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The

Yoga Vasishtha
Maharamayana

of

Valmiki

in 4 vols. in 7 pts.
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Vol. 1

Containing
The Vairagya, Mumukshu, Prakaranas and
The Utpatti Khanda to Chapter L.

Translated from the original Sanskrit

By

Vihari-Lala Mitra

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Preface

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

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

The Yoga Vasishtha is the earliest work on Yoga or Speculative and Abstruse philosophy delivered by the venerable Vedic sage Vasishtha to his royal pupil Rāma; the victor of Rāvana, and hero of the first Epic Rāmāyana, and written in the language of Vālmīki, the prime bard in pure Sanskrit, the author of that popular Epic, and Homer of India. It embodies in itself the *Loci Communes* or common places relating to the science of Ontology, the knowledge of *Sat*—Real Entity, and *Asat*—Unreal Non-entity; the principles of Psychology or doctrines of the Passions and Feelings; the speculations of Metaphysics in dwelling upon our cognition, volition and other faculties of the Mind (~~) and the tenets, of Ethics and practical morality (~~).

Besides there are a great many precepts on Theology, and the nature of the Divinity (~~), and discourses on Spirituality and Theosophy (~~); all delivered in the form of Plato's Dialogues between the sages, and tending to the main enquiry concerning the true felicity,

final beatitude or *Summum bonum* (~~) of all true philosophy.

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

It is felt at present to be a matter of the highest importance by the native community at large, to repress the growing ardour of our youth in political polemics and practical tactics, that are equally pernicious to and destructive of the felicity of their temporal and future lives, by a revival of the humble instructions of their peaceful preceptors of old, and reclaiming them to the simple mode of life led by their forefathers, from the perverted course now gaining ground among them under the influence of Western refinement. Outward peace (~~) with internal tranquility (~~) is the teaching of our Sastras, and these united with contentment (~~) and indifference to worldly pleasures (~~), were believed according to the tenets of Yoga doctrines, to form the perfect man,—a character which the Aryans have invariably preserved amidst the revolutions of ages and empires. It is the degeneracy of the rising generation, however, owing to their adoption of foreign habits and manners from an utter ignorance of their own moral code, which the publication of the present work is intended to obviate.

From the description of the Hindu mind given by Max Müller in his History of the Ancient Literature of India (p. 18) it will appear, that the esoteric faith of the Aryan Indian is of that realistic cast as the Platonic, whose theory of ontology viewed all existence, even that of the celestial bodies, with their movements among the *precepta* of sense, and marked them among the unreal phantoms (~~) or vain mirage, (~~) as the Hindu calls them, that are interesting in appearance but useless to observe. They may be the best of all *precepta*, but fall very short of that perfection, which the mental eye contemplates in its meditation-yoga. The Hindu Yogi views the visible world exactly in the same light as Plato has represented it in the simile commencing the seventh book of his Republic. He compares mankind to prisoners in a cave, chained in one particular attitude, so as to behold only an evervarying multiplicity of shadows, projected through the opening of the cave upon the wall before them, by certain unseen

realities behind. The philosopher alone, who by training or inspiration is enabled to turn his face from these visions, and contemplate with his mind, that can see at-once the unchangeable reality amidst these transient shadows.

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

The enmity and implacable hatred of the two families of Vasishthas and Viswāmitras for generations, form subjects prominent throughout the Vedic antiquity, and preserved in the tradition of ages (Müll. Id. p. 486, Web. Id. p. 37). Another cause of it was that, Harischandra, King of Ayodhyā, was cursed by Vasishtha, whereupon he made Viswāmitra his priest to the annoyance of Vasishtha, although the office of Brāhmana was held by him (Müller Id. page 408 Web. pp. 31-37). In the Brāhmana period we find Vasishtha forming a family title for the whole Vasishtha race still continuing as a *Gotra* name, and that these Vasishthas continued as hereditary *Gurus* and *purohitas* to the kings of the solar race from generation to generation under the same title. The Vasishthas were always the Brahmanas or High priests in every ceremony, which could not be held by other Brāhmanas according to the Sāta patha Brāhmana (Müll. Id. page 92); and particularly the Indra ceremony had always to be performed by a Vasishtha, because it was revealed to their ancestor the sage Vasishtha only (Web. Ind. Lit. p. 123); and as the *Sātāpatha Brāhmana-Taittiriya Sanhitā* mentions it.

~~ ~

"The Rishis do not see Indra clearly, but Vasishtha saw him. Indra said, I will tell you, O Brāhman, so that all men who are born, will have a

Vasishtha for his Purohita" (Max Müll. Ans. Sans. Lit. p. 92. Web. Id. p. 123). This will show that the Sloka works, which are attributed to Vasishtha, Yājñavalkya or any other Vedic Rishi, could not be the composition of the old Rishis, but of some one of their posterity; though they might have been propounded by the eldest sages, and then put to writing by oral communication or successive tradition by a distant descendant or disciple of the primitive Rishis. Thus we see the *Drāhyāyana Sūtras* of the Sama Veda is also called the Vasishtha Sūtras, from the author's family name of Vasishtha (Web. Id. p. 79). The *āśvalāyana Grihya Sūtra* assigns some other works to Vasishtha, viz., the Vasishtha *pragāthā*, probably Vasishtha Hymni of Bopp; the *Pavamānya*, *Kshudra sukta*, *Mahāsukta* &c. written in the vedic style. There are two other works attributed to Vasishtha, the Vasishtha Sanhitā on Astronomy (Web. Id. p. 258) and the Vasishtha Smṛiti on Law (Web. Id. p. 320), which from their compositions in Sanskrit slokas, could not be the language or work of the Vedic Rishi, but of some one late member of that family. Thus our work of Yoga Vasishtha has no claim or pretension to its being the composition of the Vedic sage; but as one propounded by the sage, and written by Vālmīki in his modern Sanskrit. Here the question is whether Vasishtha the preceptor of Rāma, was the Vedic Vasishtha or one of his descendants, I must leave for others to determine.

Again in the later *Āranyaka* period we have an account of a theologian Vasishtha given in the *Ārshik-opanishad*, as holding a dialogue on the nature of *ātmā* or soul between the sages, Viśvāmitra, Jamadagni, Bharadwāja, Gautama and himself; when Vasishtha appealing to the opinion of Kapila obtained their assent (Weber Id. p. 162). This appears very probably to be the theological author of our yoga, and eminent above his contemporaries in his knowledge of the Kapila yoga sāstra which was then current, from this sage's having been a contemporary with king Sagara, a predecessor of Rama.

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

~~ ~

"The Vasishthas wear a braid (lock of hair) on the right side, the

Ātreyas wear three braids, the Angiras have five braids, the Bhrigus are bald, and all others have a single crest," (Müller Id. p. 53). The Karma pradīpa says, "the Vasishthas exclude meat from their sacrifice; ~ (Müller A. S. Lit. p. 54), and the colour of their dress was white (Id. p. 483). Many Vasishthas are named in different works as; ~ ~ ~, and some others, bearing no other connection with our author, than that of their having been members of the same family (Müller's A. S. Lit. p. 44).

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

"There is", says he, "a remarkable work called Vasishtha Rāmāyana or Yoga Vāsishtha or Vasishtha Mahārāmāyana in the form of an exhortation, with illustrative narratives addressed by Vasishtha to his pupil the youthful Rāma, on the best means of attaining true happiness, and considered to have been composed as an appendage to the Rāmāyana by Vālmīki himself. There is another work of the same nature called the Adhyātma Rāmāyana which is attributed to Vyāsa, and treat of the moral and theological subjects connected with the life and acts of that great hero of Indian history. Many other works are extant in the vernacular dialects having the same theme for their subject which it is needless to notice in this place."

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

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

So the Persian adage, "Akhiral ilm buad ilmi Khodā."

Such also the Sanskrit, "Sāvidyā tan matir yayā."

And the sruti says, "Yad jñātwā nāparan jñānam."

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

Prolegomena

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The Yoga Philosophy

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

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

It has employed the minds of gods, sages, and saints, and even those of heroes and monarchs, to the exaltation of their natures above the rest

of mankind, and elevation of their dignities to the rank of gods, as nothing less than a godly nature can approach and approximate that of the All-perfect Divinity. So says Plato in his Phaedrus: "To contemplate these things is the privilege of the gods, and to do so is also the aspiration of the immortal soul of man generally; though only in a few cases is such aspiration realized."

The principal gods Brahmā and Siva are represented as Yogis, the chief sages Vyāsa, Vālmīki, Vasishtha and Yājñavalkya were propounders of Yoga systems; the saints one and all were adepts in Yoga; the heroes Rāma and Krishna were initiated in it, and the kings Dasaratha and Janaka and their fellow prince Buddha were both practitioners and preceptors of Yoga. Mohammed held his nightly communions with God and his angels, and Jesus often went over the hills—there to pray and contemplate. Socrates had his demon to communicate with, and in fact every man has his genius with whom he communes on all matters. All this is Yoga, and so is all knowledge derived by intuition, inspiration and revelation, said to be the result of Yoga.

II. Sciences Connected with Yoga

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

The Yoga in its widest sense of the application of the mind to any subject is both practical, called *kriyā Yoga*, as also theoretical, known as *Jnāna Yoga*; and includes in itself the two processes of synthesis and analysis alike, in its combination (*Yoga*) of things together, and discrimination (*Viveka*) of one from the other, in its inquiry into the nature of things (*Vastuvichāra*), and investigation of their abstract essence called *Satyānusandhānnā*. It uses both the *a priori* (*pūrvavat*) and *a posteriori* (*paravat*) arguments to prove

the existence of the world from its Maker and the *vice versa*, as indicated in the two aphorisms of induction and deduction *Yatovā imani* and *Janmadyasya yatah &c.* It views both subjectively and objectively the one self in many and the many in one unto which all is to return, by the two mysterious formulas of *So ham* and *tat twam &c.*

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

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

III. The Yoga of English Writers.

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

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

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

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

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

IV. Yoga-Characteristic of the Hindus.

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

"The Hindu" says he "enters the world as a stranger; all his thoughts are directed to another world, he takes no part even where he is driven to act, and even when he sacrifices his life, it is but to be delivered from it." Again "They shut their eyes to this world of outward seeming activity, to open them full on the world of thought and rest. Their life was a yearning for eternity; their activity was a struggle to return to that divine essence from which this life seemed to have severed them. Believing as they did in a really existing and eternal Being *to ontos-onton* they could not believe in the existence of this passing world."

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

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

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

V. Various Significations of Yoga.

The Vāchaspati lexicon gives us about fifty different meanings of the word *Yoga*, according to the several branches of art or science to which it appertains, and the multifarious affairs of life in which the word is used either singly or in composition with others. We shall give some of them below, in order to prevent our mistaking any one of these senses for the special signification which the term is made to bear in our system of *Yoga* meditation.

