the pictures in the *akās* (ether) one can know the past. Physical science may perhaps discover some day the means of developing these pictures impressed in the *akās*; but spiritual science has already attained it. Psychometry is a standing proof of this. And the means for attaining this end, as proposed by Yoga, is "no-covet to the body." Let the human soul free itself from this mortal coil, this prison house of body, and in its *Linga śarīra* (the ethereal duplicate), it will be enabled as easily to read pictures impressed in ether, as in its material body it perceives phenomena.

Thus have we enumerated all the five parts of *Yama*. They have been very aptly called the *maha-vratas*; or the great duties. These *vratas* must have precedence over all other *vratas*. Those ceremonies which we now-a-days call *vratas*, such as fasting on the eleventh day of the moon, giving alms to Brahmans, etc., are all inferior to them. One who does not kill the most insignificant of the living creatures of God, commits no theft, violates not the law of chastity, tells no falsehood, and covets not anything of the world, needs not perform any other *vratā* or ceremony. He needs not the guidance of priests, for he is a guide to himself. He may defy all the opposition of the ignorant so-called Brahmans of the age, and bravely go on in his path of duty.

CHAPTER VI.

2.—*Niyama.*

THE second part of Yoga is *niyama*, or religious observances. It consists of five parts, *viz.*, (1), *saucha* (purification), (2), *santoshā* (contentment), (3), *tapa* (austerity), (4), *swadhyaya* (inaudible and incessant repetition of the word), and (5), *Iswara prani-dhana* (persevering devotion to the Lord). These form the second step of the ladder of Yoga. When one has got complete mastery in the practice of the five *maha-vratas*, then he should turn his attention towards gaining perfection in these five religious observances. They all relate to practices calculated to bring about a calm and equilibrated state of mind, and thereby prepare it for concentration.

We shall now enumerate the fruits of this five-fold observance. The result of purification, which means mental as well as bodily purification is two-fold :—(a) “It produces a loathing for one’s own members and non-intercourse with others, and (b) produces the purity in the quality of goodness, complacency, intentness, subjugation of the senses, and fitness for beholding the soul.” A clean body can only contain a pure soul, and if the bodily tabernacle be kept unclean and impure, the indwelling soul receives the taint. We cannot believe that a person who swalters in impurities of the flesh can possess a pure soul. A filthy body must have a filthy tenant. It is from this consideration that we condemn those Hatha Yogis, who live a filthy physical life, whose bodies smell of odours inexpressible, and many of whom glory in the command over their nerves as expressed in swallowing filth and ordure of every kind. Such practices are simply disgusting and not countenanced by true Yoga. Purification of the body produces mental purification, which in itself is not a small gain. But besides that, it produces, as said above, a loathing for one’s own members and that of others too. When we vividly and clearly see before

our mental sight what a sack of foulness and filth our body is, what a veritable dung-hill of nuisance is contained within it, we cannot but feel disgusted with it, and begin to love our bodies less and our souls more. This purification also means our souls away from the love of women and beautiful faces. It at once reminds us that physical beauty is but a painted sepulchre containing within it abominations, and that our souls should not be ensnared in the meshes of outward charms, but piercing through the fleshy curtain, look into the soul within and fall in love with that, if it be beautiful. Beautiful souls let us love by all means, but not allow ourselves to be misled by beautiful bodies. This is one result of *saucha*. It shows our own foulness as well as that of others ; and inasmuch as it produces disgust of physical bodies, it indirectly helps the mind in the attainment of concentration. But it has also a direct bearing on the subject.

Our bodies are made up of three qualities—goodness, passion, and darkness. Health is the result when the quality of goodness (*satva-guna*) is predominant, and disease when darkness predominates. By *saucha* the quality of goodness is made pure, it is freed from the two other qualities—*Raja* and *Tama* (passion and darkness) ; in other words—and to use modern phraseology,—*saucha* produces health. When there is health there is cheerfulness and complacency. The unhealthy are generally moping and melancholy ; but sound physical health engenders buoyancy and elasticity of spirit. When there is cheerfulness, it brings intentness, (*ekagrata*). It is fixing of the mind to one train of ideas ; but when the mind is not cheerful, it is impossible so to fix it. When there is *ekagrata*, and the mind is intent upon one subject, then there is *indria jaya* (subjugation of senses). For all of us have seen that when deeply engaged in one thought, we are not conscious of any external event, our senses are abstracted from the performance of their functions, and we are said to be in abstraction. Where there is subjugation of the senses and perfect abstraction, the mind sees the soul. For what must one be cognizant but of his

soul when one has made himself totally unconscious to the impressions conveyed by the senses ? And seeing one's soul is Yoga. Thus we see how *saucha* through an unbroken chain of effects leads to Yoga.

Next to purification comes *santosha* (contentment). "The fruit of *santosha* is superlative felicity." Contentment is the fountain of true happiness. Our desires are infinite and insatiable, and lead but to sorrow. Happiness for which every one strives is not the result of enjoyment but of contentment. There is a Persian saying, "contentment makes one rich," nay, we say, it makes one more than kings. A person is rich who has more than he desires, and as one who is contented has few desires, he is rich. We measure riches by wealth, but it is a false standard. The true measure of riches is our wants. If our wants be greater than our means to supply them, we are poor ; but if our wants be few we are rich. Contentment is the true philosopher's stone. It diminishes our wants and multiplies our happiness. But we hear some to object that contentment is the bane of progress ; a contented people are always stationary ; that multiplication of our wants is a sign of civilization, and it is only among less advanced nations that we see the so-called virtue of contentment : civilized nations are ever progressive, never content. To all this we reply :—What is after all the result of all your vaunted civilization ? Has it not made men heartless, greedy and selfish ? Has it not sown discontent broad and wide ? Does it not give rise to pains, envy and heart-burnings ? Has it not turned all our energies to material improvements, external progress, and made us forget that we have a soul to save, immortality to achieve ? Has materialistic philosophy made a single soul happy, or has it not cast a gloomy shroud of sadness and doubt over all our spiritual aspirations of futurity ? No, this philosophy stands self-condemned, as it has failed to achieve its object, *viz.*, the increase of the sum-total of human happiness. Nor do we admit that because a nation practises contentment it becomes incapable of progress and enterprise. Contentment only purges away the

dross of self from our actions, and makes all our deeds shine with a lustre divine. It inspires the nation with love of justice and fair-play ; and since it takes away the petty, cold-calculating greediness, which is the characteristic of most of the civilized nations of the West, it makes us truly noble. Contentment is not a foe to progress, but it offers the necessary counterbalance to that spirit of insatiate hunger which progress tends to generate.

Now we return to the fruit of *tapa*. "The perfection of the bodily senses by the removal of impurity is the fruit of austerity." It is a well-known law of nature that exercise strengthens our bodily organs ; and that if an organ is not properly exercised it becomes imperfect. The system of *tapa* lays down minute rules for the perfection of the bodily senses. By a course of severe and rigorous discipline all our senses are sharpened and perfected. *Tapa*, during the latter days of Indian history, had degenerated into physical penance and mortifications totally unfruitful of the beneficial results contemplated. For a description of the various kinds of *tapa*, the reader is referred to treatises like *Manu Sanhita*, *Yajnyavalkya*, etc. Any book of Gymnastic will give more about the rules of *tapa* than we can do within the short space at our command. But in passing, we may be allowed to remark that our *tapa* should not be confined to any one bodily organ, but to all. Thus we should try to improve the keenness of our sight by looking steadily towards the stars, to make ourselves proof against heat and cold by sitting in iced water during winter, and near the fire during summer, and so on. In fact, any practice tending towards the perfection of bodily senses is *tapa*.

Fourthly, as to the fruits of incessant repetition of the words :—"Through *swadhyaya* there is meeting with one's favorite deity." This requires no explanation. If we constantly and earnestly call upon a person, and if such a person does exist, it is but rational to suppose that he will answer our call. Deities or Devas are higher than *pitris* or spirits. Modern theology has named them angles, seraphs, cherubs, etc., while

modern theosophy is pleased to call them elementals, spirits and elementaries. Some of these Devas are beneficent and others malignant ; however both classes possess powerful attributes. In India, we have a class of religionists who are known as *Devasiddhas*, i. e., those who have met with their special deity. Some worship DURGA, others KALI ; some SIVA and so on. These persons, from intently repeating the name of a particular deity for a certain number of times, (say two billion or so), at last see that deity and receive certain powers as a reward of their labour. Some can cure peculiar diseases, others can find lost treasure, etc. That there is a good deal of imposition among them, and that all their vaunts and pretensions may not be true, are open secrets. But that there are genuine and real *Devasiddhas* is equally certain. But it is not a very high order of perfection after all, that we should aim at it. Rather we should leave the Devas to themselves, for they are potent to do evil as well as good, and it is not always easy to invoke them. Instead of worshipping any of these secondary deities, we should try to invoke none but the only one without a second, and devote to *Iswarapranidhana*, the fruit of which is as follows :—

“Perfection in meditation (*samadhisiddhi*) comes from persevering devotion to the Lord.” In fact, as we have said in the previous chapter, this path is the easiest, most simple, and pleasantest of all. “Love thy God with all thy heart, soul, and with all thy might,” is the formula which explains the adeptship of Lord Jesus and other saints. *Jnana Yoga* is very few, but the *Bhakti Yoga*, being simple in theory and easy of practice, has been always popular with the masses. The essence of this system of Yoga is faith—faith in one’s own-self, and faith in one’s own God. But the path, though less difficult, is not after all smooth travelling. While *Jnana Yoga* is definite and certain of its results, the *Bhakti Yoga* is vague, indefinite and uncertain. Trance and ecstasy are the states which sometimes so fascinate the imagination of the *Bhakta*, that he thinks it the ultimatum of *samadhi*, and does not wish to progress fur-

ther. Moreover, there is more discordance of views among religionists than among philosophers. For, religion appeals more to the feelings than intuition, and consequently there is seldom found harmony among the saints of the world. No doubt both lead to the same goal, and it is a matter of choice, which of these one prefers.

CHAPTER VII.

2.—*Asana.*

THE third *anga* of Yoga is *asana* (posture). The best posture is that which is steady and pleasant. If we be uncomfortably seated, it is clear that our thoughts will be never collected. A good conscience which follows from the practice of *yama*, and sound health which is the result of *niyama*, are no doubt very necessary. But given a clear conscience and sound health, the third requisite is good posture while practising *yama*. The later authors on Yoga mention some eighty-four different postures, *e. g.*, *Padmasana, Yogasana, Siddhasana, Sukhasana*, and so on. But Patanjali is very wisely silent on this point, and leaves the question of *asana* to be settled by every body for himself. He only points out the conditions of a good *asana*, and does not enter into details. As a guide for the beginner, we here quote some few of the postures.

The *Vishnu Puran* gives the following directions :—Sitting with the feet stretched out and so crossed as to touch the thighs, with the right hand stretched out and resting on the left, with the tongue fixed in the palate, and without bringing one row of teeth in contact with the other, with the eyes directed to the tip of the nose, and without glancing at any of the four quarters of the sky, let him meditate, etc.

The Buddhist method is—If the mode called *pwan-kea* be adopted, then the left leg is placed above the right and drawn close into the body, so that the toes of the left foot be placed evenly on the right thigh and those of the right foot on the left thigh. But if the *ts'inen-kea* mode of sitting be preferred, then the right leg is to be put uppermost. The palm of the left hand should be placed in the hollow of the right, corresponding to the position of the legs. The next requirement is to straighten the body. Having first of all stretched the joints seven or eight

times, let the spine be perfectly straight, neither curved nor humped, the head and neck upright, the nose exactly plumb with the navel, neither awry nor slanting, neither up nor down, but the whole face straight and perfectly fixed.

According to the Persian method the devotee sits on his hands, cross-legged, passing the outside of the right foot over the left thigh, and that of the left foot over the right thigh ; he then places his hands behind his back, and holds in his left hand the great toe of the right foot, and in the right hand the great toe of the left foot, fixing his eyes intently on the tip of the nose.

The aim of Yoga being to train the will-power, a steady posture should never be neglected. Determination and firmness of will appear as much from actions as from the outward demeanour of the person. A strong-willed person will always sit upright, and walk with upraised head straight and steadily ; while a weak person will be always changing his posture, whether sitting or standing ; his gait in motion is shambling, wavering and zigzag, and his very step betrays infirmity and want of resolution of the mind. Such a one can never sit at his ease for any length of time in one posture, but will be constantly shifting it. Therefore it is of great importance to learn *ASANA*. No doubt it will be found irksome to a degree in the beginning to be sitting like a statue without motion, in one posture, but habit will make it pleasant.

The result or fruit of practising *asana* is :—“There is no assault from the pairs,” *i. e.*, heat and cold, hunger and thirst, etc. By assuming a steady manly posture, our nerves are braced and tightened with the tightening of the body, and enable the body to resist heat and cold better, than a loose and weak one. Now for an example : if on a cold day you sit shivering and trembling and contorting yourself into diverse postures to feel warm, ten to one you will feel more cold ; but if, on the contrary, you tight yourself up, erect your spine, and sit steadily in any one of the *asanas* mentioned before, or in fact, in any posture, you will at once feel a considerable dimi-

reduction of cold and a pleasant increase of heat. The reason of this may be, that in sitting with our chest straight we inhale more oxygen and our blood is more completely aerated than otherwise ; and so enables us to keep up the normal temperature. In summer, when one is perspiring profusely, and finds little relief from the *pankha*, let him assume a good *asana*, and witness with what a magic effect all the sweat vanishes, and he feels comfortably cool. A steady *asana* produces mental equilibrium, and thus explains some of the results which follow from its mastery. We can resist the claims of hunger and thirst for a long time if we turn away our thoughts from them, and *asana*, by diverting our minds from them and strengthening our will, produces the desired result.

The postures should be continued not only while practising Yoga, but always. While walking, let our steps fall firm and steady, and so in sleep, etc. We should regularly drill ourselves to perfection, and must never lose sight of these apparently trifling things.

CHAPTER VIII.

4.—*Pranayam.*

PRANAYAM is to restrain the inspiration and expiration. *Prana* is synonymous with breath and life. It has both these meanings. The ancient philosophers of India had, at a very early period of their investigation, discovered the grand truth that life, as found in higher animals, is dependent upon oxygen. Modern science but confirms their view. Of the "tripod of life," composed of lungs, heart, and brain, the latter two are ordinarily beyond the control of our direct volition. The heart will beat, and the hemispheres of the cerebrum will go on with their work giving birth to thought, etc., (as a rule) independent of will. These two organs, as well as the heart, are not under the influence of our control. The muscular fibers of the heart contract and dilate from the action or direct influence of the brain as well as the nervous ganglia centred in its very substance. The action of the heart, on the whole, is involuntary; though sometimes, as under the influence of great fear or excitement, its motion may be accelerated or retarded considerably beyond normal limits. Unconscious cerebration goes on simultaneously with the impulse of the heart, and then manifested as conscious ideas independent of the will. The heart is the principal organ which, by propelling the blood through the lungs ærates and purifies it, and by distributing it through the arteries, keeps up the animal life. To suspend animal life, therefore, we must suspend the action of the heart, so that the various organs, such as the eye, the ear, etc., may become for the time being paralysed, and the spirit liberated. All the senses work harmoniously so long as they receive a pure blood-supply from the heart, and when that is stopped or vitiated, their action also stops or becomes dull or deadened. But as the action of the heart has been shown to be involuntary, to

influence it we must act through the lungs,—in other words, through the breath. PRANAYAM (or regulation of the breath) treats consequently of all those methods which temporarily suspend the functions of animal life, and thereby facilitate the liberation of the spirit. There are different modes of bringing about this result, but the one proposed by the Yogi through the regulation of the breath, is the easiest and safest, and what is its greatest recommendation, requires no external accessories. Fumigation, dancing, music, etc., have been employed by various mystics to bring about trance, but all these mean the help of external adjuncts. The Aryan mind, panting after absolute liberty, would never be indebted to anything beyond its own soul. It always strove to find all its resources within itself, and thus it became really, and in the true sense of the word, free. Music and fumigating pastilles or essences and spirits, balsams and ointments, may not always be with you, and if by PRANAYAM you can bring about the same result as the Magi by his incense, or the wizard by his ointment, or the *Faqir* by his music, where then is the necessity of all these appliances? They seem to a true Yogi as so many fetters and hindrances rather than helps. Thus the extreme simplicity of the methods employed by our forefathers strikes us at every turn, and gives ample proof of their wisdom and knowledge of psychology.

To understand fully the action of respiration on life, some knowledge of physiology is absolutely necessary. With this purpose we give below a short account of the three organs—the heart, lungs and brain—and shall try to show their relation with each other and action and inter-action.