The word *Yoga* from the root "*jung*" (Lat) *Jungere* means the joining of any two things or numbers together. Amara Kosha gives five different meanings of it as, ~ ~; the other Koshas give five others, viz., ~ ~

1. In Arithmetic it is ~ or addition, and ~ is addition and subtraction. 2. In Astronomy the conjunction of planets and stars ~ 3. In Grammar it is the joining of letters and words ~—4. In Nyāya it means the power of the parts taken together ~, ~ 5. In Mīmāṃsā it is defined to be the force conveyed by the united members of a sentence.

In contemplative philosophy it means; 1. According to Pātañjali,—the suppression of mental functions ~—2. The Buddhists mean by it—the abstraction of the mind from all objects. ~ 3. The Vedānta meaning of it is— ~ the union of the human soul with the Supreme spirit. 4. Its meaning in the *Yoga* system is nearly the same, *i. e.*, the joining of the vital spirit with the soul; ~ 5. Every process of meditation is called also as *Yoga*. ~

Others again use it in senses adapted to their own views and subjects; such as the Vaiśeṣika philosophy uses it to mean, the fixing of the attention to only one subject by abstracting it from all others ~ 2. The Rāmānuja sect define it as the seeking of one's particular Deity ~

In this sense all sectarian cults are accounted as so many kinds of *Yogas* by their respective votaries. 3. According to some Buddhists it is the seeking of one's object of desire ~—~ 4. And with others, it is a search after every desirable object. 5. In Rhetoric it means the union of lovers ~

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

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

VI. The Different Stages of Yoga.

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

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

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

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

4th. Prānāyāma (~~); Suppression and suspension of breath.

5th. Pratyāhāra (~~), Restraint or control of senses and organs.

Among the internal practices are reckoned the following; *viz.*;

6th. Dhyāna (~~); Inward contemplation and meditation.

7th. Dhāranā (~~); Steadiness of the mind in study.

8th. Samādhi (~~), Trance, the last stage of *Yoga*.

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

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

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

2nd. Asteyam (~~); Avoidance of theft or stealth.

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

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

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

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

1st. *Saucham* (~~); Personal cleanliness.

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

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

4th. *Sādhyāya* (~~); knowledge of all nature.

5th. *Pranidhāna* (~~); Adoration of God.

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

IV. *Prānāyāma* (~~); Rules of Respiration, three sorts, viz.:

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

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

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

V. *Pratyāhāra* (~~) Restraining the senses from their gratifications in many ways.

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

1. *Pratyaxa* (~~); Perceptions.
2. *Pramāna* (~~); Apprehensions.
3. *Anumāna* (~~); Inference.
4. *Sabda* (~~); Verbal testimony.

VII. *Dhāranā* (~~); Retentiveness.

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

1. *Savikalpa* (~~); With retention of self volition.
2. *Nirvikalpa* (~~); *With loss of volition.*

The Upāyas (~~); Or the means spoken of before are:

1. *Uposhana* (~~); Abstinence.
2. *Mitāsana* (~~); Temperance.
3. *Āsrama* (~~); Sheltered abodes.
4. *Visrāma* (~~) Rest and repose from labor.
5. *Avarodha* (~~); Self confinement in closets.
6. *Asanam* (~~); *Subsistence on light food.*

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

VII. Nature of the Soul.

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

"*Nosce teipsum*," "Know thyself," "*Khodra bedan*," and Arabic "*Taalam Nafsaka*," ~ ~ &c.

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

Atman originally meant air as the Greek *atmos*, Gothic *ahma*, Zend *tmānam*, Sanscrit ~ and ~, Cuniform *adam*, Persian *dam*, whence we derive Sans ~ Hindi ~ Uria and Prakrit ~ and Bengali ~, ~ &c. The Greek and Latin *ego* and German *ich* are all derived from the same source. The Romance *je* and Hindi *ji* are corruptions of Sanskrit ~ meaning life and spirit. Again the Pāli ~ and the Prakrit ~ is from the Sanscrit ~, which is ~ in Hindi, ~ in Bengali and ~ in Uria &c. The Persian "*man*" is evidently the *Sātman* by elision of the initial syllable.

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

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

The Vedantists;—A Being full of intelligence and blissfulness ~

The Sānkaras;—A continued consciousness of one self. ~ ~ The doctrine of Descartes and Malebranche.

The Materialists—convert the soul to all material forms ~

The Lokāyatas—take the body with intelligence to be the soul; ~

The Chārvākas—call the organs and sensations as soul; ~

Do. Another sect—take the cognitive faculties as such; ~

Do. Others—Understand the mind as soul ~

Do. Others—call the vital breath as soul ~

Do. Others—understand the son as soul ~ ~

The Digambaras—say, the complete human body is the soul ~ ~

The Mādhyamikas—take the vacuum for their soul ~ ~ ~ ~

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

The Sautrāntas—call it a short inferior knowledge. ~ ~ ~ ~

The Vaibhāshikas—take it to be a momentary perception ~ ~ ~ ~

The Jainas—take their preceptor to be their soul ~ ~ ~ ~

The Logicians—A bodiless active and passive agency ~ ~ ~ ~

The Naiyāyikas—understand the spirit to be self manifest ~ ~

The Sāṅkhyas,—call the spirit to be passive, not active ~ ~ ~ ~

The Yogis—call Him a separate omnipotent Being ~ ~ ~ ~

The Saivas,—designate the spirit as knowledge itself ~ ~ ~ ~

The Mayāvādis,—style Brahma as the soul ~ ~ ~ ~

The Vaiseshikas,—acknowledge two souls—the Vital and Supreme ~ ~

The Nyayā says—because the soul is immortal there is a future state
~ ~

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

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

VIII. Final Emancipation or Beatitude.

The object of *Yoga*, as already said, being the emancipation of the soul from the miseries of the world, and its attainment to a state of

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

The Vedantic *Yogi* has two states of bliss in view; *viz.*, the one *inferior* which is attained in this life by means of knowledge ~~, and the other *superior*, obtainable after many births of gradual advancement to perfection ~~

The Chārvākas say, that it is either independence or death that is bliss. ~~

The Mādhyamikas say, it is extinction of self that is called liberation ~~

The Vijnāni philosophers—have it to be clear and elevated understanding ~~

The Arhatas have it in deliverance from all veil and covering ~~

The Māyāvādīs say, that it is removal of the error of one's separate existence as a particle of the Supreme spirit ~~~~

The Rāmānujas called it to be the knowledge of Vāsudeva as cause of all, ~~

The Mādhyamikas have it for the perfect bliss enjoyed by Vishnu ~~

The Ballabhis expect it in sporting with Krishna in heaven ~~

The Pāsūpatas and Māheswaras place it in the possession of all dignity ~~

The Kāpālikas place it in the fond embraces of Hara and Durga ~~

The Pratyabhijnānis call it to be the perfection of the soul. ~ ~

The Raseswara Vādis have it in the health of body produced by mercury
~ ~

The Vaisesikas seek it in the extinction of all kinds of pain ~ ~

The Mimānsakas view their happiness in heavenly bliss ~ ~ ~ ~

The Sarvajnas say that, it is the continued feeling of highest felicity
~ ~

The Pānini philologers find it in the powers of speech ~ ~ ~ ~

The Sāṅkhyas find it in the union of force with matter ~ ~ ~ ~

The Udāsīna Atheists have it as consisting in the ignoring of self
identity ~ ~

The Pātanjalas view it in the unconnected unity of the soul ~ ~

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

IX. Origin of Yoga in the Vedas.

Not in the Vedic Period.

The origin of yoga meditation is placed at a period comparatively less
ancient than the earliest Sanhita or hymnic period of vedic history,
when the Rishis followed the elementary worship of the physical forces,
or the Brahmanic age when they were employed in the ceremonial
observances.

Some *Traces* of it.

There are however some traces of abstract contemplation "dhyāna yoga" to
be occasionally met with in the early Vedas, where the Rishis are
mentioned to have indulged themselves in such reveries. Thus in the Rig

Veda—129. 4. ~ ~ ~

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

The Gāyatrī Meditation .

We have it explicitly mentioned in the Gāyatrī hymn of the Rig Veda, which is daily recited by every Brahman, and wherein its author Viswāmitra "meditated on the glory of the Lord for the illumination of his understanding" ~. But this bespeaks a development of intellectual meditation "*jnana yoga*" only, and not spiritual as there is no prayer for (~) liberation.

Āranyaka Period.

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

Yoga Upanishads.

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

Their different modes of yoga.

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

The Garbhopanishad speaks of the Sāṅkhya and Pātanjali yoga systems as

the means of knowing Nārāyana. (Ibid. p. 160). The Brahmopanishad, says Weber, belongs more properly to the yoga Upanishads spoken of before. (Ibid. p. 161).

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

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

Sāṅkhya and Pātanjala Yogas.

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

Yoga Yājñavalkya.

Along with or prior to Pātanjali comes the Yoga Sāstra of Yogi Yājñavalkya, the leading authority of the Sātapatha Brāhmana, who is also regarded as a main originator of the yoga doctrine in his later writings. (Ibid. p. 237). Yājñavalkya speaks of his obtaining the Yoga Sāstra from the sun, ~ ~ ~

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

X. Rise of the Heretical Yogas.

The Buddhist and Jain Yogas.

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

The concordance with the Vedantic.

The points of coincidence of the vedānta yoga with those of Buddhism and Jainism, consist in as much as both of them inculcate the doctrine of the interminable metempsychosis of the human soul, as a consequence of bodily acts, previous to its state of final absorption or utter annihilation, according to the difference in their respective views. Or to explain it more clearly they say that, "The state of humanity in its present, past and future lives, is the necessary result of its own acts "Karma" in previous births."

The weal or woe of mankind.

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

The Purānic yoga.

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

The Tāntrika yoga.

The Tantras or cabalistic works of modern times are all and every one of them no other than yoga sastras, containing directions and formulas for the adoration of innumerable deities for the purpose of their votaries' attainment of consummation "*Yoga Siddhi*" through them. It is the Tāntrika yoga which is chiefly current in Bengal, though the old forms

may be in use in other parts of the country. It is reckoned with the heretical systems, because the processes and practices of its yoga are mostly at variance with the spiritual yoga of old. It has invented many *mūdras* or masonic signs, monograms and mysterious symbols, which are wholly unintelligible to the yogis of the old school, and has the carnal rites of the *pancha-makāra* for immediate consummation which a spiritualist will feel ashamed to learn (See Wilson. H. Religion).

The Hatha Yoga.

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

The Sectarian yogas.

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

Yoga an indigene of India.

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

Its European forms &c. &c.

Professor Monier Williams speaking of the yoga philosophy says: "The votaries of animal magnetism, clairvoyance and so called spiritualism, will find most of their theories represented or far outdone by corresponding notions existing in the *yoga* system for more than two thousand years ago." In speaking of the Vedanta he declares: "The philosophy of the Sufis, alleged to be developed out of the Koran, appears to be a kind of pantheism very similar to that of the Vedanta." He has next shewn the correspondence of its doctrines with those of Plato. Again he says about the Sāṅkhya: "It may not be altogether unworthy of the attention of Darwinians" (Ind. Wisdom).