To begin with the heart :—It is a small muscular sac of the size of the human fist inclined to the left side of the chest, underneath the ribs. Its apex corresponds with the left nipple and is broad at the base resembling in form a betel leaf. Its colour is dark purple. The inside of the sac is divided into two chambers, by a muscular wall running mid-way and called the right and left divisions. The impure blood, which is of a dark color, comes through the various veins of the body into

one principal vein, which discharges its contents into the right half of the heart. From the right chamber the impure blood goes to the lungs, where, being purified by absorbing oxygen, it comes to the left side of the heart, and is thence driven to the whole body by the arterial system. The two chambers of the heart contain different kinds of blood—the right half containing the dark, purple, venous blood ; and the left bright, crimson, arterial blood. The effect of the dark venous blood on the nerves is to deaden their susceptibility, while that of the bright arterial blood is to quicken the vitality ; the venous blood produces asphyxia, because it contains a good deal of carbonic acid, the product of muscular waste ; while the arterial blood sustains life, because it contains a greater proportion of oxygen. In the economy of the human system, the heart serves as a general caterer, which supplies nourishment to the whole body.

The lungs are intimately related to the heart. They are two large organs situated in the thoracic cavity containing air-cells. Under a microscope a small section of the substance of the lungs, if examined, will be found to consist of infinite minute cavities, lined with a very thin membrane. The blood remains outside of these cavities, which are full of air. The exchange of the carbonic acid of the blood with the oxygen of the air does not take place direct but through the intervention of this thin membrane.

The brain is the organ of the mind, the seat of intellect and ideas. The centre whence the nerve-force for the production of combined respiratory movement appears to issue is situated in the interior of that part of *medulla oblongata* from which the pneumogastric nerves arise. This part of the *medulla oblongata* is the nerve centre which gives rise to the respiratory movements and through which impulses conveyed from distant parts are reflected. With every beating of the heart and the heaving of the breath the brain cerebrates. The effect of breathing on thought is very well explained by Swedenborg which we quote below ;—“Thought commences and corresponds

with respiration. The reader has before attended to the presence of the heaving over the body ; now let him *feel* his *thoughts*, and he will see that they too heave with the mass. When he entertains a long thought, he draws a long breath ; when he thinks quickly, his breath vibrates with rapid alternations ; when the tempest of anger shakes his mind, his breath is tumultuous ; when his soul is deep and tranquil, so is his respiration ; when success inflates him his lungs are as timid as his concepts. Let him make trial of the contrary ; let him endeavour to think in long stretches, at the same time that he breathes in fits, and he will find that it is impossible ; that in this case the chopping will needs mince his thoughts. Now this mind dwells in the brain, and it is the brain, therefore, which shares the varying fortunes of the breathing. Inward thoughts have inward breaths, and purer spiritual breaths hardly mixed with material."

We have said before that PRANAYAM aims at suspending the functions of the physical and mental bodies, and that it tries to do so, among other things, by reducing the beating of the heart through restraining the breath. This is the highest aim of *Pranayam*. But now-a-days those who practise Yoga and *Pranayam* generally do not think of reducing the normal action of the heart. They wish to harmonise the faculties by slow, steady and synchronous breathing. The mind may be compared to a gas flame, which is being constantly agitated by the uneven flow of the gas from the pipe, and not being well protected by properly constructed chimneys and shades from external air ; the blood which the heart sends to the brain is the gas which sustains the flame of the mind ; and owing to the various passions and feelings, the supply of blood to the brain is not always constant ; and the mind flickers and flutters, and sheds but a tremulous light. Therefore, by the practice of the *Pranayamic* method, the Yogi, consciously or unconsciously, sends a constant, uninterrupted and equable steam of blood to the brain, and tries to keep the flame ever steady.

The methods of *Pranayam* are infinite, and a vast majority

of them very difficult to practise. Among the Persians, it is known by the name of *habs-i-dam*—confining of breath. The technical name of inspiration is *Puraka* ; expiration is called *Rechaka*, and restraining of breath is known as *Kumbhaka*. One of the methods in general practice is the following :—Close with the thumb of the right hand the right nostril, and breathe slowly through the left one, repeating seven times the word OM ; then close both the nostrils and restrain the breath for a space of time sufficient for repeating the sacred formula *Om tat sat* (or any other favourite *mantra*) fourteen times ; and then breathe out through the right nostril, repeating the mystic syllable seven times. This should be practised continually till the Yogi can sit in *Kumbhaka* for minutes together. It can be done by slowly increasing the period of *Kumbhaka* by increasing the duration from fourteen to twenty-one times, and so on by every increment of seven. There are ordinary *grihastas* even, who have carried the practice of *Kumbhaka* to such lengths that they can easily restrain their breath for five or six minutes. A beginner needs not despair if he can, after the practice of a month, withhold his breath for a minute,—as a minute will seem like an hour.

Another method peculiar to the Persian is the following :—Sitting in a good *asana*, inspire slowly, repeating the word *nest* till the lungs are so much filled that the pressure of the diaphragm is felt at the navel ; then incline the head towards the right breast reciting the word *hasti*, and expel the breath ; and raise the head up, take a deep inspiration, repeating the word *magar* ; afterwards uttering *yazdan*, and inclining the head on the left side expel the breath. “The devotee makes no pause between the words thus recited.” The formula is *nest hasti, magar yazdan*, “There is no existence save God.” In this system, there is no *Kumbhaka*, but *Rechaka* and *Puraka* only, and the period between them is gradually lessened, so that in one minute the devotee repeats the formula more than a hundred times. We saw a Mahomedan friend of ours practising this method ; but he had substituted, instead of the above words,

the formula *Allah Hu*,—raising his head with *Allah* and throwing it down with *Hu*. He repeated them so very quickly, and threw his head from one side to the other so incessantly that within a short time he felt exhausted, and afterwards informed us that he could go into a trance within five minutes by continuing it. Another modification of the same method is that in which the devotee raises and drops his head and utters several formulæ in one breath, gradually increasing their number. This latter method is more calm and less exciting, and the duration of *Kumbhaka*, being continually increased, approaches more to the Hindu system, and is the real *habs-i-dam*,—the restraining of the breath.

Another Persian method is :—“The worshipper, having closed the right nostril, enumerates the names of God from one to sixteen times, and whilst counting draws his breath upwards after which he repeats it twenty-two times, lets the breath escape out of the right nostril, and whilst counting propels the breath aloft, thus passing from the six *khans* or stages to the seventh ; until from the intensity of imagination he arrives at a state in which he thinks that his soul and breath bound like the jet of a fountain to the crown of the head.” After this there follows a very peculiar and mystical passage :—“As causing the breath to mount to the crown of the head is a power peculiar to the most eminent persons, so whoever can convey his breath and soul together to that part becomes the vice-regent of God.” We do not say that we have fully understood the above passage, but having some knowledge of the symbolical writings of our forefathers, we think that the above sentence should be construed not in its literal sense, but in its occult signification. Breath is the vehicle of thought, soul or *Jivatma* ; this *Jivatma* must be purified and united with the *Paramatma*, whose seat is represented to be the crown of the head, and which is the seventh principle in man. When this unification is complete, man becomes one with Brahma.

The seven stages alluded to above are the following :—(1), first between the organ [of generation and anus ; (2), the root

of the organ ; (3), navel ; (4), heart ; (5), throat ; (6), between the eye-brows ; and (7), the crown of the head. The first is the seat of the earth ; the second, water ; the third, fire ; the fourth, air ; the fifth, ether ; the sixth, mind ; and the seventh of PARAMATMA. The human soul must pass through all these stages before it can join with its original source. The first is the cause of the physical body, the second of vital force, the third of astral body or *Linga Sarira*, the fourth of aerial body or *Kamrup*, the fifth of ethereal body or elemental spirit, the sixth is the human soul, and the seventh needs no explanation. A Yogi, as long as he does not conquer the first step, stands in need of solid food ; when he reaches the second stage, he can dispense with it, and would require only liquid food ; and the more he progresses the more immaterial and subtle becomes his nourishment. We have rather digressed from our subject intentionally, in order to warn the unguided reader of Yoga not to take literally whatever he finds in those ancient occult books. Nay, he may meet with some misled and misleading Yogis who will seriously tell him to practise PRANAYAMA by drawing his breath forcibly up to the *Brahmarandhra*,—a feat which under the present constitution of our body is simply impossible. Ignorant, self-taught Yogis are always exposed to the danger of degenerating into Hath Yoga. We know of a lady who, putting a wrong interpretation on a passage in the “Bhagvat Gita,” practised *Pranayama* all night and went mad ; and it was after many days that she regained her intellect after being daily mesmerised by her brother.

Buddhists enumerate four kinds of respiration :—“1st, windy ; 2nd, gasping ; 3rd, emotional ; and 4th, pure respiration. The first three modes are unharmonised ; the last is harmonised. When the breath passing in and out of the nostrils is perceived by the noise it makes, it is called windy ; second, although there is no noise in breathing, yet when the respiration is broken and uneven, as though it comes not through a clear passage, it is gasping ; the third is emotional. When although
: is no noise or gasping, still the respiration is not equable

or smooth. Proper and pure respiration is that in which there is neither noise nor gasping nor uneven breathing, but it is 'calm and regular, the sign of an equable and well-balanced mind.'

Another method of regulating the breath is as follows :— Close with the thumb of your right hand the right ear, and with that of the left hand, the left ear. Close with the two index fingers the two eyes, place the two middle fingers upon the two nostrils, and let the remaining fingers press upon the upper and the lower lips. Draw a deep breath, close both the nostrils at once, and swallow the breath. This act of swallowing, if well done, will make a partial vacuum in the passages of the nostrils and the mouth, and there will be felt a strain upon the auditory nerves which will be partially paralysed, followed by confused humming in the ears. Keep the breath inside as long as you conveniently can ; then expire it slowly, and so on. Swallowing of the breath not only facilitates the deadening of the nerves of the ear, but after some time the eye in its turn will be, affected. Strange coruscations similarly blue and white flashes like lightning will pass before the eyes. These lights must not be mistaken for the pure astral light of which we will speak soon, but they owe their existence to the physical pressure which falls upon the optic nerve.

Another mode, which is rather dangerous, is by directing the current of the breath towards the heart. Breath is drawn in such a way that the left lung is distended more than the right, and presses upon the heart. But the process being somewhat perilous, and the present writer having pledged his word to his instructor not to reveal it without his express permission, though there is after all nothing much in it worth keeping back, he forbears for the present from entering into details. Broad hints, however, have been given in the foregoing lines, which, if understood and practised, might lead to speedy attainment of perfection in *Pranayama* than any other method.

Sanskrit authors of comparatively modern period unneces-

INTRODUCTION.

sarily complicate this simple system of *Pranayama*, as taught by the original discoverer Patanjali by enumerating five different kinds of VAYUS or winds. These *Vayus* preside over the various functions in the human economy, and are called—1st, the PRAN VAYU, or the ascending air with its seat at the fore-end or tip of the nose ; 2nd, APAN VAYU, or the descending air with its seat in the anus ; 3rd, VYAN VAYU moves in all directions, and is present in all parts of the body ; 4th, UDAN VAYU is the ascending air situated in the throat ; 5th, SAMAN VAYU, the air inside the body, which helps the digestion of food. "These five vital airs originate in the active attribute of ether and other elements. With the five organs of action they constitute what is designated "the life-sac." From the above classification of *vayus* and their intimate connection with the life-sac, or *anna-maya kosha*, it has been argued that to suspend, though temporarily, the active phenomena of life one must have control over these five winds. But to us all this seems to be altogether unnecessary. Proper regulation of the *Pran Vayu* is sufficient for the purpose, and we need not try to learn the method of regulating the other winds.

Pranayama is both natural as well as artificial. Whenever a person thinks intensely and deeply on a subject, his breath of itself assumes proper *Pranayamic* motion. Observe the respiration of one in deep sleep, and you will get some idea of what should be the proper duration, etc., of breath for a Yogi. A Yogi but consciously produces that state of respiration which is favourable for contemplation, as others produce occasionally and unconsciously. Often have we, in the stillness of night, when sleep will not visit our eyelids, and ideas will flow un-called and unasked for, put ourselves to sleep by merely drawing and expelling breath simultaneously and synchronously with that of any sleeping person near us. Thus often by bringing our breath in harmony with that of another we have enjoyed the same state of felicity as the other ; and though we cannot vouch for the truth of the theory from our own personal experience, yet we say there might be something behind that

saying, which asserts : "bring thy breath in harmony with that of another, and thou wilt know what passes in his mind."* The hygienic effect of *Pranayama* is beyond doubt. We have seen a friend curing small ailments, like head-ache, or approach of fever and cold, by simply practising *Pranayama*.

There are many points in connection with breath which we now-a-days class among superstitions, since we have lost the rationale. Thus it is said that one's undertakings will all prove successful if he commences it when he respire through his right nostril. Similarly, if you start from your home to visit a friend, and wish to know whether you will find him or not at home, examine your breath ; if it flows through the right nostril, you will see him, otherwise not. There are others who could tell the hour of the day from the motion of their breath. It is said, that in every healthy person the breath (technically known as *sur*) changes from one nostril to the other at well-established regular intervals, and thus, from its being right or left-sided, those practised in it can approximately say the hour of the day.†

Now for the fruit or result of PRANAYAMA :—"Thereby is removed the obscuration of the light." The light here alluded to is the pure *satwavi* light which the Yogi sees in his heart when in deep contemplation. It is the same light which the mesmerised subjects of Baron Reichenbach saw issuing from the poles of a magnet, etc. When mesmerising, we have invariably found that the first thing which the mesmerised person sees, as soon as his eyes are closed, is utter darkness, as black as night. Slowly in this darkness there are seen flashes of blue light which growing stronger, the subject begins to see a blue atmosphere surrounding him. This is the *Chidakas* of the Vedantins, the region of imagination.‡ Pictures and persons seen in this light are generally the products of the brain of the sensitive, and have no objective reality. This light gives way to a pure white electric light, very brilliant, and described as

*See *Nature's Finer Forces*. BY RAMA PRASAD.

‡See DHOLE'S *Panchadasi*.

more pleasant, clear and luminous than that of the sun. This is the *Chidakas* proper, the light of intelligence or soul; through which the clairvoyant sees.*

... A further result of *Pranayama* is "that the mind becomes fit for acts of attention." This requires no explanation. When there is harmony in breathing, there also ensues harmony in ideas, and the mind becomes better adapted to acts of attention.†

*Consult DEBOLÉ'S *Vichar S'gar*.

†See *Psychology of Attention*, BY TH. RIBOT.

CHAPTER IX.

5.—*Pratyahar.*

“PRATYAHAR is, as it were, the accomodation of the senses to the nature of the mind in the absence of concernment with each one’s own object. The fruit of this is the complete subjection of the senses.” Mind in ordinary men is the slave of the senses. “If our sensations are pleasant, we feel pleasure ; if they are painful, we are pained. Senses not only domineer but tyrannize over the mind. Therefore, when the Yogi has passed through all the four stages enumerated above, *i. e.*, *Yama*, *Niyama*, *Asana*, and *Pranayama*, he should try to accomodate his senses to the nature of his mind. When he does not wish to see, let not external things make any impression on his retina, though he may have his eyes wide open. When he has no mind to hear, let no external sound make any impression on the nerves of the cochlea, and so on ; not only he should be the negative master over his senses, *i. e.*, restraining them from their functions whenever he wishes, but he should be so complete and perfect master over them that they should respond like obedient servants to every call of his mind. When his mind thinks of a pleasant picture, let the nerves of the eye catch up the thought and *show* it to him in objective reality. When he *thinks* of a sound, let the ears responding to the thought make him *hear* it as well. When he imagines of a smell, let his olfactory nerves *feel* the sensation. In fact, PRATYAHAR is that state in which the subjective world overcomes the objective, and imagination is exalted to such a pitch that all its pictures stand forth vividly on the canvass of objectivity. The practice of *Pranayama* as invariably induces the PRATYAHAR as the passes of a strong mesmeriser produces sleep. Yoga has been very happily termed by Colonel Olcott self-mesmerisation, in which the subject is the mystic’s own body. As in

mesmerism, the operator can make his subject see any sight, hear any sound, smell any odour, taste any taste, or feel any sensation which the operator *imagines*, so the Yogi who has reached the fifth stage has a similar control over the organs of his body. He asserts the supremacy of mind over the body by the same will-force as the ordinary mesmeriser ; and as the latter makes his patient unconscious to all external sensations, so that a gun may be fired without his hearing it ; pungent odours like that of ammonia may be held near the nose without his smelling it ; brilliant light may pass unnoticed when focussed on his eyes for the *iris* remains inert ; bitter chillies may be placed on the tongue, and he will swallow them without showing any sign of pain ; so does many a Yogi get supremacy over his own body so as to defy sensation. PRATYAHAR is not a distinct method in itself, but is a result of *Pranayama*. There are no rules laid down for the subjugation of the senses, as there are for the regulation of the breath ; but it comes in the wake of the other four processes. When in practising *Pranayama* the *avarana*, or obscuration of light, is removed, and the Yogi sees the pellucid *Chidakas* (the pure spiritual light), he enjoys such pleasant sensations that of itself his mind is transferred from taking cognition of the external things to internal ideas, and the senses become inactive.