The yoga &c. in Greece.

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

The Gnostic yoga.

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

Yoga among Moslems.

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

Buddhistic Yoga in Europe.

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

Manechian Doctrines.

It is, however, a question as to the amount of influence to be ascribed to Indian philosophy generally, in shaping these gnostic doctrines of Manes in particular, was a most important one, as has been shown by Lassen III. 415. Beal. I. R. A. S. II. 424. Web. Ind. Lit. p. 309.

Buddhist and Sāṅkhya yogas.

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

XII. Different Aspects of Yoga.

Varieties of yoga.

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

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

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

1. Spiritual yoga. ~ ~

That the earliest form of *yoga* was purely spiritual, is evident from the Upanishads, the Vedānta doctrines of Vyāsa and all works on the knowledge of the *soul* (*adhyātma Vidyā*). "All the early Upanishads", says Weber, "teach the doctrine of *atmā*-spirit, and the later ones deal with *yoga* meditation to attain complete union with *ātmā* or the Supreme Spirit." Web. Ind. Lit. p. 156. "The *ātmā* soul or self and the supreme spirit (*paramātmā*) of which all other souls partake, is the spiritual object of meditation (*yoga*)." Max Müller's A. S. Lit. p. 20. Yajnavalkya says: ~ ~ ~

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

2. The Materialistic yoga. ~ ~ ~ ~

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

Of Matter—Prakriti.

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

Of Spirit—Purusha.

These agencies were first viewed as concentrated in a male form, as in the persons of Buddha, Jina and Siva, as described in the Kumāra Sambhava ~; and when in the female figure of *Prakriti* or nature personified, otherwise called *Saktirupā* or the personification of energy, as in the Devi mātmya; ~~~ &c. They were afterwards viewed in the five elements *panchabhūta*, which formed the elemental worship of the ancients, either singly or conjointly as in the *pancha-bhāutikā upāsanā*, described in the *Sarva darsana sangraha*.

Nature worship in eight forms.

The materialistic or nature worship was at last diversified into eight forms called *ashta mūrti*, consisting of earth, water, fire, air, sky, sun, moon, and the sacrificial priest, which were believed to be so many forms of God *Īsa*, and forming the objects of his meditation also. The eight forms are summed up in the lines: ~ ~ ~ or as it is more commonly read in Bengal, ~ ~ That they were forms of *Īsa* is thus expressed by Kālidāsa in the *Raghu-vansa*; ~ ~; and that they were meditated upon by him as expressed by the same in his *Kumāra Sambhava*:

~

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

~

~

~

~

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

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

~~ ~~
~~ ~~
~~ ~~
~~ ~~

Both the Sāṅkhya and Saiva materialism are deprecated in orthodox works as atheistic and heretical, like the impious doctrines of the modern positivists and materialists of Europe, on account of their disbelief in the existence of a personal and spiritual God. Thus says, Kumāṛila: ~ ~ (Max Müller's A. S. Lit. p. 78.)

3. The Esoteric "*Jnāna yoga*."

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

4. The Exoteric *Rāja yoga*.

This is the "*laukika*" or popular form of devotion practised chiefly by the outward formulae—*vahirangas* of yoga, with observance of the customary rites and duties of religion. The former kind called *Vidyā* (~ ~) and the latter *Avidyā* (~ ~), are enjoined to be performed together in the Veda, which says: ~ ~ &c. The Bhagavadgītā says to the same effect, ~ ~ ~ ~ . The yoga Vāsishtha inculcates the same doctrine in conformity with the Sruti which says: ~ ~ ~

Illustration: 5. The Subjective or *Hansa yoga*.

The *hansa* or *paramahansa* yoga is the subjective form, which consists in the perception of one's identity with that of the supreme being, whereby men are elevated above life and death. (Weber's Ind. Lit. p. 157.) The formula of meditation is "*soham, hansah*" (~ ~) I am He,

Ego sum Is, and the Arabic "*Anal Haq*"; wherein the Ego is identified with the *absolute*.

6. The objective word *Tattwamasi*.

The objective side of yoga is clearly seen in its formula of *tattwamasi*—"thou art He." Here "thou" the object of cognition—a *non ego*, is made the absolute subjective (Weber. Ind. Lit. p. 162). This formula is reduced to one word *tatwam* ~ denoting "truth," which contained in viewing every thing as Himself, or having subordinated all cosmical speculations to the objective method.

7. The Pure yoga-Suddha Brahmacharyam.

The pure Yoga has two meanings viz., the holy and unmixed forms of it. The former was practised by the celibate Brahmachāris and Brahmachārinis of yore, and is now in practice with the Kānphutta *yogis* and *yoginis* of Katiyawar in Guzerat and Bombay. Its unmixed form is found among the *Brahmavādīs* and *Vādinis*, who practise the pure contemplative yoga of Vedānta without any intermixture of sectarian forms. It corresponds with the philosophical mysticism of saint Bernard, and the mystic devotion of the Sufis of Persia. (See Sir Wm. Jones. On the Mystic Poetry of the Hindus, Persians and Greeks.)

8. The Impure or *Bhanda yoga*.

The impure yoga in both its significations of unholiness and intermixture, is now largely in vogue with the followers of the *tantras*, the worshippers of Siva and Sakti, the modern Gosavis of Deccan, the Bullabhāchāris of Brindabun, the Gosains, Bhairavis and Vaishnava sects in India, the Aghoris of Hindustan, and the Kartābhajās and *Nerā-neris* of Bengal.

9. The Pantheistic or *Visvātmā yoga*.

This is well known from the pantheistic doctrines of Vedānta, to consist in the meditation of every thing in God and God in every thing; "*Sarvam khalvidam Brahma*" ~; and that such contemplation alone leads to immortality. ~ ~ It corresponds with the pantheism of Persian Sufis and those of Spinoza and Tindal in the west. Even Sadi says: "*Hamān nestand unche hasti tui*," there is nothing else but thyself. So

in Urdu, *Jo kuch hai ohi hai nahin aur kuchh.*

10. The Monotheistic or *Adwaita Brahma* yoga.

It consists in the meditation of the creed ~~ of the Brahmans, like the "Wahed Ho" of Moslems, and that God is one of Unitarian Christians. The monotheistic yoga is embodied in the Svetāswatara and other Upanishads (Weber p. 252 a). As for severe monotheism the Mosaic and Moslem religions are unparalleled, whose tenet it is "*la sharik laho*" one without a partner; and, "Thou shalt have no other God but Me."

11. The Dualistic or *Dwaita* yoga.

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

12. The Trialistic or *Traita*-yoga.

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

13. The Polytheistic yoga or *Sarva Devopāsana*.

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

forms and images (Ibid. p. 236).

14. The Atheistic or *Nirīswara* yoga.

The Atheistic yoga is found in the *niriswara* or hylo-theistic system of Kapila, who transmitted his faith "in nothing" to the Buddhists and Jains, who having no God to adore, worship themselves, in sedate and silent meditation. (Monier Williams, Hindu Wisdom p. 97).

15. The Theistic or *Āstikya* yoga.

The Theistic yoga system of Patanjali otherwise called the *seswara* yoga, was ingrafted on the old atheistic system of Sāṅkhya with a belief in the Iswara. It is this system to which the name yoga specially belongs. (Weber's Ind. Lit. pp. 238 and 252).

16. The Practical *Yoga Sādhana*.

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

17. The devotional or *Sannyāsa* yoga.

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

18. The Speculative *Dhyāna* yoga.

It had its rise in the first or earliest class of Upanishads, when the minds of the Rishis were employed in speculations about their future state and immortality, and about the nature and attributes of the Supreme Being.

19. The Ceremonial or *Kriyā yoga*.

This commenced with the second class or medieval upanishads, which gave the means and stages, whereby men may even in this world attain complete union with the Ātma (Web. I. Lit. p. 156). The yogāchara of Manu relates to the daily ceremonies of house-keepers, and the Kriyā yoga of the Purānas treats about pilgrimages and pious acts of religion.

20. The Pseudo or *Bhākta yoga*.

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

21. The *Bhakti* yoga.

The Bhakti yoga first appears in the Svetāswatara Upanishad where the Bhakti element of faith shoots forth to light (Web. Ind. Lit. pp. 252 and 238). It indicates acquaintance with the corresponding doctrine of Christianity. The Bhāgavad Gītā lays special stress upon faith in the Supreme Being. It is the united opinion of the majority of European scholars, that the Hindu *Bhakti* is derived from the faith (*fides*) of Christian Theology. It has taken the place of ~~ or belief among all sects, and has been introduced of late in the Brahma Samājas with other Vaishnava practices.

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

XIII. The Consummation of Yoga (Siddhi).

22. By assimilation to the object.

The Yogi by continually meditating on the perfections of the All Perfect Being, becomes eventually a perfect being himself, just as a man that devotes his sole attention to the acquisition a particular science, attains in time not only to a perfection in it, but becomes as it were

identified with that science. Or to use a natural phenomenon in the metamorphoses of insects, the transformation of the cockroach to the conchfly, by its constant dread of the latter when caught by it, and the cameleon's changing its colour for those of the objects about it, serve well to elucidate the Brahma-hood ~ ~ of the contemplative yogi.

But to illustrate this point more clearly we will cite the argument of Plotinus of the Neo-Platonic school, to prove the elevation of the meditative yogi to the perfection of the Being he meditates upon. He says, "Man is a finite being, how can he comprehend the Infinite? But as soon as he comprehends the Infinite, he is infinite himself: that is to say: he is no longer himself, no longer that finite being having a consciousness of his own separate existence; but is lost in and becomes one with the Infinite."

By identification with *the object*.

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

By meditation of Divine attributes.

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

The Sufi Perfection.

The perfection of the *yogi* bears a striking resemblance with *maarfāt* of the Sufis of Persia, and it is described at length by Al-Gazzali, a

famous sophist, of which we have an English translation given by G. K. Lewes in his History of Philosophy. (Vol. II. p. 55). "From the very first the Sufis have such astonishing revelations, that they are enabled, while waking, to see visions of angels and the souls of prophets; they hear their voices and receive their favours."

Ultimate consummation

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

XIV. The Different Degrees of Perfection.

The Eight perfections. ~ ~

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

1. Microcosm or *Animā*.

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

2. Macrocosm or *Mahimā*.

This also is a special quality of the soul that it fills the body, and extends through all space and encloses it within itself (~ ~); by thinking so, the yogi by a mere respiration of air makes his body round

and turgid as a frog, and comprehends the universe in himself.