Thus have we treated of the five externalities of Yoga—the *Bahiranga* as they are called. The *mind* has not yet been reached, as up to this time we have been dealing only with the *body*. The last of these five stages culminates in the supersession of the senses and total subjugation of the body to mind. The remaining three stages treat of the methods of subjecting the *mind* to the *soul*, and these processes are called *Antaranga* (internal) in relation to the *body* ; while considered in relation to the *soul* they are *Bahiranga*.

TABLE OF METHODS.

I	II	III
Methods culminating in the subjugation of the body.	Methods culminating in the subjugation of the <i>mind</i> .	Method of union of the human <i>Atma</i> with PARAMATMA.
1. Yama ... 2. Niyama ... 3. Asana ... 4. Pranayama... 5. Pratyahara ...	6. Dhyana. 7. Dharana. 8. Savikalpa-Samabhi. ...	<i>Nirvikalpa Samadhi.</i>

Bahiranga to the II class.

Antaranga in relation to class I, but Bahiranga to class III.

CHAPTER X.

(*Pratyahar* and Anæsthetics).

WE have said before, that there are other methods of suspending the nerves of consciousness, or physical life, besides PRANAYAMA and PRATYAHAR. Some of them are occult ; in short, the agency through which these results are produced is not properly understood by modern scientists ; there are others which may be termed scientific in the limited acceptation of the term. All these methods tend to produce unconsciousness to suspend vitality, and to bring on temporary death. A man in this state of PRATYAHAR, whether induced by medicinal drugs, or by the occult manipulation of *Vayu* and *Akas* is little removed from a vegetable in the external manifestations of life ; but his spiritual consciousness is at the same time very much intensified.

The medicinal drugs which produce PRATYAHAR are known as anæsthetics. "When inhaled in the form of vapour, they possess the property of destroying consciousness (?) and at the same time causing insensibility to pain." The most important of them are (1) chloroform, (2) ether, (3) nitrous oxide gas, etc. Ether was formerly in greater demand than at present ; now chloroform reigns supreme ; while nitrous oxide gas, also known as the laughing gas, is used for smaller operations, by Dentists. The principal condition of their administration is the same, as that required in Yoga, *viz.*,—"the patient should fast for 5 or 6 hours before chloroform is exhibited," so also "before administering the nitrous oxide gas ; the only precaution to be observed is that a meal should not have been recently taken." Messrs. Lallemand, Perin and Duroy observe :—"We have usually experimented [with chloroform] only on fasting animals, but once we happened to give chloroform to a dog whilst it was digesting a full meal. The course of the phenomena was so irregular and so grave (the animal dying a short time afterwards) that we considered it our duty to record the experiment. In all experiments wherein the dogs were fasting,

the mark of etherism was regular." But in submitting to "inhalation three dogs, a short time after they had taken food, the results were incomplete. The animals betrayed a painful anxiety, and rejected the food which loaded the stomach, the vomiting relieved them."

"The nitrous oxide gas is the safest as an anæsthetic, leaving no injurious results. It does not act chemically on the blood, and is soon eliminated out of the system when natural respiration is commenced. The action of chloroform in its various stages towards anæsthesia will do for an illustration :—

"When inhaled in small doses, it produces a slight species of inebriation, with some impairment of vision and common sensibility, consciousness remaining. The sensation produced by these small doses are usually of a pleasurable character." In the second stage "if the inhalation be continued longer, the patient passes into a dreamy (?) state, sometimes with considerable mental excitement, but with loss of common sensibility." This stage corresponds with *Pratyahar*, when the Yogi loses common physical sensibility, but still retains consciousness. By carrying on the inhalation "the patient loses the power of voluntary motion, and he passes into unconsciousness ; then there is an inclination of the eyes upwards, and complete suspension of the mental faculties." This in Yoga corresponds to *savikalpa samadhi*. Here modern medical science stops, and does not profess to go beyond. It has studied with great care and precaution, taken note of the minute changes which the *body* of the patient undergoes successively ; but has not been equally successful in tracing the mental side of the picture. The science of Yoga steps in to supply the hiatus. If its results are to be credited, (and we do not see why they should not,) then we must per force differ from the scientists who would have us believe that the last stage of anæsthesia is loss of consciousness. We are taught by those who have *experimented* with the *mind*, that the last stage, far from being loss of consciousness, is the highest and absolute state of consciousness which the human spirit, in its present stage of develop-

ment, is capable of. Loss of memory which *ordinary* men experience when returning to their normal condition from a state of anæsthesia is no more proof of loss of consciousness than the *Sushuptiavastha* (the state of profound dreamless sleep).* It requires special training to transfer the spiritual consciousness back into the physical consciousness. Some are naturally endowed with this faculty, and are born seers and magicians ; while others can develop it by a painful and laborious course of mental training, and are known as Adepts, Yogis, etc.

Some of the results of anæsthesia and the conditions of its administration throw a curious side-light on the truth of Yoga and the phenomena observed in *Pratyahar*. We give the following in confirmation of our assertion from a book on Chloroform by Dr. A. E. Samson, M. B. In the second stage "the senses become affected, frequently the sounds in the room are exaggerated in their intensity, the tickling of the clock becomes like the falling of a ponderous hammer. The surrounding objects become dim, and, as it were, dissolved in light, and then a veil enwraps them all. A strange effect is the phenomena of narcotic reminiscence. Events of the past life may be recalled, conversations may be repeated, and actions reproduced. I have heard a young girl, throughout the whole course of a surgical operation, sing 'Beautiful Star' correctly, word for word, and note for note." Similarly the precautions, necessary in the administration of anæsthetics are almost the same as required by the Yogi. Thus to quote the same authority :—"Of all conditions of system, probably the worst to bear chloroform is *alcoholism*. It is a most note-worthy fact that when we look over the records of death from chloroform, we find that very many have occurred in *hard drinkers*. Intemperance induces a state of system most inimical to chloroform." For chloroform substitute Yoga, and it will be equally true. "The average age at which death from chloroform has occurred is 30, *the married are almost twice the number*." Here again we see the necessity of celibacy and the early practice of Yoga.

*See DEHOLE'S *Vedanta Sara*.

SHIVA SANHITA.

CHAPTER I.

EXISTENCE ONE ONLY.

KNOWLEDGE only is eternal ; it is without beginning or end ; there exists no other real substance. The diversities which we see in the world are results of sense-condition ; when the latter cease, then knowledge only, and nothing else, remain.

2-3. Shiva, the lover of his devotees, and giver of spiritual emancipation to all creatures, having discarded all those doctrines of the wranglers which cause false knowledge thus declares the science of *Yoganusasan* (the exposition of Yoga). It is for the spiritual disenthralment of persons whose minds are undistracted.

DIFFERENCE OF OPINION.

4. Some praise truth, others purificatory rites and austerities ; some praise forgiveness, others justice and sincerity.

5. Some praise alms-giving, others laud works done for the good of one's ancestors ; some praise action (*Karma*), others think indifference (*Vairagya*) to be the best.

6. Some praise the works of the house-holder ; other authorities hold up fire-sacrifice, etc., as the highest.

7. Some praise *Mantra Yoga*, others pilgrimage ; thus manifold have been the ways declared for emancipation.

8. Those who know what actions are good and what evil, though free from sin are deceived ; and are even more subjected to bewilderment.

9. Persons who following these doctrines, have committed good and bad actions, continue to move in this world in the cycle of of births and deaths through dire necessity.

10. Others, wiser among the wise, and eagerly devoted to the occult, declare spirits are many, and eternal, and omnipresent.

11. Others say "only those things can be said to exist which are perceived through the senses ; Where is heaven or hell ?" Such is their firm belief.

12. Others believe only in an ocean of knowledge ; some call the void space as the greatest. Others believe in two essences—Matter (*Prakriti*) and Spirit (*Purusha*).

13-14. Thus believing in widely different doctrines, devoid of real meaning (the sublime truth), they think according to their limited sense that this universe is without God ; others believe there is a God ; basing their assertions on arguments as full of contradiction as they are untenable.

15-16. These and many other sages with various different denominations, have been declared in the *Shastras* as leaders of the human mind into delusion. I cannot uphold their doctrines as they are fond of quarrel and contention, and wander in this universe, being driven away from the path of emancipation.

YOGA THE ONLY TRUE METHOD.

17. Having studied all the *Shastras* and having pondered over them well, again and again, this *Yoga Shastra* has been found to be the only true and firm one.

18. When by that *Yoga* all this cosmos certainly is known, it ought to be practised with industry and labor. What is the necessity then of any other doctrines ?

19. This *Yoga Shastra* now being declared by me is a very secret doctrine, only to be revealed to a high-souled, pious devotee throughout the three worlds.

KARMA KANDA.

20. There are two doctrines (as found in the Vedâs). *Karma Kanda* (sacrificial works, etc.,) and *Jnana Kanda* (science and knowledge). *Jnana Kanda* and *Karma Kanda* are subdivided into two parts.

21. The *Karma Kanda* is twofold—lawful (good), and prohibited (bad) acts.

22. Prohibited acts when done, will certainly bring forth sin ; from lawful acts there certainly result good.

23. The lawful acts are threefold—*nitya* (regular), *naimityka* (occasional), and *kamya* (optional). Daily rites procure freedom from sin ; occasional and optional duties if done or left undone produce merit and demerit.

24. Fruits of actions are twofold—heaven or hell. There are many enjoyments in heaven ; in hell there are many sufferings.

25. From good actions heaven is obtained ; and sinful deeds, hell ; the creation is caused through the bondage of *Karma* and nothing else.

26. Creatures enjoy many pleasures in heaven ; many intolerable pains are suffered in hell.

27. From sinful acts pain, from good acts happiness result. For the sake of happiness, men constantly (should) perform good actions.

28. When the suffering for evil actions are gone through, then there take place many re-births ; when the fruits of good actions have been exhausted then also verily the result is the same.

29. Even in heaven there is sorrow from desire for others, women, etc. ; verily there is no doubt in it that this whole universe is full of sorrow.

30. The classifiers of *Karma* have divided it into two parts : good and bad actions are the veritable bondage of the embodied souls.

31. Those who are not desirous of enjoying the fruits of their actions in this, or the next world, should renounce all actions together with their fruits ; and having discarded daily, occasional, and *naimityka* acts should employ themselves in the practice of Yoga.

JNANA KANDA.

32. The wise Yogi, having realised the truth of *Karma*

Kanda (works), should renounce them ; and having left both virtue and vice, he must engage in *Jnana Kanda* (knowledge).

33. The Vedic texts, "The spirit ought to be seen ;"—"About it one must hear," etc., are the real saviours and givers of true knowledge. They must be studied with great care.

34. That Intelligence which incites the functions into the paths of virtue or vice "am I." All this universe, moveable and immoveable, are from me ; all things are seen through me ; all are absorbed into me (at the time of *Pralaya*) ; because there exists nothing but spirit, and "I am that spirit."—There exists nothing else.

35. As in innumerable cups full of water, many reflections of the sun are seen, but the substance is the same ; similarly individuals, like cups, are innumerable, but the vivifying spirit like the sun is one.

36. As in dream one substance appears many, but on awaking every thing vanishes but the one ; so is this universe.

37. As through illusion a rope appears like a snake, or nacre, silver ; similarly all this universe exists in the *Paramatma* (the Universal Spirit).

38. As when the knowledge of nacre is obtained, the erroneous notion of its being silver does not remain ; so through the knowledge of spirit the world always appears a delusion.

40. As when a man besmears his eyelids with the collyrium prepared from the fat of frogs, a bamboo appears like a serpent, so the world appears in the *Paramatma* owing to the delusive pigment of habit and imagination.

41. As through knowledge of rope the serpent appears a delusion ; similarly through spiritual knowledge, the world. As through jaundiced eyes white appears yellow ; similarly through the disease, ignorance, this world appears in the spirit ;—an error very difficult to be removed.

42. As when the jaundice is removed the patient sees the white colour as it is, so when delusive ignorance is destroyed, the true nature of the spirit is made manifest.*

43. As a rope can never become a snake in the past, present, or, future ; so the spirit which is without any attributes, and which is pure, never becomes the universe.

44. Some wise men well versed in Scriptures, receiving the knowledge of spirit, have declared that even gods like Indra, etc., are non-eternal ; as are the sacred writings transient and of short duration.

45. Like a bubble in sea rising through the agitation of the wind, this transitory world arises from the Spirit.

46. The Spirit always exists without any difference ; there is no divisibility of substance in it ; two-fold, three-fold, and manifold distinctions arise only through error.

47. Whatever was, is, or, will be, either formed or formless, in short, all this universe exists in the Spirit.

48. Imagined through ignorance, born of untruth, whose very essence is unreal, how can this world with such antecedents (foundations), be true ?

THE SPIRIT.

49. All this universe, moveable or immoveable, has come out of Intelligence. Renouncing everything else, take shelter of it (Intelligence).

50. As space pervades a jar both in and out, similarly within and beyond this ever changing universe there exists one universal Spirit.

51. As the space, pervading the five false states of matter, does not mix with them, so the Spirit does not mix with this ever changing universe.

52. From gods down to this material universe all are pervaded by one Spirit. There is one *Sachchidánanda* (Existence, Intelligence, and Bliss) all-pervading and secondless.

53. Since it is not illumined by another, therefore self-luminous ; and for that self-luminosity, the Spirit is like the light.

54. Since the Spirit is not limited by time, or space, or form, it is therefore infinite, all-pervading and full.

55. Since the Spirit is unlike this world, which is com-

posed of five states of matter, that *are false* and subject to destruction, therefore it is eternal. It is never destroyed.

56. Save and beyond it, there is no other substance, therefore, it is one ; without it everything else is false ; therefore, it is True Existence.

57. Since in this world created by ignorance, sorrows are destroyed and happiness gained through it, and through its knowledge immunity from all sorrow ensues ; therefore the Spirit is Bliss.*

58. Since from knowledge of that Cause of the universe, ignorance is destroyed, therefore the Spirit is Knowledge ; and this Knowledge is everlasting.

59. That Spirit from which this manifold universe existing in time takes its origin is one, and unthinkable.

60. Neither ether, air, fire, water, earth, their force, nor the gods, are full [perfect] ; the Spirit alone is so.

61. All these external substances will perish in the course of time ; [but] that Spirit which is indescribable (will exist) without a second.

YOGA AND MAYA.

62. Having renounced all false (worldly) desires and chains, the Sannyasi and Yogi see certainly in their own spirit the universal Spirit.

63. Having seen the Spirit that brings forth happiness, in their own spirit, they forget this universe, and enjoy the ineffable bliss of *Samadhi* (profound meditation).

64. *Maya* (illusion) is the mother of the universe. Not from any other principle has the universe been created ; when this *Maya* is destroyed, the world certainly does not exist.†

65. He to whom this world is but the pleasure ground of *Maya*, therefore, contemptible and worthless, cannot find any happiness in riches, body, etc., and pleasure.

66. This world appears in three different aspects to men—either friendly, inimical, or indifferent ; such is always found

*See DHOLE'S *Panchadasi*. †Consult DHOLE'S *Vichar Sagar*, and Dr. CARUS' *Fundamental Problems*.

in worldly dealings ; there is distinction also in substances, as they are good, bad, or indifferent.

67. That one Spirit through differentiation verily becomes a son, father, etc. The *Sacred Scriptures* have demonstrated the universe to be the freak of *Maya* (illusion). The Yogi destroys this phenomenal universe by realising that it is but the result of *Adhyaropa* (illusory attribution), and *Apabad* (withdrawal or rescission).

68. When a person is freed from the infinite distinctions and states of existence as caste, individuality, etc., then can he say that he is *indivisible, intelligence, and pure*,—BRAHMA.

EMANATION, OR EVOLUTION.

69. The Lord willed to create his creatures ; from his will came out *Avidya* (Ignorance), the mother of this false universe.

70. The connotation PURE BRAHMA is applicable to Knowledge (wisdom) only ; that which is not BRAHMA is ignorance (*Avidya*), from which emanated the ether (*akāśa*).

71. From the ether emanated the air ; from air came the fire ; from fire—water ; and from water came the earth. This is the order of emanation.

72. From ether, air ; from the air and ether combined came fire ; from the triple compound of ether, air and fire came water ; and from the combination of ether, air, fire and water was produced the earth.

73. The quality of ether is sound ; of air, motion and touch. Form is the quality of fire, and taste of water. And smell is the quality of the earth. There is no gainsaying this.

74. Ether has one quality ; air two ; fire three ; water four ; and earth five qualities, *viz* :—sound, touch, taste, form and smell. This has been declared by the wise.