3. Lightness or *Laghimā*.

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

4. Gravity or *Garimā*.

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

5. Success or *Prāpti*.

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

6. Overgain—*Prakāmya*

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

7. Subjection *Vasitwam*.

This is the power of taming living creatures and bringing them under control. It is defined also to be the restraint of passions and emotions as ~ ~, and likewise the bringing of men and women under subjection. This made Orpheus tame the wild animals and stop the course of rivers by the music of his lyre, and gave Pythagoras (who derived it from India) the power of subduing a furious bear by the influence of his will or word, as also of preventing an ox from eating his beans, and stopping an eagle in its flight. It was by this that Prospero subdued the elements and aerial spirits with his magic wand, and Draupadi and Mohammed obtained the powers of stopping the courses of the sun and moon. The Magis of Persia are said to have derived their magical powers from the Māyis of India who first cultivated the magical art.

8. Dominion or *Ishitwam*.

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

CHAPTER XV.

The state of a Perfect yogi.

Authority of H. H. Wilson

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

Ditto of Plato.

We find the same doctrine in Plato's Phaedrus where Socrates delivers a highly poetical effusion respecting the partial intercourse or the human soul with eternal intellectual *Realia*. He says moreover that, all objects which are invisible can be apprehended only by cogitation (yoga); and that none but philosophers (yogis), and a few of them can attain such mental energy during this life (~~); nor even they fully and perfectly in the present state. But they will attain it fully after death; if their lives have been passed in sober philosophical training (~~). And that all souls enjoyed it before birth, before junction with the body, which are forgotten during childhood, but recalled in the way of reminiscence by association. The revival of the divine elements is an inspiration of the nature of madness (trance or ecstasy of the yoga). The soul becoming insensible to ordinary pursuits, contracts a passionate tendency to the universal. (Baine on Realism. pp. 6 and 7).

Authority of Plotinus.

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

CHAPTER XVI.

Criticism on yoga Practice.

Disbelief in yoga.

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

misrepresentation and self-contradiction.

Its painful practices.

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

Its questionable Features.

He then starts the question, "How is it that faith in a false system can operate with sufficient force upon the Hindu, to impel him to submit voluntarily to almost incredible restraints, mortifications of the flesh and physical tortures? How is it that an amount of physical endurance may be exhibited by an apparently weakly and emaciated Asiatic, which would be impossible to a European, the climate and diet in one case tending to debilitate and in the other to invigorate?" (Ibid p. 104).

Their Illegitimacy.

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

Abuses of Hatha yoga.

The abuses he speaks of must be those of the arduous practices of the

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

Sacrifice of the spirit.

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

Sacrifice of the Body.

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

The Om Tat Sat

1. Preamble of Om tat sat.

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

2. Ambiguity of the word *Om*.

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

The Sruti Says: —

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

~~: ~~ So saith the Holy scripture:—

"In the beginning was the word, the *word* was with God, and the *word* was God. All this was made by him, and without him was not anything made, that was made and" St. John 1.1-3.

Om, the light of the world.

And again says the Sruti ~ ~ ~

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

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

5. Its Revelation to mankind.

Again says the Scripture,—"God sent one to bear witness of the light, that all men through him might believe." Id 1.7. So *Brahmā* the god revealed its meaning to his first begotten son *Atharvan*, and *Atharvan*, the *Prajāpati*, gave instruction on the subject to *Pippalāda*, *Sanatkumāra* and *Angira*" (Weber A. S. L., p. 164). Again *Angiras*, who communicated it to *Saunaka*, had obtained it from *Bharadvāja Satyavāha*, and the latter again from *Āngira*, the pupil of *Atharvan*, to whom it was revealed by *Brahmā* himself (Weber A. S. L., p. 158).

6. Works on its Disquisition.

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

7. Mode of our Investigation.

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

II. Orthography of Om.

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

1. The letter ~

Onkāra, that is, the nasal *On* in combination with the adjunct *kāra* (signifying a sound) and meaning the letter *On*. For all sounds whether vocal (~) or sonant (~), nasal (~) or not-nasal (~), articulate (~) or onomatopoeia (~), are denominated letters; as the letters *a* &c. (~) are called vowels, the letters *Ka* &c. (~) consonants; so the nasals *Ān, in* (~) &c., as also the inarticulate ones (~) &c., are all letters; but the Onkāra is the root of all; thus ~ ~ *Manu* calls it a letter in the passage:—"This one letter is the emblem of the Most High. II. 83. *Vide* Dr. Mitra's *Ch'hānd Up*, p. 4.

2. A conjunct Letter ~

But here a question is raised as to whether a conjunct vowel or consonant may with propriety be styled a single letter or not. To this says Dr. R. L. Mitra in a foot-note to his translation of the *Ch'hāndogya* Upanishad that—"It is true that this emblem conveys two sounds, that of *O* and *m*, nevertheless it is held to be one letter in the above sense; and we meet with instances even in the ancient and modern languages of Europe that can justify such privileges, such as *xi* and *psi*, reckoned single letters in Greek, and *Q. W. X.* in English and others." (Ch 1. Sec. 1. p. 4). So is *lāmālif* in Persian &c. The Sanskrit conjunct *ksha* (~) is considered a single consonant, when they say, ~

3. The Syllable Om ~

It is also like every other single or conjoint letter of the alphabet (~) termed an *akshara* (~) or syllable, which forms either a word by itself when standing alone, or part of a word followed by an adjunct as ~, ~ &c.; where the first is a word of one syllable or monosyllabic term ~, and the others as dissyllabic and trisyllabic words (~, ~ ~), according as they are uttered by the help of one or more articulations of the voice. *Om akshara* apart from its other signification of the *Imperishable* and the like,

and its symbolism of the Supreme Spirit, is also used in the sense of a syllable in the original writings and their translations. Thus says the *Kathopanishad*: ~~

* * * * *

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

* * * * *

4. The character Om ~~

Omkāra likewise indicates the written character *Om*, because the suffix *Kāra* like *Ākāra* is used to signify its written form or sign (~~), and in this sense the Bengali ~~, corresponds with Greek character ω [Greek: ô] *omega* the inverted ~~, or the *Omikron* = English O, and Oao Persian, and likens to the Sanskrit *bindu* O, which is but another name of *Om* (~~). But the ~~ is formed by the union of two dots or cyphers (O bindu) like Greek Omega of two omicrons and the English w of two u's. So says the *Gāyatrī Tantra*, ~~ ~~ And again: ~~. ~~ It is the union of two circlets, one being the symbol of one's own divinity and the other that of Brahma." This character by itself is regarded with high veneration as an emblem of the Infinite, independent of its meaning or utterance, and is marked on the forehead of every devotee in the form of a spot or crescent.

* * * * *

5. The Symbol ~~

The symbolical *Om* is represented by four cyphers as placed over one another ~~, and each designated by a different name in the aforesaid *Tantra*, and supposed to form the cavities of the heart and mouth of Brahm, ~~ These *bindus* or cyphers are differently named in the *Vedānta*, as we shall shortly come to see under the denominations of *omkāra*. (No. IV).

6. Symbolized as Jagannātha.

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

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

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

III. The Ortheopy or Analysis of *Om*.

1. A Monad.

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

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

2. Om a Duad.

Formerly the letter *O* of *om*, *on*, and *One* was considered a pure and simple sound, and made to represent a monad or Unity; but in course of time and with the progress of language it was found out to be a compound letter (~), formed by the union of $a + u = o$ (~ + ~ = ~), and two *o*'s in w [Greek: ô] omega or two *u*'s in w . (See. S. Gr. & Baine's grs). Then the perfect figure of the great circle was considered to be composed of two semicircles which the [Greek: ô] = ~ was made to represent. This gave rise to the conception of a duality in the divine person, and hence grew the theory of the male and female ~ in the original androgyne of the *Sankhya* and *Hara Gauri* (~) of the Tantra. Hence it is said:

~~~~ ~

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

## 3. Om a Triad.

At a later period and posterior to the dualistic doctrines of the aforesaid Tantra and Pātanjala yoga systems, the *Om* branched out into a Triad by the union of the nasal letter *m* or *n* with the ~ or  $w$ [Greek: ô], and forming the conjoined character ~ and  $wn$ [Greek: ôñ] in Sanskrit and Greek. Henceforward *Onkāra* is regarded as a triliteral word composed of  $a+u+m$  to represent a triplicate deity. Thus says Monier Williams:—

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

~

~

~

~

So also the Bhagavad Gitā. VIII. 13.

Here the two halves of the circle ~ ~ comprise Vishnu and Siva as joined in the bipartite body of *Hari Hara alias* Hara Hari, adored by the dualists called ~ ~, or more fully as ~ ~ and Brahmā the god of Manu, is placed in the circlet above the great circle of his created world. We need but hint to our readers in this place, to observe how the original word *Om* or *Ov*[Greek: *On*] and One developed itself into the existing faith of trinity. The Tāntrica Sivites however place their god Siva in the upper semicirclet formed by ~ ~ = m the initial of Maheswara ( ~ ~), and say:—

~ ~  
~ ~

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

#### 4. Om the Tetrad.

We next see a further progress of *Om* in its development from the trilateral to a quadrilateral form, by its assumption of a crescent or half circlet ( ~ ~) according to the Tantra, or a half *Mātrā* ( ~ ~) of the Vedānta. The Tantra says ~ ~ ~ ~. The Maitrī Upanishad mentions only of the three *Mātrās* of *Om* (Ch vi Sec. 3).

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

#### 5. Om the Pentad.

We find next a quinquilateral figure of *Om* in its component parts of

the three mātrās, m, and the *bindu* or ~ ~ ~ the fifth.

#### 6. Om the Hexad.

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

#### 7. Om the Heptad.

The septuple Om is described in the Ramatāpaniya upanishad as consisting of ~ ~ and ~ ~ Weber's A. S. Lit. p. 312.

#### 8. Om the Octad.

This consists of the aforesaid seven parts, which together with Sānti called in Persian Sākat complete the number, Weber. Id. p. 315.

### IV. The Different Denominations of Om.

#### 1. The Initial of the Veda.

The *om* is denominated the heading of the Veda ( ~ ~ ) as the Gāyatṛī hymn is termed to be its parent ( ~ ~ ). It stands at the top ( ~ ~ ) of every book ( ~ ~ ), chapter ( ~ ~ ), and hymn ( ~ ~ ) of every Veda either alone by itself or two or three *oms* put together, as ~ ~ *on ignem aiede* of the Rigveda, ~ ~ *On triseptem* &c. of the Atharvan; again ~ ~ *on* I salute thee O Rigveda &c.

It is hence used at the head ( ~ ~ ) of every book on any branch of knowledge ( ~ ~ ) which is a paronym of and derived from the same root ( ~ ~ Video) with Veda ( ~ ~ ). The Tantra calls it as the heading of the Gāyatṛī which begins with the syllable;

~ ~

~ ~

#### 2. The sacred Syllable. ~ ~

It is called the sacred syllable because it is used in sacred writings and in the sacred Vedic and Sanskrit languages only, and never in the

popular vernacular tongues, which are known as unsacred and impure (~~). Moreover it is used in sacerdotal functions of the sacerdotal class (~~) or regenerate classes of men, and never by the impure Sūdra on pain of damnation (~~), unless he is sacrificed by investiture of the sacred or sacrificial thread, (~~). Thus says the Sāstra; ~~~

The sacredness of the word *Om*, as the expression for the eternal position of things, is specially emphasised in the Katha Upanishad (Weber. p. 158).

### 3. The Holy syllable ~~~

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

### 4. The Mystic Syllable ~~~

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

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