75-76. Form is perceived through the eyes, smell through the olfactory nerves, taste through the tongue, touch through the skin, and sound through the ear. These are verily the organs of perception.

77. From Intelligence has come out all this universe,

moveable and immoveable ; whether or not Its existence can be inferred, the "All Intelligence" One does exist.

ABSORPTION OR INVOLUTION.

78. The earth becomes subtle and is dissolved in water ; water in fire ; fire in air ; air in ether, and ether in *Avidya* (Ignorance), which merges into the great BRAHMA.

79. There are two forces—*vikshepa*, (the force of creation or projection,) and *avarana*, (concealment,) which are of great potentiality and power, and whose form is happiness. The great *Maya*, when non-intelligent and material, has three attributes *satwa*, (good,) *rajas*, (active,) and *tamas* (bad).

80. The intelligent form of MAYA covered by the *avarana* force (concealment,) manifests itself as the universe, owing to the nature of *vikshepa* force.

81. When the AVIDYA has an excess of *tamas* (bad,) then it manifests itself as the beautiful LAKSHMI ; the intelligence which presides over her is called VISHNU.

82. When the AVIDYA has an excess of *rajas* (active,) it manifests itself as the wise SARASWATI ; the intelligence which presides over her is known as BRAHMA.

83. Gods like SHIVA, BRAHMA, VISHNU, etc., are all seen in the great Spirit ; bodies and all material objects are the various products of AVIDYA.

84. The wise have thus explained the creation of the world—*tatwas* (elements) and *not-tatwas* (non-elements) are thus produced—not otherwise.*

85. All things are seen as finite, etc., (endowed with qualities, etc.,) and there arise various distinctions merely through words and names ; but there is no real difference :

86. Therefore the things do not exist ; the great and glorious One that manifests them, alone exists ; though things are false and unreal, yet, as the reflection of the real, they, for the time being, appear so.

87. The One Entity, blissful, full and all-pervading, alone

*See *Nature's Finer Forces*. BY RAMA PRASAD.

exists, and nothing else ; he who constantly realises this knowledge is freed from death, and the sorrows of the world.

88. When through the knowledge of illusory attribution and withdrawal this universe is annihilated, there exists that One, and nothing else ; then this is clearly perceived by the mind.

KARMA CLOTHES THE JIVA WITH BODY.

89. From the *Annamaya Kosha* (the sheath of food) of the father, and in accordance with its past *karma*, the human soul is re-born ; therefore, consider this beautiful body as a punishment, for the suffering of the effects of past KARMA.

90. This temple of suffering and enjoyment (human body) made up of flesh, bones, nerves, marrow, blood, and intersected with blood-vessels, etc., is only for the sake of suffering punishment.

91. This body, the abode of BRAHMA, and composed of five elements, and known as *Brahmanda* (the egg of BRAHMA or microcosm) has been made for the enjoyment of pleasure, or, suffering pain.

92. From the combination of the sperm, which is SHIVA, and the ovum which is SHAKTI, and through the action of material forces, all creatures are born.

93. From the combination of all subtle elements, in this universe, gross innumerable objects are produced. The intelligence that is in them confined, through *Karma*, is called the *Jiva*. All this world is derived from the five elements. The *Jiva* is the enjoyer of the fruits of action.

94. In conformity with the effects of past *Karma*, I regulate all this events. *Jiva* is immaterial, and is in all things ; but it enters the material body to enjoy the fruits of KARMA.

95. Bound in the chain of matter by their KARMA, the *Jiva* receives various names. In this world, they come again and again to undergo the consequences of their KARMA.

96. When the fruits of KARMA have been enjoyed, the *Jiva* is absorbed in the PARAMBRAHMA.

CHAPTER II.

(1).—THE MICROCOSM.

IN this body, the (mount MERU) vertebral column is surrounded by seven islands ; there are rivers, seas, mountains, fields ; and lords of the fields too.

2. There are in it seers, sages ; all the stars and planets as well. There are sacred pilgrimages, shrines ; and presiding deities of the shrines.

3. The sun and moon, agents of creation and destruction, also move in it. Ether, air, fire, water, and earth are also there.

(2).—THE NERVE CENTRES.

4. All the creatures that inhabit the three worlds are in the body ; surrounding the MERU they are engaged in their respective functions.

5. He who knows all this is a Yogi ; there is no doubt about it.

6. In this body, which is called *Brahmanda* (microcosm, literally the mundane egg) there is the nectar-rayed moon, in its proper place, on the top of the spinal cord, with eight *Kalas*.

7. This has its face *downwards*, and rains nectar day and night. This ambrosia further sub-divides itself into two subtle parts :

8. One of these through the channel named *Ida* goes over the body *to nourish* it like the waters of the heavenly Ganges.—Certainly this ambrosia nourishes the whole body through the channel of *Ida*.

9. This milk-ray (moon) is on the left side. The other ray, brilliant as the purest milk and fountain of great joy, enters through the middle path (called *Sushumna*) into the spinal cord in order *to create*. †

10. At the bottom of the MERU there is the sun having

twelve KALAS. In the right side path (*Pingala*) the lord of creatures carries (nectar) through its rays *upwards*.

11. It certainly swallows the vital secretions, and ray-exuded nectar. Together with the atmosphere, the sun moves through the whole body.

12. The right-side vessel, which is *Pingala* is another form of the sun, and is the giver of NIRVANA. The lord of creation and destruction (the sun) moves in this vessel through auspicious ecliptical signs.

(3).—THE NERVES.

13. In the body of man there are 350,000 *nadis* ; of them, the principals are fourteen :

14-15. SHUSHUMNA, IDA, PINGALA, GANDHARI, HASTIJIHVIKA, KUHU, SARASWATI, PUSA, SANKHINI, PAYASWINI, VARUNI, ALUMBUSA, VISHWODARI, and YASASWINI. Among these IDA, PINGALA and SHUSHUMNA are the chiefs.

16. Among these three, SHUSHUMNA alone is the highest, and beloved of the Yogis. Other vessels are subordinate to it in the cranium (the hole of BRAHMA).

17. All these principal *nadis* (vessels) have their mouths downwards, and are like thin threads of lotus. They are all supported by the vertebral column, and represent the sun, moon and fire.

18. The innermost of these three is CHITRA ; it is my beloved. In that there is the subtlest of all hollows called BRAHMARANDHRA.

19. Brilliant with five colours, pure, moving in the middle of SHUSHUMNA, this CHITRA is *the* vital part of body, and the centre of SHUSHUMNA.

20. This has been called in the SHASTRAS the heavenly way ; this is the giver of the joy of immortality ; by contemplating it, the great Yogi destroys all sins.

(4).—THE PELVIC REGION.

21. Two digits above the anus, and two digits below the

sexual organ is the *adhar* lotus,—having a dimension of four digits.

22. In the pericarp of the *adhar* lotus there is the triangular, beautiful *yonî*, hidden and kept secret in all the TANTRAS.

23. In it is the supreme goddess KUNDALI of the form of electricity, in a coil. It has three coils and a half (like a serpent), and is in the mouth of SHUSHUMNA.

24. It represents the creative force of the world, and is always engaged in creation. It is the goddess of speech, whom speech cannot manifest, and who is praised by all gods.

25. The *nadi* called IDA is on the left side coiling round the SHUSHUMNA, it goes to the right nostril.

26. The *nadi* called PINGALA is on the right path; coiling round the central vessel, it enters the left nostril.

17. The *nadi* which is between IDA and PINGALA is certainly SHUSHUMNA. It has six stages, six forces, six lotuses, known to the Yogis.

28. The first five stages of SHUSHUMNA are known under various names; being necessary, they have been made known in this book.

29. Other *nadis* rising from MULADHAR, go to the various parts of the body, *e. g.*, tongue, penis, eyes, feet, toes, ears, the abdomen, the armpit, fingers of the hands, the scrotum, and the anus. Having risen from their proper place, they stop at their respective destinations as above described.

30. From all these (fourteen) *nadis*, there arise gradually other branches and sub-branches, so that at last they become three hundred thousand and a half in number, and supply their respective places.

31. These *nadis* are spread through the body crosswise and lengthwise; they carry enjoyment (and suffering), and keep watch over the movements of the air.

(5).—THE ABDOMINAL REGION.

32. In the abdomen there burns the fire—digestor of

SHIVA SANHITA.

food—situated in the middle of the sphere of the sun having twelve KALAS (solar plexus). Know this as the fire of VAISWANARA ; it is born from a portion of my own energy. I digest the various food of creatures, being inside their bodies.

33. This fire increases life, and gives strength and nourishment ; makes the body full of energy, destroys all diseases, and gives health.

34. The wise Yogi, having kindled this *Vaishwanaric* fire according to proper rites, should sacrifice food into it every day in conformity with the teachings of his spiritual teacher.

35. This body called the BRAHMANDA (microcosm) has many parts, but I have enumerated the most important of them in this book. [Surely] they ought to be known.

36. Various are their names, and innumerable are the places in this human body ; all of them cannot be enumerated.

(6).—THE JIVATMA.

37. In the body thus described, there dwelleth the *Jiva* all-pervading, adorned with the garland of endless desires, and chained (to the body) by *karma*.

38. The JIVA possessed of many qualities, the agent of all events, enjoys the fruit of his various *karma* amassed in the past life.

39. Whatever is seen among men (whether pleasure or pain) is born of *karma*. All creatures enjoy or suffer according to the results of their actions.

40. The desires, etc., which cause pleasure or pain act according to the past *karma* of the JIVA.

41. The JIVA that has accumulated an excess of good and virtuous actions receives a happy life ; and in the world he gets pleasant and good things to enjoy without any trouble.

42. In proportion to the force of his *karma*, man suffers misery, or, enjoys pleasure. The soul that has amassed an excess of bad *karma* never enjoys happiness. The JIVA is not born but through *karma* ; except *karma*, there is nothing in this world. From the Intelligence veiled by *Maya*, all things have been evolved.

43. In their proper season, various creatures are born to enjoy the consequences of their *karma*. As through mistake a mother-of-pearl is taken for silver, so through the error of one's own *karma* man mistakes BRAHMA for the universe.

44. From desire all these delusions arise ; they can be eradicated with great difficulty ; when the salvation-giving knowledge of the unreality of the world arises, then are the desires destroyed.

45. Being too much and deeply engaged in the manifested (objective) world, the delusion arises about that which is manifested—the subject. There is no other cause (of this delusion). Verily, verily, I tell you the truth.

46. That BRAHMA which causes these visible perceptions can only destroy the delusion about the subject, and the object as well ; so long as this knowledge is not obtained, the delusion that BRAHMA is separate from the universe is not removed.

47. By looking closely and critically into the matter, this false knowledge vanishes. It cannot be removed otherwise : the delusion of silver remains.

48. As long as knowledge does not arise about the pure cause of the perceptible universe, so long all things appear separate and many.

49. When this body obtained through *karma* is made the means of obtaining NIRVANA (divine beatitude) ; then only the carrying of the burden of the body becomes fruitful,—not otherwise.

50. Of whatever nature is the original desire that clings to, and accompanies the JIVA (through various incarnations) ; similar is the delusion which it suffers, according to its deeds and misdeeds.

51. If the practiser of Yoga wishes to cross the ocean of the world, he should renounce all the fruits of his works, having performed all the duties of his *ashrama* (the condition of life).

52. Persons attached to sensual objects, and desirous of sensual pleasures, descend from the road of NIRVANA and fall into sinful deeds.

53. When through spirit one perceives the spirit, and sees nothing else (in this world), then, if he leaves off the performance of every work, he commits no sin. This is my opinion.

54. All passions, desires, etc., are destroyed only through knowledge and not otherwise ; when no other *tatwas* (principles) remain, then my *tatwa* (essence or nature) manifests itself.

CHAPTER III.

THE VAYUS.

IN the heart there is a brilliant lotus adorned with a brilliant sign. It has the letters from *k* to *th* (*i. e.*, *k*, *kh*, *g*, *gh*, *n*, *ch*, *chh*, *j*, *jh*, *n*, *t*, *th*,)—the twelve beautiful letters.

2. The *Prana* lives there, adorned with various desires, accompanied by its past works, that have no beginning and joined with egoism (*Ahankara*.)

3. From the different modifications of the PRANA, it receives various names ; all of them cannot be stated here.

4. *Prana*, *Apana*, *Samana*, *Udana*, *Vyana*, *Naga*, *Kurma*, *Vrikodara*, *Devadatta*, and *Dhananjaya*.

5. These are the ten principal names, described by me according to the *Shastras* ; they perform all the functions, brought on by their own actions.

6. Again, out of these ten, the first five are the leading ones ; even among these, the *Prana* and *Apana* are the highest agents in my opinion.

7. The seat of *Prana* is the heart ; of *Apana*, anus ; of *Samana*, the region about the navel ; of *Udana*, the throat ; while *Vyana* moves all over the body.

8. The five remaining *Vayus*, *Naga*, etc., perform the following functions in the body :—Eructation, opening the eyes, hunger and thirst, gaping or yawning, and lastly hiccup.

9. He who in this way knows the microcosm of the body, being absolved from all sins, reaches the highest state.

(2).—THE GURU.

10. Now I shall tell you how easily to attain success in Yoga, by knowing which the Yogis never fail in the practice of Yoga.

11. Only the knowledge imparted by a Guru is powerful

and useful ; otherwise it becomes fruitless, weak and very painful.

12. He who attains knowledge by pleasing his Guru with every attention, readily obtains success therein.

13. There is not the least doubt that Guru is father, Guru is mother, and Guru is God even : and as such, he should be served by all, with their thought, word and deed.

14. By Guru's favour every felicity (or good) relating to the soul is obtained. So the Guru ought to be daily served ; else there can be nothing auspicious.

15. Let him salute his Guru after walking three times round him, and touching with his right hand his lotus-like feet.

(3).—THE ADHIKARI.

16. The prudent (or spiritual-minded) person attains success through faith ; none other can succeed. It should be practised with care and perseverance.

17. Those who are addicted to sensual pleasures, or keep bad company, who are disbelievers, who are devoid of respect towards their Guru, who resort to promiscuous assemblies, who are addicted to falsehood, who are cruel in their speech, and who do not give satisfaction to their Guru never attain success.

18. The first condition (or sign) of success is the firm belief that it must succeed and be fruitful : the second condition is having faith in it ; the third is respect towards the Guru ; the fourth is the spirit of impartiality and justice (towards all living creatures, or universal equality) ; the fifth is the restraint of the organs of sense ; the sixth is moderate and scientific eating, these are all. There is no seventh condition.

19. Having received instructions in Yoga, and obtained a Guru who knows Yoga, let him practise with earnestness and faith according to the method taught by the teacher.

(4).—THE PLACE, ETC.

20. Let the Yogi go to a beautiful and pleasant place of retirement or cell, assume the posture PADMASANA, and sitting

on a seat (made of *Kusa* grass) begin to practise the regulation of breath.

21. The prudent student should keep his body firm and inflexible, his hands joined as if in supplication, and salute his Guru. He should also pay salutations to GANESH (the destroyer of all obstacles) who presides on the right side, and to SIVA (literally the guardian of the fields) and goddess AMBIKA, who are on the left side.

(5).—THE PRANAYAMA.

22. Then let the intelligent student close with his right thumb the *Pingala* (the right nostril), inspire air through the *Ida* (the left nostril), and keep the air confined—suspend his breathing—as long as he can ; and afterwards let him breathe out slowly, and not forcibly, through the right nostril.

23. Again, let him draw breath through the right nostril, and stop breathing as long as his strength permits ; then let him expel the air through the left nostril, not forcibly but slowly and gently.

24. According to the above method of Yoga, let him practise twenty *Kumbakas* (stopping of the breath). He should practise this daily without neglect or idleness, and without any contention and doubt.

25. These *Kumbakas* should be practised four times :—once early in the morning at sun-rise, then at mid-day, the third at sun-set, and the fourth at the middle of the night.

26. When this has been practised daily for three months with energy, the *Nadis* (the vessels) of the body will readily and surely be purified.

27. When thus the *Nadis* of the truth-perceiving Yogi are purified, his defects being all destroyed, he becomes capable of beginning the practice of Yoga.

28. Signs are perceived in the body of the Yogi whose *Nadis* have been purified. I shall describe in brief all these various physical signs.

29. His body becomes harmoniously developed, emits

sweet scent, looks beautiful and lovely, and he becomes an adept in the SCIENCE OF BREATH.* In all kinds of Yoga, there are four stages of PRANAYAMA :—1, *Arambha-avastha* (the state of beginning); 2, *Ghata-avastha* (the state of water-pot or trance); 3, *Parichaya-avastha* (knowledge); 4, *Nishpatti-avastha* (the final consummation).

30. We have as yet stated only the beginning, or *Arambha-avastha*, of *Pranayama* ; the rest will be described afterwards. They destroy all sin and sorrow.

31. The following qualities are surely always found in the bodies of every Yogi :—Strong appetite, good digestion, happiness, handsome figure, great courage, mighty enthusiasm and full strength.

32. Now shall I tell you the great obstacles to Yoga which must be avoided, as by their removal the Yogis cross easily this world's sea of sorrow.

(6).—THE THINGS TO BE RENOUNCED.

33. The Yogi should renounce or leave off the following :—Acids, astringents, pungent substances, salts, mustards, and bitter things ; much walking, early bathing before sunrise, and things roasted in oil ; theft, killing (of animals) ; enmity towards any person, pride, duplicity, and crookedness ; fasting, untruth, illiberal thought and cruelty towards animals ; companionship of women, worship of fire, and much talking without regard to pleasantness or unpleasantness of speech, and lastly, much eating.

(7).—THE MEANS.

34. Now I will tell you the means by which success in Yoga is quickly obtained ; it must be kept secret by the adept. Certainly success comes from it.

35. The great Yogi should observe always the following observances :—He should use clarified butter, milk, sweet food, and betel without lime, camphor ; kind words, pleasant monas-

*Translated into English in *Nature's Finer Forces*.

tery or retired cell having a small door ; hear discourses on truth, and always discharge his house-hold duties with indifference (*vairagya*), sing the name of the all-pervading, hear sweetest music, have patience, constancy, forgiveness, austerities, purifications, modesty, devotion, and serve the GURU.

36. When the air enters the sun* it is the proper time for the Yogi to take his food (*i. e.*, when the breath flows through the *Pingala*) ; when the air enters the moon,† the adept should go to sleep (*i. e.*, when the breath flows through the left nostril or the *Ida*).

37. Yoga (*Pranayama*) should not be practised immediately after a meal, nor when one is very hungry ; before beginning the practice, some milk and butter should be taken.

38. When one is well established in his practice, then he needs not observe this rule. The practitioner should eat in very small quantities various things, and should practise *Kumbhaka*s daily at the stated times.

39. When the Yogi can, of his will, regulate the air, and stop the breath (whenever and how long) he likes, then certainly he gets success in *Kumbhaka*, and from the success in *Kumbhaka* only, what things cannot the Yogis command ?

40. In the first stage of *Pranayama*, the body of the Yogi begins to perspire. When it perspires, he should rub it well, otherwise the body of the Yogi loses its *dhatu* (metal).

41. In the second stage, there takes place the trembling of the body ; in the third, the jumping about like a frog ; and when the practice becomes greater, the adept walks in the air.

42. When the Yogi, though remaining in *Padmasana* can rise in the air and leave the ground, then know that he has gained *Vayu-siddhi* (success over air), which destroys the darkness of the world.

43. But so long (as he does not gain it) let him practise according to the rules laid down in Yoga. From the practice of *Pranayama*, follows decrease of sleep, excrements and urine.

44. The truth-perceiving Yogi becomes free from disease,

*See *Nature's Finer Forces*, BY RAMA PRASAD. †*Ibid*.

and sorrow or affliction ; he never gets (putrid) perspiration and saliva, and intestinal worms.

45. When in the body of the adept, there is neither any increase of phlegm, wind, nor bile, then he may with impunity be irregular in his diet.

46. No injurious results then would follow, were the Yogi to take a large quantity of food, or very little, or no food at all. Through the strength of constant practice the Yogi obtains *Bhucharisiddhi*, he moves as the frog jumps over the ground, when frightened away by the clapping of hands.

47. Though there be many hard and insurmountable obstacles in it, yet the Yogi should practise it at all hazards ; even were his life to come to the throat, *i. e.*, should death-rattle begin.

48. The prudent adept surely destroys all his *Karma* whether acquired in this life, or in the past, through the regulation of breath.

49. Then let the adept sitting in a retired place, and restraining his senses, utter by inaudible repetition, the long *Pranava* OM, in order to destroy all obstacles.

50. The great Yogi destroys by sixteen *Pranayamas* the various virtues and vices accumulated in his past life.

51. This *Pranayama* destroys sin as fire burns away a heap of cotton ; it makes the Yogi free from sin ; next it destroys all his good actions.

52. The mighty Yogi having attained, through *Pranayama*, psychic powers, and having crossed the ocean of virtue and vice, moves about the three worlds.

53. Then gradually he should make himself able to practise for three *gharis* (one hour and a half) at a time, (he should be able to restrain breath for that period). Through this, the Yogi undoubtedly obtains all the longed-for powers.

54. The Yogi acquires the following powers :—*Vakya-siddhi* (prophecy) ; *Kamachari* (transporting himself everywhere at will) ; *duradrishti* (clairvoyance) ; *durashruti* (clairaudience) ; *suhhma-drishti* (subtle-sight) ; and the power of entering an-

other's body ; turning base metals to gold by rubbing them with his excrements and urine ; and the power of becoming invisible ; and, lastly, moving in the air.

II. THE GHATA-AVASTHA.

55. When by the practice of *Pranayama*, the Yogi reaches the state of *ghata* (water-jar), then for him, there is nothing in this circle of universe which he cannot accomplish.

56. The *ghata* is said to be that state in which the *Prana* and the *Apana-Vayus*, the *nada* and the *vidu*, the *Jivatma* (the human spirit) and the *Paramatma* (the Universal Spirit) combine and are united.*

57. When he gets the power of holding breath (to be in a trance) for three hours, then certainly the wonderful state of *Pratyahar* is reached without fail.

58. Whatever object the Yogi perceives, let him consider it to be the spirit. When the modes of action of various senses are known, then they can be conquered.

59. When through great practice, the Yogi can perform one *Kumbhaka* for full three hours, [when for eight *dandas* (= 3 hours) the breathing of the Yogi is suspended] then that wise one can balance himself on his thumb.

III. THE PARICHAYA-AVASTHA.

60. After this, through exercise, the Yogi reaches the *Parichaya-avastha*. When the air leaving the sun and the moon, (the right and the left nostrils) remains unmoved and steady in the ether of the tube of *Shushumna*, then it is in the *Parichaya* state.

61. When he by the practice and Yoga acquires power of action, and pierces through the six *Chakras*, and reaches the sure condition of *Parichaya*, then the Yogi verily sees the three-fold effects of *Karma*.

62. Then, let the Yogi destroy the multitude of *Karma* by the *Pranava* (OM) ; let him accomplish *Kayavyuh*, (a mystical

*See DEHLE'S *Vedanta*

process of arranging the various *skandas* of the body)* in order to enjoy, or suffer the consequences, of all his actions in one life, without the necessity of re-birth.

63. At that time let the great Yogi practise the five-fold (*Dharana*) forms of concentration on VISHNU, by which command over the five elements is obtained, and fear of injuries from any one of them is removed. (Earth, water, fire, air, *akas* cannot harm him).

64. Let the wise Yogi practise *dharana* thus :—five *ghatis* ($2\frac{1}{2}$ hours) in the *adhara* lotus, five *ghatis* in the seat of the *linga*, five *ghatis* in the region above it, in the navel, and the same in the heart ; five *ghatis* in the throat, and, lastly, let him hold *dharana* for five *ghatis* in the space between the two eye-brows. By this practice the elements cease to cause any harm to the great Yogi.

65. The wise Yogi who thus continually practises concentration (*dharana*) never dies through hundreds of cycles of the great BRAHMA.

IV. THE NISPATTI-AVASTHA.

66. After this, through gradual exercise, the Yogi reaches the *Nispatti-avastha* (the condition of consummation). The Yogi, having destroyed all the seeds of *Karma* which existed from the beginning, then drinks immortality.

67. When the *Jivan-mukta* (delivered in the present life), tranquil Yogi has obtained through practice the consummation of *samadhi* (meditation), and when this state of consummated *samadhi* can be voluntarily evoked, then let the Yogi take hold of the *Chetana* (conscious intelligence), together with the air, and with the force or power of action (*Kṛia-sakti*) conquer the six circles, and absorb it in the power of knowledge (*Jna-na-sakti*).

68. Now we have described the management of the air in order to remove the troubles (which await the Yogi) ; through this knowledge of *vayu-sadhan* all sufferings and enjoyments vanish in the circle of this universe.

*See DHOLE'S *Vedanta Sara*.

69. When the skillful Yogi, by placing the tongue at the root of the palate, can drink the *Pran-Vayu* (the vital air), then there occurs complete dissolution of all Yogas (*i. e.*, he is no longer in need of Yoga).

70. When the skillful Yogi, knowing the laws of the action of *Prana* and *Apana*, can drink the cold air through the crow-bill (the *nada-vindu*), then he becomes entitled to liberation.

71. That wise Yogi who daily drinks the ambrosial air according to proper rules destroys fatigue, burning [fever], decay and old age, and injuries.

72. Pointing the tongue upwards, when the Yogi can drink the nectar flowing from the moon (situated between the two eye-brows), within a month he certainly would conquer death.

73. When having firmly closed the glottis by the proper Yogic method, and contemplating on the goddess KUNDALINI, he drinks (the moon fluid of immortality), he becomes a sage within six months.

74. When he drinks the air through the crow-bill both in the morning and the evening, contemplating that it goes to the mouth of the KUNDALINI, consumption of the lungs (phthisis) is cured.

75. When the wise Yogi drinks the fluid day and night through the crow-beak, he acquires certainly the powers of clair-audience and clairvoyance.

76. When firmly closing the teeth (by pressing the upper on the lower jaw), and placing the tongue upwards, the wise Yogi drinks the fluid very slowly, within a short period he conquers death.

77. One who daily continues this exercise for six months only, is freed from all sins, and destroys all diseases.

78. If he continues this exercise for a year, he becomes BHAIRAVA (the terrible); he obtains the powers of *anima*, etc., and conquers all elements and the elementals.

79. If the Yogi can remain for half a second with his

tongue drawn upwards, he becomes free from disease, death, and old age.

80. Verily, verily, I tell you the truth that the person never dies who contemplates by pressing the tongue, combined with the vital fluid.

81. Through this exercise and Yoga he becomes like a KAMDEBA (the lord of desires) without a rival. He feels neither hunger, nor thirst, nor sleep, nor trance.

82. Acting upon these methods, the great Yogi becomes in the world perfectly independent ; and freed from all obstacles, he can go everywhere.

83. By practising thus, he is never re-born, nor acquires virtue and vice, but enjoys eternity with the gods.

THE POSTURES.

84. There are eighty-four postures, of various modes. Out of them, four ought to be adopted, which I mention below :—1, SIDDHASANA ; 2, PADMASANA ; 3, UGRASANA ; 4, SVASTIKASANA.

85. The SIDDHASANA that gives success to the adept is as follows :—Pressing with care by the heel the *yoni*, the other heel the Yogi should place on the *lingam* ; he should fix his gaze upwards on the space between the two eye-brows, should be steady, and restrain his senses. His body particularly must be inflexible and without any bend. The place should be a retired one without any noise.

86. He who wishes to attain quick consummation of Yoga by exercise should adopt the *Siddhasana* posture and practise regulation of the breath.

87. Through this posture the Yogi leaving the world attains the highest end ; throughout the world there is no posture more secret than this. By assuming and contemplating in this posture, the Yogi is freed from sin.

THE PADMASANA.

88. I describe now the PADMASANA which wards off (or cures) all diseases :—Having crossed the legs, carefully

the feet on the opposite thighs (*i. e.*, the left foot on the right thigh, and *vice versa*) ; cross both the hands and place them similarly on the thighs ; fix the sight on the tip of the nose ; pressing the tongue against the root of the teeth, (the chin should be elevated, the chest expanded) then draw the air slowly, fill the chest with all your might, and expel it slowly in an unobstructed stream.

89. It cannot be practised by everybody ; (success cannot be obtained in it by *hoi polloi*) ; only the wise attains this grandeur.

90. By performing and practising this posture, undoubtedly the vital airs of the adept at once become completely equable,—flow harmoniously through the body.

91. Sitting in the *Padmasana* posture, and knowing the action of the *Prana* and *Apana*, when the Yogi performs the regulation of the breath, he is emancipated. I tell you the truth. Verily I tell you the truth.

THE UGRASANA.

92. Stretch out both the legs and keep them apart ; firmly take hold of the head by the hands, and place it on the knees. This is called UGRASANA (the stern-posture) ; it excites the motion of the air, destroys uneasiness of the body, and is also called *Paschima-uttan* (the posterior crossed posture). That wise man who daily practises this noble posture can certainly induce the flow of the air *per viam posteriori*.

93. Those who practise this obtain all the *siddhis* (psychic powers) ; therefore those desirous of attaining power should practise this diligently.

94. This should be kept secret with the greatest care, and not be given to anybody and everybody. Through it, *vayusiddhi* is easily obtained, and it destroys a multitude of miseries.

THE SVASTIKASANA.

95. Place the soles of the feet completely under the thighs, keep the body straight, and sit at ease. This is called the SVASTIKASANA.

96. In this way, the wise Yogi should practise the regulation of the air. No disease can attack his body, and he obtains *ayu-siddhi*.

97. This is also called the *Sukhasana*, the posture of felicity. This health-giving good SVASTIKASANA should be kept secret by the Yogi.

CHAPTER IV.

YONI-MUDRA.

FIRST with a strong inspiration fix the mind in the *adhar* lotus. Then engage in contracting the *Yoni* which is situated between the anus and the genital organ.

2. Then let the Yogi contemplate that the God of Love resides in that BRAHMA-YONI, and that he is beautiful like Bandhuk flower (*Pentapetes Phoenicia*)—brilliant as tens of millions of suns, and cool as tens of millions of moons. Above this (*Yoni*) is a very small and subtle flame, whose form is intelligence (and which is very amiable). Then let him imagine that an union takes place between SHIVA and SHAKTI (Spirit and Matter).

3. There go through the path of BRAHMA (*i. e.*, *Sushumna* vessel), the three bodies in their due order (*i. e.*, the gross, the subtle, and the cause bodies). Thence also is emitted the nectar, the characteristic of which is great bliss. Its colour is rosy, full of splendour, showering down in jets the immortal fluid. Let him drink this wine of immortality which is divine, and then again enter the *Yoni* (again enter the tavern, which must not be taken literally).

4. Then let him go again to the tavern (*i. e.*, the *Yoni*) through the practice of *Matra-Yoga* (*i. e.*, *Pranayama*, or drinking wine slowly, or material copulation, etc.,). This *Yoni* has been called by me as equal to life, in the TANTRAS.* [The followers of the left hand path, or VAMMARGIS,† as they are called, may cite these verses as their authority for their demoralizing and profligate practice, which however is not actually meant by SIVA.]

5. Again let him be absorbed in that *Yoni* where dwells

**Tantras* are works containing the rules and Mystic-practices of the Yoga Philosophy for the attainment of psychic powers latent in man. †See DHOLE'S *Vichar Sagar*.

the fire of death—the nature of SHIVA, etc. Thus has been described by me the method of practising the great YONI-MUDRA. From success in its practice there is nothing which cannot be accomplished.

6. Even those spells, or *Mantras* which are deformed, or paralyzed, or scorched by fire, or whose flame has become attenuated, or which are dark, and ought to be abandoned, or which are evil, or too old, or which are proud of their budding youth, or have gone over to the side of the enemy, or weak and essenceless, without vitality ; or which have been divided into hundreds of parts, even they (spells) become fertile through time and method. All these can give powers and emancipation when properly given to the neophyte by the Guru ; after having initiated him according to proper rites, and anointed him a thousand times. This YONI-MUDRA has been described in order that the student may deserve (to be initiated into the mysteries of), and receive the *Mantras* (spells).

7. He who practises YONI-MUDRA is not polluted by sin, were he to murder thousand Brahmans, or kill all the inhabitants of the three worlds :

8. Were he to kill his Guru, or drink wine, or commit theft, or violate the bed of his Guru, he is not to suffer for any of these transgressions.

9. Therefore those who wish for emancipation should practise this daily. Through practice (*abhyasa*) success is obtained ; through practice one gains liberation.

10. Perfect knowledge is formed through practice. Yoga is attained through practice ; success in *Mudras* comes by practice : through practice is gained the success in *Pranayama*. Death can be cheated of its prey through practice, and man becomes the conqueror of death by practice.

11. Through practice one gets the power of *vach* (prophecy), and the power of going everywhere through mere exertion of will. This YONI-MUDRA should be kept in great secrecy, and not to be given to everybody. Even when threatened with death it should not be revealed, or given to others.

THE MUDRAS.

12. Now I shall tell you the highest agency of success in Yoga. Wise adepts should keep it secret. It is the most inaccessible Yoga or magic.

13. When the sleeping goddess KUNDALINI is awakened through the favor of Guru, then all the lotuses and the bonds are readily pierced through.

14. Therefore, in order that the goddess who is asleep in the mouth of the BRAHMARANDHRA (the innermost hollow of *Sushumna*) be awakened, the MUDRAS should be practised with the greatest care.