~~~

~~~

### 5. The Mysterious syllable ~~~

*Om* again as a symbol of the eternal position of things ~~~,

presents to us a mysterious round of the mystic dance of myriads of spheres, emitting an inaudible sound reaching beyond its utmost limit to the unknown One who sitteth above the circumference of its visible horizon; or as the sacred writer expresses it: "He that sitteth on the circle of the earth." Isaiah. Chap. X. 1. The Tantra speaks of its encompassing the world; ~ ~

#### 6. The sphere of sound ~ ~

That *om* contains within it the whole sphere of sounds ( ~ ~ ) is beautifully illustrated in twenty slokas or stanzas in an Upanishad of that name the ~ ~ (Weber, p. 165). It shows how the eternal sound *om* emitted by *Brahm* pervaded throughout the Universe, and the manner in which all other sounds are propelled by continual vibrations of air like curves upon the surface of water ( ~ ~ ) to the auditory of the ether. The *Vindu* is a *Mudrā* in Tantra ~ ~ Compare the Pythagorean music of the spheres.

#### 7. The Focus of light ~ ~

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

#### 8. The spot of immortality ~ ~

Again *Om* is termed the reservoir of immortality or endless life in the *Amritavindu Upanishad* which describes it in thirty stanzas, to be the eternal fountain of the infinity of lives that fills all animated nature, and is drawn back to it. Its circumference extends to the regions of light and life, and beyond it is the region of death and darkness. "In this word there is light and life" (John 1) ~ ~ see Weber's A. S. Lit. pp. 69, 154, 165.

#### 9. The centre of Meditation ~ ~

Therefore *Om* is called the centre of meditation in the *Dhyāna vindu Upanishad* of twenty one stanzas, which direct the concentration of our thoughts to that centre for the attainment of perpetual light and life

which flow from it. (Weber p. 165). The Tantra takes a ~ or ~ and the Buddhist a chink in the wall to fix the sight in meditation.

#### 10. The Position of Brahma ~

And lastly *Om* is styled the receptacle of the great God, whose essence fills, pervades, and encompasses the whole orbit of the Universe, as it is described in twenty two slokas of the Brahma Vindu-Upanishad. It is called Brahma Mudrā in the Tantra. (Weber, p. p. 99, 158, 165).

### V. Etymology of the Word *Om*.

#### 1. Etymology of the *Om*. ~

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

#### 2. Its symbolism of Brahmanism ~

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

#### 3. Its derivation ~

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

#### 4. Its Primary sense ~

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

#### 5. Its Nominal sense ~

But *aba* to protect or preserve gives us the nominal ( ~ ) forms of *aba*, *āba*, *ābu*, and *ābuka* ( ~ ), meaning a father or preserver in the Prākṛit Speech of Sanskrit dramas, and these are found to agree in both respects of sound and sense with the words *āb*, *ābā*, *ābu*, *ābuka*, *abi* as *ābuka* &c. in Hebrew, Chaldee, Syriac and Arabic languages. This gives us the original meaning of ~ of which ~ is a derivative form, and shows the close affinity which the Aryan root bears to the Semitic, both in its sound and signification of "Father" ( ~ and ~ ) applied to the Great God.

#### 6. The word Om ~

But our question being *Om* and not the root ~, we ought to know to what part of speech it belongs and what sense we are to give of it here. It is said to be a word indicative of auspiciousness when used at the beginning; ( ~ ). But whether as a verb or noun or any other part of speech, we know nothing of, and we are utterly at a loss what word to substitute for it in its translation. This is the reason why the word *Om*, is used by itself in the translations of Sanskrit works by Europeans and our countrymen also for want of a proper term, as it is seen in the English versions of Vedas and Upanishads.

#### 7. An aptot noun ~

*Om* is enlisted as an indeclinable word in grammar having no inflection of its own in gender, number, case or person, and agreeing with all words in its unchanged state, as in the examples:— ~ &c. It is included in the ( ~ ) as an aptot noun, and with indeclinable

particles ( ~~), as an adverb, conjunction and interjection also with various significations.

#### 8. The initial *Om* ~~

The anomalous and multonymous particle *Om* was first discovered by Ram Mohun Roy to be no other than the participial noun *on=being* which as Max Muller says is *to on ontos* the Being of Beings A. S. Lit. pp.. 321 *et passim*. The Latin *ens* and the French *on* as *t'on*, bear close affinity to *On* and ~~ both in their sound and sense.

#### 9. The Final *Om* ~~

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

### VI. Lexical Meanings of *Om*.

#### Adverbial Meanings. ~~

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

#### 1. An Inceptive Particle. ~~

The Medinikosha says he, expounds it as an inchoative particle ( ~~) to mean the beginning of a thing ( ~~), and we find it accordingly used in the form of a proemial monogram at the exordium of a book or Vedic hymn, sacred rite or lecture, in the Sanhitas, Brāhmanas and Upanishads according to the passage quoted by Tārānātha in his dictionary; ~~ ~~ It answers the ~~ of the Purāna and the

words *now* and *then* in English as in the passage of the Kathavalli;

~~

It is synonymous with beginning (~~) in the Ch'hāndogya Upanishad, whereupon the poet has well said: ~ ~ ~

### 3. Illustrations of Ditto ~ ~

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

### 3. An Initiatory Particle ~ ~

The Kosha adds the sense of auspiciousness and prosperity (~~) to the above, and this as we have already observed forms like the names of gods, the initiatory vocable of meritorious undertakings (~~).

"*Om*" says the Ch'hāndogya, "is also prosperity" (I, 8.) To this the scholiast Sankara says: "the letter *Om* is called prosperity, because it is possessed of the property and attribute of prosperity. The prosperous alone can pass the word *Om*" (Chh. up. Ch. 1, p. 8).

Its use is not confined to the sacred and antiquated language of Vedic writing and the liturgy, but is to be met with in the classic Sanskrit of ancient bards and modern poets. Thus we have in the Rāmāyana of our author (~~). In this sense we discover a curious affinity of the Aryan *Om* with the Semitic *Āman Amān* and *Aiman*, as in the Persian phrase *Aiman buād* corresponding with ~ ~ or ~ ~.

#### 4. Gratulatory, Particle ~

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

#### 5. Invocatory particle ~

*Om* in the sense of invocation is an absolute monoptot like ~ &c., without the power of governing the following word, as ~, and its double use as ~ in the *Aitareya Upanishad* (1); so ~, ~ in the *Mugdhabodha*; but ~ and its synonyms ~, ~, ~, ~ govern the dative as ~, ~, ~ &c. The invocatory *Om* is synonymous with the interjections O, ~, ~ and all other single vowels whether nasal or not (~), all of which are ungoverning particles in this sense.

#### 6. A Laudatory particle ~

*Om* is usually termed as *pranava* ~ or praise or word of praise, from the root *nu* (~ + ~ + ~) to laud, and in this sense it might mean the glorification of Te Deum. Thus "*Om* is the *pranava* or initial word of the *Rigveda* priests, and it is termed the *Udgītha* (~) of *Sāma Veda* choristers ~ who chaunt it". (~). But it is made to signify the object of the verb, or the Being that is lauded (~); and in this sense it means, "The *Purusha* or spirit who is unaffected by works, affections &c., and having the appellation of *Pranava*" (see *Monier Williams' Wisdom of the Hindus* p. 103), so says *Gaudapāda* in his *Kārikā*. In the former sense, *Pranava* corresponds with *halleluyas* and *hosannas* of Christians, and *hamd o Salaut* of Moslems, which are deemed sacred by their votaries. The *Kārikā* has the

following stanzas on it:— ~ ~ ~ ~

### 7. A Permissive Particle ~ ~

It is used in a permissive sense both in Vedic and classic Sanskrit, and expressed in English by the words "on" "go on" and the like. We have an instance of it in the Māgha Kāvya, in the passage; ~ ~ ~

#### (a.) An Injunctive ~ ~

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

### 8. A Particle of assent ~ ~

It bears also the sense of assent and consent ( ~ ~) meaning "ay" "aye" "yea" and "yes", and in Bengali and Vernaculars ~ ~ and ~ ~. So says Sankarāchārya:—"Whatever is assented to by the learned and wealthy, it is done by saying "*Om*". Thus in the Vedic tradition; Yājñavalkya having been asked by Sākalya as to how many gods there were, said: "Thirty-three." Sākalya assented by saying "Om." Among modern writings, the Sāhitya Darpana cites the following instance of *Om* being used in this sense:— ~ ~ ~ ~

It is used as the interjectional particle ~ ~ expressive of

### 9. A Particle of Repulse. ~ ~

repelling or driving off another from one like "Avaunt" in English. We meet with an instance of its use in this sense in the Vetāla Panchavinsati of Lassen (VI.) Thus, ~ ~ ~

### 10. Do. of Ratifying. ~ ~

It occurs in the sense of confirmation at the end of hymns and prayers in the Vedic writings, and corresponds with the words "Amen" and "Amin" at the conclusion of Christian and Moslem sermons and prayers as we have said long before. We have a verse of Hafiz to this effect, where he says

*bishnow O Āmin bogo i. e.* "Hear and say amen." There are many instances of it in the Upanishads, such as ~~, and so in the Gāyatrī hymn which begins and ends with *Om*, agreeably to the precept which says: ~ ~

## VII. The Nominal Meanings of *Om*.

### 1. Nominal Meanings of *Om*. ~ ~

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

### 2. *Om* the Creator ~ ~

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

### 3. *Om* is *God* ~ ~

Pātanjali takes it as denotative of God himself ~ ~; and others as a denotation of the Supreme God ~ ~ ~ ~

### 4. *Om* is Brahm. ~ ~

*Om* is the verbal symbol of Brahm signifying the Universal spirit ~ ~ so says the Katha Upanishad ~ ~ This meaning is obtained from ~ ~ = on signifying *being* or existence, and referring to the totality of existence expressed by the word Brahma (formed of ~ ~ + ~ ~) *universal pervasion*.

### 5. Greatness of Brahm ~ ~

*Om* is used also to denote the vast magnitude of Brahm ( ~ ~) in the Maitrī Upanishad, which says "*Om* is the greatness of Brahman, says one

who continually meditates thereon." (See Cowell's Translation of Id. IV. 4. p. 253). This idea is naturally suggested by the infinity of the Universe pervaded and encompassed by the spirit of God. ~ ~ ~  
The Ch'hāndogya Upanishad speaks of the greatness and effects of *Om* (I. 9). To this the scholium raises the question, what are its greatness and effects? Then answers it by saying;—"by the greatness of *Om* is implied the existence of priests, the institutions of sacrifices &c. &c. Therefore is its greatness."

#### 6. Om is the way to Brahma ~ ~

"*Om*," says the Māndukya Upanishad, "is the means (symbol) leading to Brahm," as a hieroglyphic character to its significate. Here says the commentator Ānandagiri (p.336.) ~ ~ ~ "It is known in all the Vedāntas as the best means towards the accomplishment of one's adoration." (Ch'hāndogya Upanishad p. 5 note.)