15. Out of the many *Mudras*, the following ten are the best :—(1) *Mahamudra*, (2) *Mahabandha*, (3) *Mahavedha*, (4) *Khechari*, (5) *Jalandhar*, (6) *Mulabandha*, (7) *Viparitkarana*, (8) *Uddana*, (9) *Vajroli*, and (10) *Shaktichalan*.

16. My Dearest, I shall now describe to you the MAHA-MUDRA ; from whose knowledge the ancient adept Kapila and others obtained psychic powers and success.

I.—MAHA-MUDRA.

17. In accordance with the instructions of the Guru, press gently the perinæum situated between the anus and the sexual organ with the heel of the left foot. Stretching the right foot out, hold it fast by the two hands. Having closed the nine gates (of the body) place the chin on the chest. Now send the thinking principle (*Chitta*) to the path of thought, and practise the art of dreaming. This is the MAHA-MUDRA, held secret in all the Tantras. The steady-minded Yogi having practised it on the left side should then practise it on the right side ; and in all cases must be firm in *Pranayama*—the regulation of his breath.

18. In this way, even the most unfortunate Yogi might obtain success. By this means all the vessels of the body are roused and stirred into activity ; the semen is stopped within, the decay of life is checked, and sins destroyed. All diseases

are healed, the gastric fire is increased ; it gives faultless beauty to the body, and destroys decay and death. All fruits of desires and pleasures are obtained, and the senses are conquered. The Yogi fixed in meditation acquires all the above-mentioned things through practice. There should be no hesitation in doing so.

19. O Yè Worshipped of the gods ! Know that this *Mudra* is to be kept secret with the greatest care. Obtaining this, the Yogi crosses the ocean of the world.

20. This MUDRA described by me is the giver of all desires to the practitioner ; it should be practised in secrecy, and ought never to be given to everybody.

2.—MAHA-BANDHA.

21. Having extended the (right) foot, place it on the (left) thigh ; contract together the anus and the perinæum, draw the *Apana-Vayu* upwards and join with it the *Samana-Vayu* ; bend the *Prana-Vayu* downwards, and then let the wise Yogi bind them in trinity in the navel (*i. e.*, the *Prana* and the *Apana* should be forced to join with the *Samana* in the navel). I have told you now the MAHA-BANDHA, which shows the way to emancipation. By this, all the fluids in the vessels of the body of the Yogi are driven or propelled towards the head. This should be practised with great care alternately with both feet.

22. Through this practice, the wind enters the middle channel of the *Sushumna*, the body is invigorated by it, the bones are firmly knitted, the heart of the Yogi becomes full (of cheerfulness). By this BANDHA, the great Yogi accomplishes all his desires.

5.—MAHA-VEDHA.

23. O Goddess of the three worlds ! When the Yogi, while performing the MAHA-BANDHA, causes the union of the *Prana* and *Apana Vayus*, and filling in the viscera with air drives it slowly towards the nates, it is called MAHA-VEDHA.

24. The best of the Yogis having, through the help of the

vayu, pierced with this perforator, the knot which is in the path of *Sushumna*, should then pierce the knot of BRAHMA.

25. He who practises this MAHA-VEDHA (the great perforation) with great secrecy, obtains *vayu-siddhi* (success over the wind). It destroys decay and death.

26. The gods residing in the circles (nervous plexuses and ganglionic centers) tremble owing to the gentle influx and efflux of air in *Pranayama* ; the great goddess KUNDALINI MAHA MAYA is also absorbed in the mount Kailasa.

27. The MAHA-MUDRA and MAHA-BANDHA become fruitless if they are not followed by MAHA-VEDHA ; therefore the Yogi should practise all these three successively with great care.

28. He who practises these three *Mudras* daily four times with great care, undoubtedly conquers death within six months.

29. Only the adept knows the importance of these three, and no one else ; knowing these, the practitioner obtains all the psychic powers

30. This should be kept in great secrecy by the practitioner desirous of obtaining powers ; otherwise it is certain, that the coveted powers can never be obtained through the practice of MUDRAS.

4.—KHECHARI.

31. The wise Yogi sitting in *Vajrasana* posture, should firmly fix his gaze on the spot in the middle of the two eyebrows, in a place free from all disturbance ; and reversing the tongue backwards, fix it in the hollow under the epi-glottis placing it with great care on the mouth of the well of nectar. This MUDRA, described by me for the gratification of my devotees, is the KHECHARI-MUDRA.

32. O My Beloved ! Know this to be the source of all psychic powers ; always practising it let him drink the ambrosia daily. By this he obtains *vigraha-siddhi* (psychic power over the microcosm) even as a lion to the elephant of death.

33. Whether pure or impure, in whatever condition one

may be, if success be obtained in the KHECHARI, he becomes pure. There is no doubt in it.

34. He who practises it even for a moment crosses the great ocean of sins, and having enjoyed the pleasures of *Devachan*, is born into a noble family.

35. He who practises this KHECHARI-MUDRA calmly and unrestrained, counts as seconds the period of hundred *Brahmas*.

36. He who knows this KHECHARI-MUDRA according to the instructions of his Guru, obtains the highest end, though immersed in great sins.

37. O Ye Adored of gods ! This *Mudra* dear as life should not be given to everybody ; it should be concealed with great care.

5. JALANDHARA.

38. Having contracted the muscles of the throat, to press the chin on the breast, is said to be the JALANDHARA-MUDRA ; even gods reckon it as inestimable. The fire in the region of the navel (*i. e.*, the gastric juice) drinks the nectar which exudes out of the thousand-petalled lotus. [In order to prevent the nectar to be thus consumed], he should practise this BANDHA.

39. Through this BANDHA, the wise Yogi himself drinks the nectar, and, obtaining immortality, enjoys the three-worlds.

40. This *Jalandhara-Bandha* is the giver of psychic powers to the adept ; the Yogi desirous of powers should practise it daily.

6.—MULA-BANDHA.

41. Pressing well the anus with the heel, forcibly to draw upwards the *Apana-Vayu* slowly by practice, is described as the *Mula-Bandha*—the destroyer of decay and death.

42. If in the course of the practice of this *Mudra* the Yogi can unite the *Apana* with the *Prana Vayu*, then it becomes of course the YONI-MUDRA,

43. He who has accomplished YONI-MUDRA, what can he not accomplish in this world? Sitting in the *Padmasana* posture, free from idleness, the Yogi, leaving the ground, moves through the air in virtue of this *Mudra*.

44. If the wise Yogi is desirous of crossing the ocean of the world, let him practise this BANDHA in secret, in a retired place.

7.—VIPARIT-KARANA.

45. Putting the head on the ground, let him stretch out his legs upwards, moving them round and round. This is *Viparit-Karana*, kept secret in all the Tantras.

46. The Yogi who practises it daily for three hours, conquers death and is not destroyed even in the Great *Pralaya*.

47. He who drinks nectar becomes equal to an adept; he who practises this BANDHA becomes an adept among all creatures.

8.—UDDANA-BANDHA.

48. When the intestines above and below the navel are brought to the left side, it is called *Uddana-Bandha*—the destroyer of all sins and sorrows. The left vessels of the viscera should be brought above the navel. This is *Uddana-Bandha*, the lion of the elephant of death.

49. The Yogi who always practises it four times a day, purifies thereby his navel, through which the winds are purified.

50. By practising it for six months, the Yogi certainly conquers death; the fire of the stomach (the gastric juice) is kindled, and there takes place an increase of the fluids of the body.

51. Through this consequence the *vigraha-siddhi* is obtained. All the diseases of the Yogi are certainly destroyed by it.

52. Having found out a Guru, the wise Yogi should practise it with great care. This most inaccessible *Mudra* should be practised in a retired and undisturbed place.

9.—VAJROLI-MUDRA.

53. Actuated by mercy for my devotees, I shall now explain the *Vajroli-Mudra*, the destroyer of the darkness of the world; the most secret among all the secrets.

54. Even while following all his desires, and without conforming to the regulations of Yoga, a householder can become emancipated, if he practises the VAJROLI-MUDRA.

55. This VAJROLI-YOG practice, gives emancipation even when one is immersed in sensuality ; therefore it should be practised by the Yogi with great care.

56. First let the talented practioner introduce into his own body, according to the proper methods, the germ-cells from the female organ of generation, by suction up through the tube of the *meatus urinarius* ; restraining in his own semen, let him practise copulation. If by chance the semen begins to move, let him stop its emission by the practice of the YONI-MUDRA. Let him place the semen on the left hand duct, and stop further intercourse. After a while, let him continue it again. In accordance with the instructions of his preceptors, and by uttering the sound *hoom*, let him forcibly draw up through the contraction of the *Apana Vayu* the germ-cells from the uterus.

57. The Yogi, worshipper of the lotus-feet of his Guru, should, in order to obtain quick success in Yoga, drink milk or nectar in this way.

58. Know semen to be moon-like, and the germ-cells the emblem of sun ; let the Yogi make their union in his own body with great care.

59. I am the semen, *Sakti* (the goddess) is the germ-fluid ; when they both are combined, then the Yogi reaches the state of success, and his body becomes brilliant and divine.

60. Ejaculation of semem is death, preserving it within is life ; therefore, let the Yogi preserve his semen with great care.

61. Verily, verily, men are born and die through semen ;

knowing this, let the Yogi always practise to preserve his semen.

62. When through great efforts success in the preservation of the semen is obtained, what then cannot be achieved in this world? Through the greatness of this preservation, (*i. e.*, through celibacy) one becomes like me in glory.

63. The *windu* (semen) causes the pleasure and pain of all creatures living in this world, who are infatuated, and are subject to death and decay. For the Yogi, this preservation of semen is the best of all Yogas, and it is the giver of happiness.

64. Though immersed in enjoyments, men get powers through its practice. Through the force of his practice, he becomes an adept in due season, in his present life.

65. The Yogi certainly obtains through this practice all kinds of powers, at the same time enjoying all the innumerable enjoyments of the world.

66. This Yoga can be practised along with much enjoyment; therefore the Yogi should practise it.

67. There are two modifications of the VAJROLI, called *Sahajoni*, and *Amarani*. By all means let the Yogi preserve the semen.

68. If at the time of copulation, the *windu* is forcibly emitted, and there takes place an union of the sun and moon, then let him absorb this mixture through the tube of the male organ. This is *Amarani*.

69. The method by which the *windu* on the point of emission can be withheld through YONI-MUDRA, is called *Sahajoni*. It is kept secret in all the Tantras.

70. Though ultimately the action of them (*Amarani* and *Sahajoni*) is the same, there has arisen difference owing to the difference of nomenclature. Let the Yogi practise them with the greatest care and perseverance.

71. Through love for my devotees, I have revealed this Yoga; it should be kept secret with the greatest care, and not to be given to every body.

72. It is the most secret of all secrets that ever were or shall be ; therefore let the prudent Yogi keep it with the greatest secrecy possible.

73. When at the time of voiding urine, the Yogi draws it up forcibly through the *Apana-Vayu*, and keeping it up, discharges it slowly and slowly ; and practises this daily according to the instructions of his Guru, he obtains the *vindu-siddhi* (power over semen), that gives great powers.

74. He who practises this daily according to the instructions of his Guru does not lose his semen, were he to enjoy a hundred women at a time.

75. O PARVATI ! When *vindu-siddhi* is obtained, what else cannot be accomplished ? Even the inaccessible glory of my god-head can be attained through it.

10.—SAKTI-CHALAN.

76. Let the wise Yogi forcibly and firmly draw up the goddess KUNDALINI sleeping in the *adhar* lotus, by means of the *Apana-Vayu*. This is SAKTI-CHALAN MUDRA, the giver of all powers.

77. He who practises this *Sakti-Chalan Mudra* daily, gets increase of life, and destruction of diseases.

78. Leaving sleep, the serpent (*i. e.*, the KUNDALINI) herself goes up ; therefore let the Yogi desirous of powers practise this.

79. He who practises always this best SAKTI-CHALAN according to instructions, obtains the *vighraha-siddhi*, which gives the powers of the *anima*, etc., and has no fear of death.

80. He who practises the SAKTI-CHALAN properly for two seconds, and with care, is very near to success. This *Mudra* should be practised by the Yogi in the proper posture.

81. These are the ten *Mudras*, whose equal there never was, nor ever shall be ; through the practice of any one of them, a person becomes an adept and obtains powers.

CHAPTER V.

PARVATI.—O LORD, O Beloved SHANKAR ! Tell me, for the sake of those whose minds search after the *summum bonum*, the obstacles and the hinderances to Yoga.

2. SHIVA.—Hear O Goddess ! I shall tell thee, all the obstacles that stand in the the path of Yoga. For the attainment of emancipation, enjoyments (*bhoga*) are the greatest of all impediments.

BHOGA (ENJOYMENT).

3. Women, beds, seats, dresses, and riches are but mockeries. Chewing of betels, carriages, emoluments, kingdoms, and powers ; gold, silver, as well as copper, gems, aloe wood, and kine ; learning the *Vedas* and the *Shastras* ; dancing, singing and ornaments ; harp, flute and drum ; riding on elephants and horses ; wives and children, worldly enjoyments ; all these are so many impediments. These are the obstacles which arise from *bhoga* (enjoyment). Hear now the impediments which arise from religion.

DHARMA (RELIGION).

4. The following are the obstacles which religion interposes :—Ablutions, worship of deities, observing the sacred days of the moon, fire sacrifice, desire of *moksha*, vows and penances, fasts, religious observances, silence, the controlling of senses, contemplation, and the object of contemplation, *mantras*, and alms-giving, world-wide fame, excavating and endowing of tanks, wells, ponds, convents and groves ; sacrifices, vows of starvation, *Chandrayana* and pilgrimages.

JNANA (KNOWLEDGE).

5. Now I shall describe, O PARVATI, the obstacles which arise from knowledge. Sitting on the *Goumukh* posture and

practising *Dhauti* (washing the intestines by Hatha Yoga). Knowledge of the distribution of the *nadis* (the vessels of the human body), learning of *Pratyahar* (subjugation of senses), trying to awaken the KUNDALINI force, moving quickly the belly (a process of Hatha Yoga), entering into the path of the *indriyas*, and knowledge of the action of the *nadis*;—these are the obstacles. Now listen to the mistaken notions of diet, O PARVATI !

6. That *samadhi* (trance) can be at once induced by drinking certain new chemical essences, and by eating certain kinds of food is a mistake. Now hear about the mistaken notions of the influence of company.

7. "Keep the company of the virtuous, and avoid that of the vicious" (is a mistaken notion). Measuring of the heaviness and lightness of the inspired and expired air (is an erroneous idea).

8. That BRAHMA (God) is personal, with or without form, and that he comforts our hearts are also mistaken notions : all these misconceptions are impediments which appear in the shape of JNANA (Knowledge).

KINDS OF YOGA.

9. First MANTRA-YOGA, second HATHA-YOGA, third LAYA-YOGA, fourth RAJA-YOGA, which discard duality.

SADHAKS (ASPIRANTS).

10. Know that aspirants are of four orders :—Mild, moderate, ardent, and the most ardent—the best, who can cross the ocean of the world.

MRIDU (MILD).

11. Men of small enterprise, oblivious, sickly, and full of faults with their teachers ; avaricious, sinful gourmands, and those who cannot live without women ; fickle, timid, diseased, not independent, and cruel ; those whose characters are bad and who are weak,—know all the above to be mild *Sadhaks*.

With great efforts such men succeed in twelve years ; them the teacher should know fit for the MANTRA-YOGA.

MODERATE (MADHYA).

12. Liberal-minded, merciful, desirous of virtue, sweet in their speech ; who never go to extremes in any undertaking—these are the middling. They are to be initiated by the teacher in LAYA-YOGA.

ADHIMATRA (ARDENT).

13. Firm-minded, knowing the *Laya-Yoga*, independent, full of energy, magnanimous, full of sympathy, forgiving, truthful, courageous, full of faith, worshippers of the lotus-feet of their Gurus, engaged always in the practice of Yoga,—know such men to be *Adhimatra*. They obtain success in the practice of Yoga within six years, and ought to be initiated in HATHA-YOGA and its branches.

ADHIMATRA-TAMA (THE MOST ARDENT).

14. Those who have the largest amount of energy, are enterprising, engaging, heroic, who know the *Shastras*, and are persevering, free from the effects of blind emotions, and, not easily confused, who are in the prime of their youth, moderate in their diet, rulers of their senses, fearless, clean, skillful, charitable, a help to all ; competent, firm, talented, contented, forgiving, good-natured, religious, who keep their endeavours secret, of sweet speech, peaceful, who have convictions, and are worshippers of God and Guru, who are averse to fritter away of their time in society, and are free from any grievous malady, *man* who are acquainted with the duties of the *Adhimatra*, and are endowed, practitioners of every kind of Yoga,—undoubtedly they officies, v₁ success in three years : they are entitled to be initiated in all kinds of YOGA, without any hesitation.

INVOCATION OF THE SHADOW (PRATIKOPASANA).