#### 7. Immutable & Imperishable ~ ~

It is immutable, undecayable, imperishable, indestructible and immortal ( ~ ~ ). Thus in the Māndukya: ~ ~ The circle of O is considered the most perfect of all geometrical figures, as it was held by the Pythagoreans to be the best symbol to represent the perfections of the Supreme Being. It is the sign of divine immutability from the fact of every other figure changing its shape by its constant rotation round the centre and becoming a spheroid which is no more susceptible of change. Such is the changeable nature of all things until they become one with the Divinity.

#### Om Knowable. ~ ~

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

#### 8. Eternity ~ ~

*Om* is called eternal ( ~ ~ ), because its circular form is the representation of eternity, having neither its beginning nor end

(~~): so it is the symbol of infinity, the circle being described by an infinite line. Thus Gaudapāda: ~~ ~~

### 9. The First and Last.

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

### 10. The First, Last and Midst. ~~

But *Om* is declared again to be the first, last and midst of things, from its being uttered in the beginning, middle and end of prayers and recitals of sacred hymns according to the ordinance which says that, *Om* is to be repeated thrice at every recital in the beginning, middle and end:—~~ This rule is said to bear reference to the triple state of the progression of mortal beings,—their evolution, sustentation and dissolution. ~ The triple utterance of *Om* has given rise to the triplicate invocation of Hari, ~, and with what Milton has expressed in his glorious hymn in the *Paradise Lost*.

"Him first, Him last, Him midst, and without end."

The reverend Gaudapāda enjoins the same ordinance in his versified commentary or Kārikā to the Māndukya Upanishad, where he says (verse 27):—~~

## VIII. Application of *Om* in the Vedas and Vedanta .

### 1. Pranava = Adorable.

"O venerable, let me enter thee (viz. the word Om)—the sheath of Brahmā, swāhā. O venerable do thou enter me, swāhā. O venerable, I shall be purified by thee." (Taittirīya Up. IV. 3).

2. The Burden of song.

"Om, the hymns of the Sāma Sing, *Om*, Som, the hymns proclaim."

3. Commanding and assenting.

"By Om, the Adhwarju gives his reply:—By Om the Brahmā commands;—By Om he gives his orders for the burnt offering" (Ibid VIII. Anuvāk).

4. Beginning.

"*Om*, says the Brāhman, when he commences to read the Veda." (Ibid).

5. Om is Multinymous.

"Om is Brahman, it is immortal, it is light, it is truthful, and a portion of holy light."

"It is the sun, the truthful, the Yajus, devotion, fire, wind and air."

"It is the moon, strength, immortality, and the means of attaining Brahma" (Maitrī Upanishad VI. 35.) ~ ~ ~ 6. It is all significant.

But apart from all the particular objects to which this word is severally applied, *Om* is found from its general sense of "a being" at large, to be significant of "all things," as its archetype Brahman is made to stand for universal existence both collectively as well as singly (*in toto et per singulatim*), as it is said in the Māndukya Upanishad, ~ ~

7. Om includes all things.

"Om" says the Sruti, "is immortal." Its explanation is "this all"; what was, what is, and what will be, all is verily the word "Om"; and every thing else which is beyond the threefold time is also verily the word "Om." For this all (represented by "Om") is Brahm, and Brahm is "all." (Māndukya Upanishad Bhāshya verse 1 and 2). ~ ~

8. Scholium on the above.

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

~~

## IX. Theology of Om in the Monads of Monotheistic Creeds.

### 1. Monads or Unities. ~~

We have seen that *Om* expresses all things (Sarvamankāra), by virtue of the word like its kindred Greek and Latin *on* and *ens* (B. *haon*), signifying "a being" by synecdoche (*laxanā*) of a part for the whole. And this is done of all things whether concrete or discrete and taken either singly or by groups of two or more things together; as it is said—"Ekasadvīstrīśas" &c., *i. e. Singulatim, dualiter, pluraliter* &c. We shall first come to see the monads expressed by *Om* and leave to the reader to discover the relation which the significates may bear to the symbol, or rest satisfied with the idea of their being meaningless or arbitrary.

### 2. Om is speech or voice ~~

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

### 3. Om is sound and word ~~

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

### 4. Om is Brahm ~~

"*Om* is Brahman called sound (*sabda*). By means of *Om* rising above

all things, a man merges in the Supreme called Para Brahma." "Om is the emblem of the Most High." (Ch'hāndogya p. 4. Manu II. 83. Bhāgavad Gītā). So says the Maitrī Upanishad (VI. 22) ~~

5. Om is Fire and its splendour ~~

"Om was splendour and fire at first. By this syllable *Om* the splendour germinates, it shoots upward, it expands, and becomes the vehicle of divine worship. The splendour germinates in the form of the mystic syllable *Om*, as a seed germinates; *i. e.* It is manifested as the primeval form of the Veda, it next shoots upward as the internal sound *Om* itself." (Maitrī Up. VII. 11. ~~ Fire was the first object of adoration of the Rigveda and of the fire worshippers of India and Persia. It is believed to be the *arche* or beginning of all things according to Heraclitus.

6. Om is light. ~~

"Om is light and manifest as light, the sleepless, deathless and sorrowless light." Again: "*Om* is light which shines in yonder sun, and in the moon, fire, and lightning" (Maitrī Upanishad VI. 25.). So says the Bhāgavad Gītā, "That splendour which abiding in the sun illumines the whole world, which abides in the moon and in fire, that splendour know to be mine" (XV. 12.) Light was the first work of creation and the "first born" of Heaven. God said *Lux fiat et lux fit.*"—"Let there be light and there was light."

~~

7. *Om* is Lightning. ~~

"The Veda is called lightning, since the moment when it is uttered (as *Om*), it enlightens every incorporated being; therefore by the syllable *Om* let a man adore the infinite splendour of Brahman" (Maitrī Upanishad VII. 11.) ~~

8. Om is the Brahman light. ~~

"The syllable *Om* is the Brahman light or pure intelligence, veiled behind the fire and breath, and manifested itself at first as the one undivided sound *Om*." Thus the Maitrī Upanishad Tīkā (VII. 11). ~~

9. *Om* is Water. ~ ~

"Om shines in the waters" (Maitrī Upanishad VI. 35). ~ ~ Water is said to be the first work of God ( ~ ~) "and the Spirit of God floated on the surface of the waters" hence called ~ ~ (Genesis and Manu). Thales found water to be the origin of all things.

10. *Om* is Flavour &c. ~ ~

"Om is *Rasa*, moisture, flavour, taste, relish and love (Maitrī Up. VI. 35). The goodness of God is flavour, a man having attained flavour, becomes possessed of joy" (Taittirīya Up II. 7.) ~ ~ By flavour *rasa* they mean love also and love is believed to be the formative power according to Empedocles.

11. *Om* is Ambrosia. ~ ~

"*Om* is ambrosia the food of gods. (Gr. *He ambrosia est setos theon*). It is also honey and all sweet." So the Sruti: ~ ~

12. *Om* Udgītha. ~ ~

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

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

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

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

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

13. *Om* is breath. ~ ~

"*Om* called the Udgītha is breath," (Ch'hāndogya Upanishad p. 12).

14. *Om* is sun. ~ ~

"The sun is *Om*, *Om* is Udgītha, the sun is Udgītha, he is *Om*."  
(Maitrī IV. 4).

"The splendour of Brahman is yonder sun, and it too is the splendour of *Om*." (Ibid). ~ ~

15. *Om* the soul. ~ ~

"The soul is looked upon as *Om*." (Ch'hāndogya Upanishad. p. 12). "For this all represented by *Om* is Brahma. This soul is Brahma." (Māndukya V. 2). ~ ~

16. *Om* the Supreme spirit. ~ ~

"*Om* is the most appropriate name for the Supreme Spirit *paramātman*."  
(Ch'hāndogya I. 1). "The Universal soul is the totality of individual souls." ( ~ ~).

17. *Om* is Mind. ~ ~

"*Om* is mind *manas*, the self consciousness or *ahankāra* of the Sāṅkhya." (Ibid p. 3).

18. *Om* is Body. ~ ~

"*Om* is corporeal." (Ch'hāndogya p. 3).

19. *Om* is Adorable ~ ~

"The letter *Om* is eulogised for its adorableness, and is an inducement to its worship." (Ch'hāndogya I. 9. p. 8).

20. *Om* a Vehicle ~ ~

"*Om* is the vehicle of the worship and knowledge of the superior and inferior Brahma." (Maitrī Up. 260).

21. *Om* is a Raft. ~ ~

"*Om* is a raft of Brahman to cross over the torrents of the world."  
(Swetāswatara II. 8. p. 53).

22. *Om* an arrow. ~~

"The body is the bow, *Om* is the arrow, with which one pierces the mark  
Brahma through darkness." ~~

23. *Om* a Bridge. ~~

And so *Om* is used to represent many other single objects. (Maitrī Up.  
p. 271).

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

X. Duads or Duples of the Bipartite *Om* in Dualistic Theories.

Duads. *Om* a couple. ~~

"*Om* unites couples together and gratifies the wish of the adorer."  
(Ch'hāndogya I. 6). Again "couples being incorporated with the letter  
*Om*, establish the all-gratifying power and attribute of *Om*."  
(Sankara's Scholium to Ch'hāndogya).

1. The Couple *Udgītha* & *Pranava*. ~~

*Om* combines the *Udgītha* of the *Sāma* with the *pranava* of the *Rig*  
*Veda*, the first couple; and therefore speech (*Vāk*) and breath (*prāna*)  
the sources of the *Rik* and *Sāma*, the second couple; and lastly the said  
two *Vedas* themselves as the third couple. (Ch'hāndogya I. 1-8), and  
consequently the *Hotri* and *Udgātri* priests the fourth couple.

2. *Brahmā* and *Para Brahma*. ~~

*Om* is the superior and inferior *Brahma* conjointly. The superior or  
*Para Brahma* is the one eternal and infinite God; and the inferior or  
*Apara Brahmā* is the finite God:—the demiurge of Plato, and the  
*Prajāpati* and *Indra* of Vedanta theology. The *Aitareya* reckons the  
pentad of the five elementary bodies, under the latter category. (V. 3).

Kālidāsa speaks of this as the *pancha mahā bhūta samādhi* in the first book of his Raghu Vansa.

3. The two pronunciations. ~ ~

"*Om* is pronounced as *svarati* in the Rigveda and *Svara* in the Yajur Veda." (Ch'hāndogya IV. 4. Manu XI. 265).

4. The Human & Divine Souls. ~ ~

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

5. The Soul and Matter. ~ ~

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

6. The Male and Female. ~ ~

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

7. The cause and effect. ~ ~

"*Om* implies the two states of mundane existence, *viz*, the cause dynamic and the effect energy. The effect also is two fold, the gross and subtile." ( ~ ~).

8. The Two Elements. ~ ~

The subtile elements ( ~ ~) and the gross elements ( ~ ~) forming

the Sthūla or gross body and the *linga Sarīra* or subtile body,—the two component parts of all living bodies.

#### 9. Knowledge & Ignorance. ~ ~

The two states of the soul, knowledge and ignorance ( ~ ~ ) and the two states of knowledge; namely that which is known ( ~ ~ ), and what is unknown ( ~ ~ ), corresponding with two others—the ( ~ ~ ) the manifest and unmanifest.

#### 10. The two states of Life. ~ ~

Knowledge and action or Jnāna and Karman,—theory and practice, are the two inseparable conditions of life; the one leading to the other, which is the result of the former, and according to others its cause, in the celebrated dispute ~ ~ between theorists and practitioners.

#### 11. Other Pairs.

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

#### 12. Geometry of *Om*.

#### 13. Logical Use of *Om*.

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

#### 14. Dualism overthrown ~ ~

Having thus observed the deficiency of dualities and the imperfection of

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

#### 15. The Metrical Sense of *Om*.

*Om* in the sense of a compass or metrical instrument, is derived from *O* the cypher, letter or circle, and *ma* to measure, meaning the circle of measurement.

### XI. Triads or Triples or Tripartite *Om* in Trinitarian Systems.

#### 1. Triads or Triples of *Om* ~~

"But when considered as a trilateral word consisting of *a*, *u*, *m*, (*~~*), *Om* implies, the three Vedas, the three states of human nature; the three divisions of the Universe; the three deities, agents of the three states of things—the creation, preservation and destruction; or properly speaking; the three principle attributes of the Supreme Being. In this sense it implies in fact the Universe controlled by the Supreme Being." Rām Mohun Roy.

#### 2. Their External Manifestations. ~~

The idea of the trisection of the circle of *Om* followed that of its bisection, together with that of the three fold division of Divine nature, much earlier in the minds of the Aryans of India, than the three sectors of the circle were unfolded by Euclid, and the mystery of the tri-une nature of the Divinity was discovered by the divine Plato, or that of the three persons in the God-head was revealed by the Gospel. But not content with this discovery, the ancient sages applied this triplicate division of *Om* to many other things as the three fold manifestations of the *One* Deity represented by the trilateral and triliteral figure of *Om*, and fell to their adoration, until they were

recalled to the worship of the invisible unity of *Om* by the Vedānta doctrines. We shall now see these triples called the Vyāhritīs (~~) or three fold manifestations in their order.

#### 1. The 3 Vedas. ~~

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

#### 2. The 3 States. ~~

These have no apposite terms in English, and are variously rendered to express the states of quietism, action and passion or excess of a feeling, leading to error.

#### 3. The 3 Worlds. ~~

The earth, sky and heavens, called the three great evolutions (~~) of *Om*. But those were afterwards subdivided into twenty one (3×7) each named as *Om* (~~) as in the beginning of Atharva Sanhitā ~—"The Universe composed of thrice seven worlds."

#### 4. The 3 states of things. ~~

#### 5. The 3 Agencies Personified ~~

These are the creation, preservation, and destruction of all things (~~, or as philosophically called their evolution, sustentation and dissolution (~~), and their agents, *Brahmā* the creator, *Vishnu*, the preserver, and *Siva* the destroyer of each and all, corresponding with Jupiter, Neptune and Pluto, and Osiris, Horus and Typhon (~~). But this trinity is refuted by the Vedāntic doctrine of unity, which repudiates a secondary cause. (~~). The Maitrī Upanishad makes mention of many more triads which were glorified with the aforesaid hallowed epithet *Om* (VI. 5.) Viz. the following:—

#### 1. The Trisex Divinity.

*Om* composed of the three genders, masculine, feminine and neuter (~~). But the Vedānta refutes the generic distinctions of the One unknown (~~).

## 2. The 3 Elemental forms.

The fire, wind and sun, (~~), the three powerful manifestations of the Deity each of which had its votaries in the early fire, wind and sun worshippers of India.

## 3. The 3 Agencies as above.

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

## 4. The 3 Fires. ~~

*Om* the three sacrificial fires called the ~~ and ~~, which were continually preserved in families.

## 5. The 3 Vedas. ~~

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

## 6. The 3 Intelligences.

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

## 7. The 3 Times. ~~

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

## 8. The 3 Aliments. ~~

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

#### 9. The Mental Powers. ~~

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

#### 10. The three Vital Airs. ~~

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

#### 11. The three feet of God. ~~

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

#### 12. The 3 Totals.

The Sūtrātmā, Taijana and Hiranyāgarbha (universal soul) (~~); The three emanations of infinite Intelligence from the Unity of God.

#### 13. The three Specials.

The Visva, Taijasha, and Prajnā (Individual Souls) (~~). The three emanations of finite souls from Divine Intelligence.

#### 14. The three externals.

The Vaiswānara, Visvarūpa and Virāt the three manifest and visible forms; (~~). Hence the nature of God is a triplicate threefold unity or the thrice three hypostases of the One Being.

#### 15. The three Forms of Devotion.

The three forms of our devotion and Communion with God, that he is praised, worshipped and ascribed with attributes.

#### 16. The Triple man.

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

17. The 3 States of the Soul.

Of waking, dreaming and sound sleep of the soul. (~~).

18. The 3 Humours of the Body.

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

19. Three Matrās. ~~

The three *morae* or vowels, the long, short and prolated. (~~).

20. Three Accents. ~~

The acute, grave and circumflex. ~~

21. Three Utterances of speech. ~~

Human speech consisting of letters, words and sentences treated of in Orthography, Etymology and Syntax. (~~).

22. Three Pronunciations ~~

Distinct, indistinct and half distinct. (Anquetil). (~~).

23. Do. of Three Vedas.

The *Swaratī* of Rik, the *Swara* of Yajur, and *Swānvatī* of Sāma. (~~).

24. The 3 Letters.

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

25. The 3 Merits.

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

## XII. The Tetrads or Quadruples of Om.

### I. Tetrads of Om.

We have next to consider the tetrads or quadruple divinities in the quadrants or four fold divisions of the circle of *Om* consisting of its four letters a, u, or crescent of *Om*, and the circlet of entire Om styled Chandravindu as given by Professor Monier Williams from the Nirukta of Yaska. (Indian Wisdom p. 169).

### II. In sciences.

1. The Om of orthographers consisting of the four stages of speech; namely, ~ and ~.
2. Of Grammarians; the four parts of speech, nouns, verbs, prepositions and particles.
3. Of Ritualists; The hymns, liturgical precepts, Brahmanas and ordinary language.
4. Of philologers or Sābdikas; the speech of serpents, beasts, birds and vernaculars.
5. Of Etymologists; The Rik, Yajur and Sāma Vedas and current language.
6. Of Spiritualists; The language of beasts, wild animals, musical instruments and soul.
7. Of Manu (IV. 126). The Pranava and the three Vyabrities. ( ~ ).
8. Of Manu (IV. 124). The Rik sacred to the gods, the Yajur relating to mankind and the Sāma concerning the manes, and its sound.
9. Of *Smārtas*; The four stages;—of students, householders, mendicants and ascetics.

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

### III. In Divinity

*A* for *āvīa* or *Vyāpta*—pervading all worlds, represents the divine hypostasis of *Visva*.

#### 1. The 4 Conditions of Brahma.

*U*—for *Utkarshat*, *i. e.*, more elevated than *A*; as the *Taijas* than *Visva*. (~~).

*M*—for *māna* or measure, as the *prajnā* like a *prastha* measures the above two. (~~).

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

#### 2. The 4 states of the Soul.

*Ā* for the waking (*Jāgrat*) state, when the soul is subject to gross senses.

*U*—for the *swapna* or dreaming state, when the soul is withdrawn from visible objects.

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

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

#### 3. The 4 Manifestations of God.

*A*—is external manifestation of the Universal soul in objects.

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

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

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

4. The 4 Titles of the soul.

A—*Viswa* or *Vaiswānara* who abides manifest in the waking state.

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

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

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

The Four fold Tetrads.

I.

A—*Āptah*, pervading.

U—*Utkarsha*, Exalted.

M—*Māna*, Measure.

Om—*Brahma*, Absolute.

II.

*Jāgrat*, Waking.

*Swapna*, Dreaming.

*Susupti*, Sleeping.

*Sthira*, Calm.

III.

A—*Vyakta*, external state.

U—*Antar*, internal state.

M—*Avyakta*, unmanifested.

Om—*Ananta*, Infinity.

IV.

*Viswa*, the visible world.

*Taijasa*, the thinking soul.

*Pragnā*, Consciousness.

*Turīya*, Omniscience.

### XIII. The Pentads &c., of *Om*.

#### The Pentads of *Om*.

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

#### 1. The Five Vital Airs. ~ ~

Respiration, flatulence, circulation, pulsation and assimilation, commonly known by the names of *prāna*, *apāna*, *vyāna*, *udāna* and *samāna*.

#### 2. The Five Caverns. ~ ~

*Pancha koshas* or sheaths of the soul, folding one over the other "like the coats of an onion". 1. The sheath of the intellect. 2. The sheath of the mind. 3. The sheath of breathing. 4. The subtle and corporeal bodies. 5. The sheath of Supreme bliss, not admitted by all. ( ~ ~, ~ ~, ~ ~, ~ ~)

#### 3. The Five Internal organs, senses and their objects.

~ ~

The ear, eye, skin, nose and tongue, of hearing, sight, feeling, smell and taste. Their five objects—sound, colour, touch, savour and smell. ( ~ ~)

#### 4. The Five external Do. ~ ~

The voice, hands, feet, the organs of generation and secretion are organs of action. ~ ~ ~ ~

#### 5. The Five Elements. ~ ~

Earth, air, fire, water and ether. ~ ~

## 6. The Five classes of Ignorance.

1. Obscurity (~~), 2. Illusion(~~), 3. Extreme illusion(~~),
4. Gloom (~~), 5. Utter gloom (~~).

## 1. The six letters of Hexads or sextuples.

The sextuples of *Om* are composed of *a, u, o, m*, the *Bindu*, cypher, and the *nāda*; and according to another account, the *Ardha mātrā* of *Om* is the fourth and the *Bindu* and *nāda* the fifth and sixth *aksharas*. (Weber's *Rāma Tapanīya* pp. 292, 312. Cowell's *Maitrī Up.* p. 271).

## 2. The 6 Organs.

The five organs of sense; *viz* the nose, tongue, the eye, ear, skin and the mind. (Gotama Sutra I. 1, 12). But according to others the mind is not reckoned an organ.

## 3. Other Sextuples

The six seasons (~~), the six flavours (~~), the six musical modes (~~), the six Vedāngas; but I never met a passage of their being preceded by *Om*.

## 1. The Heptads or Septuples.

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

## 2. The 7 Parts of *Virāj* Body.

"His head—the heavens; his eye—the sun; his breath—the wind; his center—the ether; his urine—the water; his feet—the earth; his mouth the fire." Anquetil gives the five senses, the mind and intellect as his seven members. (Weber's *Indian Studien*. Vol. II. p. 107).

## 3. The Other Heptads.

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

The Octads or octuples.

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

The Nonads.

These are nine cavities of the body ~~ the abode of Brahm.