15. The invocation of PRATIK (shadow) gives to the devo-

tee the objects seen as well as unseen ; undoubtedly by its very sight, man becomes pure.

16. In a clear sun-lit sky behold with a steady gaze your own divine reflection ; whenever this is seen even for a single second in the sky, you behold God at once in the sky.

17. He who daily sees his shadow in the sky, will get his years increased and will never die.

18. When the shadow is seen fully reflected in the field of the sky, then he obtains victory ; and conquering the atmosphere, he goes everywhere.

HOW TO INVOKE ?

19. At the time of the rising sun, or by moon, let him steadily fix his gaze on the neck of the shadow he throws ; then after sometime let him look into the sky ; if he sees a full grey shadow in the sky, it is auspicious.

20. He who always practises this and knows the *Paramatma*, becomes fully happy through the grace of his shadow.

21. At the time of commencing travel, marriage, or auspicious work, or when in trouble, it is of great use. This invocation of the shadow destroys sins and increases virtue.

22. By practising it always, he begins at last to see it in his heart, and the persevering Yogi receives salvation.

RAJA-YOGA.

22½. Let him close the ears with his thumbs, the eyes with index fingers, the nostrils with the middle fingers, and with the remaining four fingers let him press together the upper and lower lips. The Yogi by having thus firmly confined the air, sees his soul in the shape of light.

23. When one sees, without obstruction, his light for even a moment, becoming free from sin, he reaches the highest end.

24. The Yogi, free from sin, and practising this continually, forgets his physical, subtle and cause bodies, and becomes one with that soul.

25. He who practises this in secrecy, is absorbed in the though he had been engaged in sinful works.

26. This should be kept secret ; it at once produces conviction ; it gives *Nirvan* to mankind. This is my most beloved Yoga. From practising this gradually the Yogi begins to hear the mystic sounds (*nadas*).

(ANAHAD) SOUNDS.

27. The first sound is like the hum of the honey-intoxicated bee, next that of a flute, then of a harp ; after this, by the gradual practice of Yoga, the destroyer of the darkness of the world, he hears the sounds of ringing bells, then sounds like roars of thunder. When one fixes his full attention on this sound, being free from fear, he gets absorption, O My Beloved !

28. When the mind of the Yogi is exceedingly engaged in this sound, he forgets all external things, and is absorbed in this sound.

29. By the practice of this Yoga he conquers all the three qualities (*i. e.*, good, bad and indifferent) ; and being free from all states, he is absorbed in *Chidakas* (the ether of intelligence).

A SECRET.

30. There is no posture like that of *Siddhasana*, no power like that of *Kumbhaka*, no *Mudra* like the *Khechari*, and no absorption like that of *nada* (the mystic sounds).

31. Now I shall describe to thee, O Dear, the foretaste of salvation, knowing which, even the sinful aspirant may obtain salvation.

32. Having adored the Lord God properly, and having completely performed the best of the Yogas, and being in a calm and steady state and posture, let the wise Yogi initiate himself into this Yoga by pleasing his Guru.

33. Having given all his cattle and property to the Guru who knows Yoga, and having satisfied him with great care, let the wise man receive this initiation.

34. Having pleased the Brahmans (and priests), and accompanied by all kinds of good things, let the wise man receive

this auspicious Yoga in my house (*i. e.*, the temple of SHIVA) with purity of heart.

35. Having renounced by the above methods all his previous bodies (the results of his past *Karma*), and being in his spiritual (or luminous) body, let the Yogi receive this highest Yoga.

36. Sitting in the *Padmasana* posture, renouncing the society of men, let the Yogi press the two *vijnana nadis* (the vessels of consciousness, perhaps coronary arteries) with his two fingers.

37. By obtaining success in this, he becomes all happiness and unstained ; therefore, let him endeavour with all his might, in order to ensure success.

38. He who practises this always, obtains success within a short time ; he gets also *vayu-siddhi* in course of time.

39. The Yogi who does it even once, verily destroys all sins ; and undoubtedly in him, the *vayus* enter the middle channel.

40. The Yogi who practises this with perseverance is worshipped even by gods ; he receives the psychic powers of *anima*, *laghima*, etc., and can go everywhere throughout the three worlds at pleasure.

41. According to the strength of one's practice in commanding the *vayus*, he gets command over his body ; the wise remaining in the spirit, enjoys the world in the present body.

42. This Yoga is a great secret, and not to be given to every body ; it might be revealed to him only, in whom all the qualifications of a Yogi are perceived.

VARIOUS KINDS OF DHARANA.

43. Let the Yogi seat himself in the *Padmasana*, and fixing his attention on the cavity of the throat let him place his tongue at the base of the palate ; by this he will extinguish hunger and thirst.

44. Below the cavity of the throat, there is a beautiful *nadi* (vessel) called *Kurma* ; when the Yogi fixes his attention

on it, he acquires great concentration of the thinking principle (*Chitta*).

45. When the Yogi constantly thinks that he has got a third eye—the eye of SHIVA—in the middle of his forehead, he then perceives a fire brilliant like lightning. By contemplating on this light, all sins are destroyed, and even the most wicked person obtains the highest end.

46. If the experienced Yogi thinks of this light day and night, he sees the *Siddhas* (adepts), and can certainly converse with them.

47. He who contemplates on *sunya* (void, or vacuum, or space), while walking or standing, dreaming or waking, becomes altogether ethereal, and is absorbed in the ether of *Chid*.

48. The Yogi, desirous of success, should always obtain this knowledge; by habitual exercise he becomes equal to me; through the force of this knowledge, he becomes the beloved of all.

49. Having conquered all the elements, and being void of all hopes and wordly connections, when the Yogi sitting in the *Padmasana*, fixes his gaze on the tip of the nose, his mind becomes dead, and he obtains the spiritual power called *Khechari* (walking in the air).

50. The great Yogi beholds light, pure as the holy mountain (*Kailash*), and through the force of his exercise in it, he becomes the lord and guardian of the light.

51. Sleeping supinely on the ground, let him contemplate on this light; by so doing all his weariness and fatigue are destroyed. By contemplating on the back part of his head, he becomes the conqueror of death. We have described before the effect of fixing one's attention on the space between the two eyebrows, (so it needs not be enumerated here).

THE SIX-CHAKRAS.

52. Of the four kinds of food (*i. e.*, that which is chewed, that which is sucked, that which is licked, and that which is

drunk) which a man takes, the chyle fluid is converted into three parts. The best part (or the finest extract of food goes to nourish the *linga sharira* or subtle body (the seat of force). The second or middle part goes to nourish this gross body composed of seven *dhatu*s (humours).

53. The third or the most inferior part goes out of the body in the shape of excrement and urine. The first two essences of food are found in the *nadis*, and being carried by them, they nourish the body from head to foot.

54. When the *vayu* moves through all the *nadis*, then owing to this *vayu* (oxygen ?) the fluids of the body get extraordinary force and energy.

55. The most important of these *nadis* are fourteen, distributed in different parts of the body and performing various functions. They are either weak or strong, and the *Prana* (vitality) flows through them.

I.—MULADHAR-CHAKRA.

56. Two fingers above the anus and two fingers below the *linga*, four fingers in width, is a space like a bulbous root.

57. Between the anus and *linga* is the *yoni* having its face towards the back ; that space is called the root ; there dwells the goddess *Kundalini*. It surrounds all the *nadis*, and has three coils and a half ; and catching its tail in its own mouth, it rests in the hole of the *Sushumna*.

58. It sleeps there like a serpent, and is luminous by its own light. Like a serpent it lives between the joints ; it is the Goddess of speech, and is called the *vija* (seed).

59. Full of energy, and like burning gold, know this *Kundalini* to be the power (*Sakti*) of VISHNU ; it is the mother of the three qualities—*Satwa* (good), *Rajas* (indifferent), and *Tamas* (bad).

60. There, beautiful like the Bandhuk flower, is placed the seed of love ; it is brilliant like burnished gold, and is described in Yoga as eternal.

61. The *Sushumna* also embraces it, and the beautiful

seed is there ; there it rests shining brilliantly like the autumnal moon, with the luminosity of millions of suns, and the coolness of millions of moon. O Goddess ! These three (fire, sun, and moon) taken together or collectively are called the *vija*. It is also called the great energy.

62. It (*vija*) is endowed with the powers of action (motion), and sensation, and circulates throughout the body. It is subtle, and has a flame of fire ; sometimes it rises up, and at other times it falls down into the water. This is the great energy which rests in the perinæum, and is called the *Swayambhu-linga* (the self-born).

63. All this is called the *adhar-padma* (the fundamental lotus), and the four petals of it are designed by the letters *va*, *s*, *sh*, *s*.

64. Near this *Swayambhu-linga* is a golden region called *Kula* (family) ; its presiding adept is called *Deviranda*, and its presiding goddess is called *Dakini*. In the centre of that lotus is the *Yoni* where resides the *Kundalini* ; the circulating bright energy above that, is called *kama-vija* (the seed of love). The wise man who always contemplates on this *Muladhar* obtains *darduri-siddhi* (the frog-jump power) ; and by degrees he can altogether leave the ground (*i. e.*, rise in the air).

65. The brilliancy of the body is increased, the gastric fire becomes powerful, and freedom from disease, cleverness, and omniscience ensue.

66. He knows what has been, which is being, and what is to be, together with their causes ; he can teach the unheard of sciences together with their mysteries.

67. On his tongue always dances the Goddess of learning, he obtains *mantra-siddhi* (success in charms) through constant repetition only.

68. This is the dictum of the Guru :—"It destroys old age, death and troubles innumerable." The practitioner of *Pranayama* ought always to meditate upon it ; by its very contemplation, the great Yogi is freed from all sins.

69. When the Yogi contemplates this *Muladhar* lotus—

the *Swayambhu-linga*—then, undoubtedly at that very moment, all his sins are destroyed.

70. Whatever the mind desires, he gets ; by habitual exercise he sees Him Who gives salvation, Who is the best, both in and out, and Who is to be worshipped with great care. Better than He, I know none.

71. He who leaving the SHIVA (God) which is inside, worships that which is outside (*viz.*, worships idols), is like one who throws away the sweetmeat in his hand, and wanders away in search of food.

72. Thus meditate daily, without negligence on thy own *Swayambhu-linga* ; have no doubts that from this will come all psychic powers.

73. By habitual exercise, he gets success in six months ; and undoubtedly his *vayu* enters the middle channel (the *Sushumna*).

74. He conquers the mind, and can restrain his breath, and his semen ; then he gets success in this as well as the other world, without doubt.

2.—SWADHISTHAN-CHAKRA.

75. The second *Chakra* is situated at the base of the sexual organ. It has six petals designated by the letters *b, bh, m, y, r, l*. Its stalk is called *Swadhistan*, the color of the lotus is blood-red, its presiding adept is called *Balakhya*, and its goddess, *Rakini*.

76. He who daily contemplates on this *Swadhistan* lotus becomes an object of love and adoration to all beautiful goddesses.

77. He fearlessly recites the various *Shastras* and sciences unknown to him before ; becomes free from all diseases, and moves throughout the universe.

78. Death is eaten by him, he is eaten by none ; he obtains the highest psychic powers like *anima, laghima*, etc. The *vayu* moves equably throughout his body ; the humours of his body also are increased ; the ambrosia exuding from the ethereal lotus also increases in him.

3.—MANIPUR-CHAKRA.

79. The third *Chakra* called *Manipur* is situated near the navel ; it is of golden color, having ten petals designated by the letters *d, dh, n, t, th, d, dh, n, p, ph*.

80. Its presiding adept is called *Rudrakhya*—the giver of all auspicious things, and the presiding goddess of this place is called the most sacred *Lakini*.

81. When the Yogi contemplates on the *Manipur* lotus, he gets the psychic powers called the *patal-siddhi*—the giver of constant happiness. He becomes lord of desires, destroys sorrows and diseases, cheats death, and can enter the body of another.

82. He can make gold, etc., see the adepts (clairvoyantly), discover medicines for diseases, and see hidden treasures.

4.—ANAHAT-CHAKRA.

83. In the heart, is the fourth *Chakra*, the *Anahat*. It has twelve petals designated by the letters *k, kh, g, gh, n, ch, chh, j, jh, n, t, th*. Its color is deep blood-red ; it has the seed of *vayu*, and is a very pleasant spot.

84. In this lotus is a flame called *van-linga* ; by contemplating on this, one gets objects of the seen and the unseen universe.

85. Its presiding adept is *Pinaki*, and the *Kakini* is its goddess. He who always contemplates on this lotus of the heart is eagerly desired by the daughters of gods.

86. He gets immeasurable knowledge, knows the past, present and future time ; has clairaudience, clairvoyance, and can walk in the air, whenever he likes.

87. He sees the adepts, and the goddesses known as *Yoginis* ; obtains the psychic powers known as *Khechari*, and conquers all who move in the air.

88. He who contemplates daily the second *van-linga* undoubtedly obtains the psychic powers called *Khechari* (moving in the air) and *Bhuchari* (going at will all over the world).

89. I cannot fully describe the importance of the meditation of this lotus ; even the gods *Brahma*, etc., keep the method of its contemplation secret.

5.—VISHUDDHA-CHAKRA.

90. This *Chakra* is situated in the throat, is the fifth, and is called the *Vishuddha* lotus. Its color is like brilliant gold (or smoke color), and it is adorned with sixteen petals and is the seat of the vowel sounds—*i. e.*, its sixteen petals are designated by the sixteen vowels—*a, a, i, i, u, u, ri, ri, lri, lri, e, ai, e, au, um, ah*. Its presiding adept is called *Chhagalanda*, and its presiding goddess is called *Sakini*.

91. He who always contemplates it, is truly the lord of the Yogis, and deserves to be called wise ; by the meditation of his *Vishuddha* lotus, the Yogi at once understands the four *Vedas* with their mysteries.

92. When the Yogi, fixing his mind on this secret spot, feels angry, then undoubtedly all the three worlds begin to tremble.

93. Even, if by chance, the mind of the Yogi is absorbed in this place, then he becomes unconscious of the external world, and enjoys certainly the inner world.

94. His body never grows weak, and he retains his full strength for a thousand of years, it becomes harder than adamant.

95. When the Yogi leaves off this contemplation, then to him in this world, thousands of years, appear as so many moments.

6.—AJNA-CHAKRA.

96. The two-petalled *Chakra* called the *Ajna* is situated between the two eye-brows, and has the letters *h, ksh* ; its presiding adept is called *Sukla-Mahakala* (the white great time ; also called *Ardhanari*, “*adonai*”) its presiding goddess is called *Hakini*.

97. Within that petal, there is the eternal seed (the seed

of moon), brilliant as the autumnal moon. The wise anchorite by knowing which, is never destroyed.

98. This is the great light held secret in all the Tantras ; by contemplating on this, one obtains the greatest psychic powers, there is no doubt in it.

99. I am the giver of salvation, I am the third *linga* in the *turya* (the state of ecstasy, also the name of the thousand-petalled lotus). By contemplating on this, the Yogi becomes certainly like me.

100. The two vessels called the *Ida* and the *Pingala* are the real *Varuna* and *Asi*. The space between them is called *Varanasi* (Benares, the holy city of SHIVA). This has been said by VISWANATHA (the Lord of the universe).

101. The greatness of this holy place has been declared in manifold scriptures by the truth-perceiving sages. Its great secret has been very eloquently dwelt upon by them.

102. The *Sushumna* goes along the spinal cord where the *Brahmarandhra* (the hole of BRAHMA) is situated. Thence by a certain flexure or modification, it goes to the right side of the *Ajna* lotus, whence it proceeds to the left nostril, and is called the Ganges.

103. The lotus which is situated in the *Brahmarandhra* is called *Sahasrara* (the thousand-petalled). In the space in its centre, dwells the moon. From that triangular place, elixir is continually exuding. This moon-fluid of immortality unceasingly flows through the *Ida*. The elixir flows in a stream,—a continuous stream. Going to the left nostril, it receives from the Yogis the name of the "Ganges."

104. From the right-side portion of the *Ajna* lotus and going to the left nostril flows the *Ida*. It is here called VARANA (the northward-flowing Ganges).

105. Let the Yogi contemplate on the space between the two (*Ida* and *Pingala*) as *Varanasi* (Benares). The *Pingala* also comes in the same way from the left side portion of the *Ajna* lotus, and goes to the right nostril, and has been called by us the . . .

106. The lotus which is situated in the *Muladhara* has four petals. In the space between them, dwells the sun.

107. From that sphere of the sun, poison exudes continuously. That excessively heating venom flows full through the *Pingala*.

108. The venom (sun-fluid of mortality,) which flows there continuously in a stream goes to the right nostril, as the moon-fluid of immortality goes to the left.

109. Rising from the left-side of the AJNA lotus and going to the right nostril, this northward flowing *Pingala* has been called of yore the ASI.

110. Thus has been described by MAHESWARA, the two petalled AJNA lotus. Truth-seeing Yogis describe three more sacred stages above this. They are called *vinodu*, *nadi* and *sakti*, and are situated in the lotus of the forehead.

111. He who secretly always contemplates on the AJNA lotus, at once destroys all the *Karma* of his past life, without any opposition.

112. Remaining in this place, when the Yogi meditates deeply, idols appear to him as mere things of imagination, *i. e.*, he perceives the absurdity of idolatry.

113. The *Yakshas*, *Rakshashas*, *Gandharbas*, *Apsaras*, and *Kinnaras*, all serve at his feet. They become obedient to his command.

114. By reversing the tongue and placing it in the long hollow of the palate, let the Yogi enter into contemplation that destroys all fears. All his—whose mind remains steady here even for a second,—sins are at once destroyed.

115. All the fruits which come from the contemplation of the other five lotuses, are obtained through the complete knowledge of this one AJNA lotus alone.

116. The wise who continually practises contemplation of this AJNA lotus becomes free from the mighty chains of desire, and enjoys happiness.

117. When at the time of death, the Yogi contemplates

on this lotus, leaving this life, that holy one is absorbed in the *Paramatma*.

118. He who contemplates on this standing or walking, sleeping or waking, is not touched by sins, though doing sinful works.

119. The Yogi becomes free from the chain by his own exertion. The importance of the contemplation of the two-petalled lotus cannot be fully described. Even the gods like BRAHMA, etc., have learned only a portion of its grandeur from me.

THE THOUSAND-PETALLED LOTUS.

120. Above this, at the base of the palate, is the most beautiful thousand-petalled lotus, in the part where the hole of the *Sushumna* is.

121. From the base or root of the palate, the *Sushumna* extends downwards, till it reaches the *Muladhar* and the perinæum : all vessels surround it, or are supported by it. These *nadis* are the seeds of mystery, or the sources of all principles which constitute a man, and show the road to BRAHMA (*i. e.*, give salvation).

122. The lotus which is at the root of the palate is called the *Sahasrar* (the thousand-petalled), in its centre, there is a *Yoni* (seat or force-centre) which has its face downwards.

123. In that is the root of the *Sushumna*, together with its hole ; this is called the *Brahmarandhra* (the hole of BRAHMA) opposite to the *Muladhar-padma*.

124. In that hole of the *Sushumna* dwells the KUNDALINI (coiled) force called *tat*. In the *Sushumna* there is a constant current of force called *Chitra*, its actions or modifications are known as *Brahmarandhra*, etc.

125. By remembering this, one obtains the knowledge of BRAHMA, all sins are destroyed, and one is never born again.

126. Let him close his mouth by his fingers, by this the air which flows through the body is stopped.

127. Owing to this (*vayu*) man wanders in the circle of

the universe ; the Yogis, therefore, do not desire to keep up this life ; all the *nadis* are bound by eight knots ; only this *KUNDALINI* can pierce these knots and pass out of the *Brahmarandhra*, and show the way to salvation.

128. When the air is confined fully in all the vessels, then the *KUNDALINI* leaves these knots and forces its way out of the *Brahmarandhra*.

129. Then the vital air continually and always moves in the *Sushumna*. On the right and the left side of the perinæum situated in the *Muladhar*, are the *Ida* and the *Pingala*. The *Sushumna* passes through the middle of the perinæum.

130. The hollow of the *Sushumna* in the sphere of the *adhar* is called the *Brahmarandhra*. The wise one who knows this is emancipated from the chain of *Karma*.

131. All these three vessels meet certainly at the mouth of the *Brahmarandhra* ; by bathing at this place one certainly obtains salvation.

THE SACRED TRIVENI (ALLAHABAD).

132. Between the Ganges and the Jamuna, flows this *Saraswati*, by bathing at their junction, the blessed one obtains salvation.

133. We have said before that the *Ida* is the Ganges and the *Pingala* is the daughter of the sun (the Jamuna), in the middle the *Sushumna* is the *Saraswati* ;—the place where all the three join is a most inaccessible one.

134. He who takes or performs mental bathing at the junction of the *Ida* and the *Pingala*, becomes free from all sins, and reaches the eternal *BRAHMA*.

135. He who performs the funeral rites of his ancestors at the junction of these three rivers (*Triveni*) procures salvation for his ancestors and himself reaches the highest end.

136. He who daily performs the three-fold duties (*i. e.*, the regular, occasional and the optional ones) by mentally meditating on this place, receives the unfading reward.

137. He who once bathes at the sacred place enjoys hea

venly felicity, his manifold sins are burned, he becomes a pure-minded Yogi.

138. Whether pure or impure, in whatever state one might be, by performing ablution at this mystic place, he becomes undoubtedly holy.

139. At the time of death let him bathe himself in the water of this *Triveni* (the Trinity of rivers), he who dies thinking on this, reaches salvation then and there.

140. There is no greater secret than this throughout the three worlds. This should be kept secret with great care. It ought never to be revealed.

141. If the mind becomes steadily fixed even for half a second at the *Brahmarandhra*, one becomes free from sins and reaches the highest end.

142. The Yogi whose mind is absorbed in this, is absorbed in me, that highest of men enjoys the psychic powers called *anima, laghima*, etc.

143. Men by knowing this *Brahmarandhra* become my beloved in this world ; by conquering sins they become entitled to salvation ; by spreading knowledge they save thousands of people.

144. BRAHMA and gods can hardly obtain this knowledge, it is the most invaluable treasure of the Yogis ; this mystery of the *Brahmarandhra* should be kept a great secrecy.

145. I have said before that there is a force-centre (*Yoni*) in the middle of the *Sahasrara* ; below that is the moon ; let the wise contemplate this.

146. By contemplating on this the Yogi becomes adorable in this world ; and is respected by gods and adepts.

147. In the sinus of the forehead let him contemplate on the ocean of milk ; from that place let him meditate on the moon which is in the *Sahasrara*.

148. In the sinus of the forehead there is the nectar-containing moon, having sixteen rays (*kalās, i. e., full*). Let him contemplate on this stainless one. By constant exercise he sees it in three days. By merely seeing it, the practitioner burns all his sins.

149. He knows the future events, his mind becomes pure ; and though he might have committed the five great sins, by a moment's contemplation of this he destroys them.

150. All the heavenly bodies (planets, etc.,) become auspicious, all dangers are destroyed, all accidents are warded off, success is obtained in war ; the *Khechari* and the *Bhuchari* powers are acquired by the seeing of the moon which is in the head. By mere contemplation all these results ensue, there is no doubt in it. By constant exercise of Yoga one verily becomes an adept. Verily, verily, again most verily, he becomes certainly my equal. The continual study of the science of Yoga, gives success to the Yogis.

THE MYSTIC MOUNT KAILAS.

151. Above this (*i.e.*, the lunar sphere) is the brilliant thousand-petalled lotus. It is outside this microcosm of the body, it is the giver of salvation.

152. Its name is verily the KAILAS mount, where dwells the great Lord (SHIVA), who is free from all, who enjoys all, and who is without increase or decrease.

153. Men, as soon as they discover this most secret place, become free from re-births in this universe. By exercise of this Yoga he gets the power of creating or destroying the creation.

154. When the mind of the Yogi is steadily fixed at this place which is the residence of spirit and is called KAILAS, then that Yogi becomes free from diseases and accidents, attains great age, and lives free from death.

155. When the mind of the Yogi is absorbed in the Great God, then the fullness of the *Samadhi* is attained, then the Yogi gets steadfastness.

156. By constant meditation one forgets the world, then the Yogis obtain wonderful power.

157. Let the Yogi continually drink the nectar which flows out of it ; by this he gives law to death, and conquers the *kula*. Here the KUNDALINI force is absorbed, after this the quadruple creation is absorbed in the great spirit.

THE RAJA-YOGA.

158. By this knowledge, the modifications of the mind are suspended, however active they may be : therefore, let the Yogi untiringly and unselfishly try to obtain this knowledge.

159. When the modifications of the thinking principle are suspended, then one certainly becomes a Yogi ; then he becomes indivisible, holy, mere knowledge or consciousness.

160. Let him contemplate on his own reflection in the sky, in the manner previously described. Through that let him think on the great void unceasingly.

161. The great void, whose beginning is void, whose middle is void, whose end is void, has the brilliancy of the tens of millions of suns, and the coolness of the tens of millions of moon. By contemplating continually on this, one obtains success.

162. Let him contemplate with energy daily on this, within a year he will obtain all the psychic powers.

163. He whose mind is absorbed in that place even for a second, is certainly a Yogi and good devotee, and is worshipped by all.

164. All his sins are at once destroyed.

165. By seeing it one never returns to the path of this mortal universe ; let the Yogi, therefore, practise this with great care in the *Swadhasthan*.

166. I cannot describe the grandeur of this contemplation. He who practises, knows. He becomes equal to me.

167. By meditation one at once knows the wonderful effects of this Yoga (*i. e.*, of the contemplation of the void) ; undoubtedly he attains the psychic powers called *anima* and *laghima*, etc.

168. Thus have I described the RAJA-YOGA, it is kept secret in all the Tantras ; now I shall describe to you the RAJADHIRAJ-YOGA.

THE RAJADHIRAJ-YOGA.

169. Sitting in the *Swastikasana*, in a beautiful monastery,

free from all men and animals, having paid respects to his Guru, let the Yogi practise this contemplation.

170. Let the human soul become perfectly independent and self-supported by the knowledge of the arguments of the *Vedanta*,* let him make his mind, self-supported ; and let him not practise anything else.

171. Undoubtedly by this contemplation the highest success (*maha-siddhi*) is obtained, by making the mind functionless, he himself becomes full of spirit.

172. He who practises this always is the real passionless Yogi, he never uses the word "I" or "Ego" ; but always finds himself full of spirit.

173. What is bondage, what is emancipation ? To him ever all is *one* ; undoubtedly he who practises this always is the really emancipated.

174. He is the Yogi, he is the true devotee, he is worshipped by all creatures. He contemplates the *Jivatma* and the *Paramatma* as one ; he renounces "I" and "Thou" and contemplates the indivisible ; the Yogi free from all company takes shelter of that contemplation in which *adhyarop* (false perception and *apavad* (false notion) are both absorbed.

175. Leaving that BRAHMA who is manifest, who is knowledge, who is bliss, and who is absolute consciousness, the fools wander about, vainly discussing the manifested and the unmanifested.

176. He who thinks the movable and immovable universe as unmanifested, and leaves the manifested BRAHMA, is absorbed in this universe.

177. Let the Yogi, free from all company, constantly exercise himself in the acquisition of knowledge.

178. The wise one by restraining all his senses from these objects, and being free from all company, remains in the midst of these objects as if in deep sleep, *i. e.*, does not perceive them.

179. By constant exercise of all this, he becomes self-illuminated, here end all the teachings of the Guru, (they can help

*Translated into English in Dhole's *Vedanta Series*.

the neophyte no further, henceforth he must help himself), they can no more increase his reason or power ;—henceforth by the mere force of his own exercise he must gain knowledge.

180. The knowledge of Him Whom speech and mind cannot describe or comprehend is only to be obtained through practice, for then this pure knowledge bursts forth of itself.

181. The HATHA-YOGA cannot be obtained without the RAJA-YOGA, nor can the RAJA-YOGA be attained without the HATHA-YOGA. Therefore, let the Yogi first learn the HATHA-YOGA from the instructions of the wise Guru.

182. He who while living in this physical body does not practise Yoga, may be living merely for the sake of sensual enjoyments.

183. From the time he begins till the time he gains perfect mastery, let the Yogi eat moderately and abstemiously, otherwise however clever he may be success cannot be achieved.

184. The wise Yogi joins the assembly of the good men but does not talk much, he eats merely to keep up his physical frame ; let him renounce the company of men, let him renounce the company of women, verily let him renounce all company : otherwise he cannot attain *mookti* (salvation). Verily, I tell you the truth.

185. Let him practise this in secrecy free from the company of men, in a retired place. For the sake of appearances he should remain in society but should not have his heart in it. He should not renounce the duties of his profession, caste or rank, but let him perform these merely as an instrument without any thought of the event. By thus doing there is no sin.

186. Even the house-holder (*Grihasti*) by wisely following this method may obtain the *siddhis*, there should be no doubt in it.

187. Remaining in the midst of the family, always doing the duties of the house-holder, he who is free from merits and demerits, and has restrained his senses, attains salvation. The house-holder practising Yoga is not touched by sins,—if to protect mankind, he commits any sinful act he is not polluted by it.

THE MANTRAS.

188. Now I shall tell you the best way of practising *mantras* (charms), from this one gains the happiness of this as well as the world above.

189. By knowing this highest of the *mantras* the Yogis certainly attain success (*siddhi*), this gives great power to the Yogi.

190. In the four-petalled *Muladhar* lotus is the seed of speech, brilliant as lightning.

191. In the heart is the seed of love, beautiful as the Bandhuk flower. In the space between the two eye-brows (*i. e.*, in the *AJNA* lotus), is the seed of *SAKTI* (power or force) brilliant as tens of millions of moons. These three seeds should be kept secret—they give enjoyment and emancipation. Let the Yogi practise these three *Mantras* and try to attain success.

(*N. B.*—The mystical names of these seeds *i. e.*, the *Mantras* are not given in the text. They should be learnt from the Guru, by the word of his mouth).

192. Let him learn these three *Mantras* from his Guru, let him repeat them neither too fast nor too slowly, keeping the mind free from all doubts, and understanding the mystic relation between the letters of the charm.

193. The wise Yogi intently fixing his attention on these *Mantras*, performing all the duties peculiar to his caste, should perform three hundred thousand *homs* (fire-sacrifices), and repeat these *Mantras* three hundred thousand times.

194. At the end of this sacred repetition (*jap*) let the Yogi perform *hom* in a triangular hollow with sugar, milk, butter and the flower of *Asafœtida* (*karavi*).

195. By this ceremonial magic the goddess *TRIPURA VAIRAVI* who has been propitiated by the above *Mantras*, becomes pleased, and grants all the desires of the Yogi.

196. Having satisfied the Guru and having received these highest of *Mantras* in the proper way and performing their re-

petition in the way laid down, the most unfortunate one even attains success.

197. The Yogi who having controlled his senses repeats these *Mantras* one hundred thousand times, gains the power of attracting others.

199. By repeating these *Mantras* three *lacs* of times all the deities presiding over one sphere as well as the sphere itself are brought under his dominion.

200. By repeating these six *lacs* of times he becomes the vehicle of power and the protector of the world.

201. By repeating these twelve *lacs* of times the *Yakshas*, *Rakshasas* and the *Nagas* come under his control ; all obey his command.

202. By repeating these fifteen *lacs* of times the *Siddhas*, the *Vidyadharas*, the *Gandharbas*, and the *Apsaras* come under the control of the Yogi. There is no doubt in it. He becomes omniscient.

203. By repeating these eighteen *lacs* of times he in this body can rise from the ground and remain suspended in the air ; he attains the luminous body (the spiritual body), he goes all over the universe wherever he likes, he sees the pores of the earth (*i. e.*, he sees the interspaces between the molecules of this solid earth).

204. By repeating these 28 *lacs* of times the wise Yogi becomes the lord of the *Vidhyadhars* and *Kama-rupi*, (*i. e.*, can assume whatever form he desires). By repeating these thirty *lacs* of times he becomes equal to BRAHMA and VISHNU. He becomes a *Rudra* by sixty *lac* repetitions, by eighty *lac* repetitions he becomes all-enjoyer, by repeating one ten of millions of times the great Yogi is absorbed in the PARAM BRAHMA. Such a practitioner is hardly to be found throughout the three worlds.

205. O Goddess ! SHIVA, the destroyer of TRIPURA, who was the lord of the three cities of gold, silver and iron, is the

SHIVA SANHITA.

first cause, and the worshippers meet Him, Who is inexhaustible, all peace, immeasurable and free from disease.

206. O Great Goddess ! The science of SHIVA is a great science (*mahavidya*), it should be kept most secret ;—this science, revealed by me, should be kept secret by the wise.

207. The Yogi, desirous of success, should keep the HATHA-YOGA in great secrecy, it becomes fruitful while kept secret,—revealed, it loses its power.

208. The wise one who reads it daily from beginning to end gradually obtains success in Yoga. He attains emancipation who worships it daily.

209. Let this science be recited to such good men who desire emancipation. By practice success is obtained, without it how can success follow ?

210. Therefore, the Yogis should perform Yoga with proper practice. He who is contented with what he gets, who restrains his senses, being a house-holder who is not absorbed in the house-hold duties, certainly attains emancipation by the practice of Yoga.

211. Even the *Grihasta* obtains success by Yoga and *jap*, if he performs the duties of Yoga properly.

212. Living in the house amidst wife and children, but being free from their affections, practising Yoga in secrecy, such a house-holder finds success, and is ever happy.

THE END.