The Decads.

These are the ten internal and external organs of the (~~ and ~~) of the body—the seats of Brahm.

XIV. Philosophy of the Numerical Groups Contained Under the Mystic Syllable Om.

1. Inquiry into the numerical groups.

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

2 (a). Enlargement of the understanding.

In answer to this query we are bound to repeat the definition of yoga,

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

## 2 (b). Their Pantheistic view.

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

## 3. The Numerical Philosophy.

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

## 4. The Sāṅkhya and Pythagorean.

The Sāṅkhya system of evolution which is closely allied to that of the Darwinian, views the monad as the

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

#### 5. Different aspects of the soul.

The soul being a self moved monad, is one, whether it connects itself with two or with three; in other words the essence remains the same whatever its manifestations may be. The one soul may have two aspects, Intelligence and Passion, as in brutes; or it may have three aspects, as in man &c. For more of this see Lewes' History of Philosophy (Vol. I pp. 33 and 34).

#### 6. Query concerning Nature Worship.

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

#### 7. Spiritual Worship.

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

## 8. Self knowledge What?

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

## 9. Knowledge of the Soul.

The Hindu Yogi too looks inward and views within the circle of his cranium symbolized as *Om*, his soul seated as a ray and figure of the Divinity, and encompassed by the abstract ideas of all things whose impressions he has received by sense and mind. He then learns to distinguish by his discriminative power called the *ātmānātma viveka*, (~) the soul of the Universe from all the representations which it presents to his mind.

## 10. Of one in Many.

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

## XV. The Unitarian Formula ~ One That is

### 1. Om the one.

From all our investigation into the origin, rise, and extent of meaning of the word *Om* in its orthography, etymology and theology, it is evident that the Indo-Aryan mind was early infused with the idea of an absolute *Om* corresponding with the Greek *On* and *wn*[Greek: *ôn*],

and *En* and also *Aeon* of the Gnostics, Latin *Ens*, *Unum* and Entity, Romance *On* and *un*, and *one* in English, whose unity was the source of all diversity in the plurality of creation, agreeably to the text *aham bahu Syām = Ego multus sim* of the Sruti.

## 2. The Universal soul, = Viswātman.

It was at first known as *one* and then as the *self* or soul by the silent and innate intuition of the intellect, as it is declared in the Mandukya Upanishad II. 2, 5. ~~, ~~

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

"Which are but parts of one undivided whole  
Whose body nature is, and God the soul." (Pope).

~~

## 3. Called as *Tat* = that

The inherent one of all ones "*to on onton*", the unit of unities, the Ens of entities, the soul of the world "Viswātman" was yet without a name, nor did they know how to call him, than by the designation of *tat* = "that," which they say is expressive of the idea of Brahma ~. Because says Vāchaspati, the nature of the one *Om*, was unknown even to the learned ~; and therefore it was specified by the demonstrative pronoun *that* "*tat*," which sometimes preceded the ~ as ~ &c. (Greek *to on*). The necessity of pronouncing *Om* with *tat sat* in the beginning of every Vedic rite, is strictly enjoined in Bhāgavad-Gītā. ~

## 4. The Impersonal and Personal God.

The word "*tat*" in the neuter gender, was used for the one self, which as an element or material cause, had evolved all things out of its immaterial essence, and expressed an impersonal God, which the creed of

the early philosophers had established in the Vedas. It was at a much later period that the belief of a personal God, is said to have been introduced by the sage Sāndilya in the Ch'hāndogya and Swetāsvatara Upanishads, where the self ~ is used in the masculine gender, and the masculine pronoun *Sa* and *tam* (Greek "*ho and ton*," Lat "*is*"), was substituted for *tat* (Greek to Lat *id*) in the subjective *mantra* ~; but in the objective *mantra* it is neuter as ~.

#### 5. Of the Brāhma Samāja.

The Brāhma Samāj has preserved both the formula of the Impersonal God (~) as their motto, as well as addressed their prayers to the personal God by use of the masculine pronoun *sa* and *tam* instead of *tat*. Thus in the opening hymn of Ram Mohun Roy's Prayer Book ~ So in Devendra Natha Thākur's hymn ~ This is in accordance to the creed of all civilized nations to apply the masculine pronoun to the Deity. The Koran has "ho=he" in its formulas of "*Ho'lahad*" "*Ho'lghani*" &c., and so also the *ho* of the Bible. *Tat* like *On* is sometimes used alone and by itself for God, at the opening of books and chapters, and upon the tops of pages with the Sat following it as ~.

#### 6. Ditto in the Feminine Gender.

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

#### 7. Ditto in the Neuter Gender.

The following passages will serve to show the early creed of the impersonal God, from the application of the neuter pronoun *tat* to him

in the Māndukya Upanishad. (11. 2)

~  
~  
~  
~  
~  
~  
~  
~  
~

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

XVI. Ontology of the Self Existent *Sat* = Being .

1. Philology of *Sat*.

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

2. Etymology of *Sat*.

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

### 3. The Ontology of *Sat* or Being.

The Ch'hāndogya Upanishad says: "In the beginning there was the mere state of *sat*—being (*to on*)—the one only without a second." Some however say that, "in the beginning there was a state of *asat*—not being; (*Lat. non est, Gr. to mi on*), the one without a second. Hence out of a state of non-being would proceed a state of being. But how can this be? How can *sat* = being, proceed out of *asat* not being?" It is logically absurd by the well known maxim *Ex nihilo nihil fit* of Lucretius. "Hence in the beginning there was a mere state of being (the *om*). One only without a second. (*om eka meva dvitīyam* ~). He willed and became many" (Chānd. VI. 2. M. W. Ind. Wisdom p. 41).

### 4. A Priori Argument of Vedānta.

The Original text runs thus.

~~

The above cited passage and numerous other texts of the Vedānta such as the following, ~ and ~ &c., unanimously prove *a priori* and by deductive reasoning that Brahma is the primary cause from which all others are derived and deduced by reason. This is called the *Pūrva vat* or *a priori* reasoning in the Nyaya philosophy, which is shewn to be the logical inference of the effect from its cause. ~

### 5. Evidences of the First cause.

The priori inference of a pre-existent cause is supported by many other modes of reasoning as we shall state below. 1. By the Cosmological reasoning of Humboldt, Leibnitz and others, it is evident that some being was uncaused, or was of itself without a cause. Therefore God is the first cause of all things. (Leibnitz). 2. By the Anthropological reasoning founded on certain observed facts or phenomena of human consciousness, its knowledge of the subjective *ego* and objective *non ego* &c. 3. By the Ontological, we find the existence in the mind of a clear and distinct idea of God, as a perfect Being or *Ens* or entity (*sat*) perfectly eminent. 4. Psychological Intuitive reasoning shows us clearly that "we may form the idea of a supremely perfect being of whom we have a conscious proof. And as in the exercise of our intellect we

become conscious of a subjective unity underlying the external diversity, so by the unvarying revelations of reason, we are led to recognize the existence of a Deity who, amidst all the shifting phenomena of the universe remains one and Immutable." Vide Devendra Nāth Tagore's Ontology p. 14.

#### 6. A Posteriori Argument.

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

#### 7. Ambiguity of the word *Sat*.

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

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

#### 8. Another sense of *Sat*.

*Sat* appears moreover in the sense of sitting in composition with an

objective word preceding it, as *diri- \*shad* a celestial, *sabhāsat* a courtier. It is from the root *sad*, Latin *sedo*—to sit, with the suffix *kwip*. Thus we have in the Kathā Vallī: (V. 2.) ~~

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

## XVII.— The Conclusive Lesson on the Practice of Yoga.

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

We shall set to these a short lesson from the Upanishad with directions from the Bhāgavad Gītā, works which are believed to be of the highest authority and sanctity by every Hindu, and which can never be suspected of misleading any body; but on the other hand universally acknowledged as the only luminaries amidst the intellectual gloom of superstition and ignorance. The Kathopanishad says that the light of truth is to be gained by yoga only ~~, and the Bhāgavad Gītā declares, that knowledge, faith and practice are the only means of its attainment ~~. It directs all men of competence to betake themselves to the acquisition of learning, and the incompetent to the practice of acts thus: ~~

The Maitrī Upanishad gives the following directions for the practice of yoga. "In the same way (is declared) the rule for the exercise of these means (for the concentration of the mind). This concentration (yoga) has six parts:—restraint of the breath (*prānāyāma*), restraint of the senses (*pratyāhāra*), meditation (*dhyāna*), attention (*dhāranā*); self examination (*tarka*), and absorption (*samādhi*). When beholding by this manner of contemplation, he beholds the golden coloured, the

doer, the lord, the spirit, Brahman, the cause; then the seer abandoning his merits and sins, reduces every thing to unity in the Supreme indestructible (soul). Thus says the Sruti:—As beasts and birds approach not a blazing mountain, so faults never approach those who know Brahman". (18).

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

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

"It hath been said also: the artery, called *sushumnā*, which supplies the passage for the vital air, rises upward (from the heart) and is interrupted in the middle of the palate. By means of this artery, conjoined with the *prāna* (brought under subjection), the mind merged by contemplation into its object Brahman, and the repetition of the mystic syllable *Om*, let him rise upwards turning the end of his tongue on the palate, and uniting the senses (with the *prāna* and mind). Let the absence of limitation contemplate itself (*i. e.* let him contemplate on the unlimited Brahman). Then he attains freedom from all organs; and becomes no longer capable of pain or pleasure. He gains absolute unity." Thus saith the Sruti:—"First having mastered *prāna*, then having fixed

it on the palate, having crossed the state of limitation, let him in the crown of his head, merge (the soul) in the unlimited Brahman." (21).

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

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

~~

### XVIII.— Symbolical Yoga Cult of Mudra or Chakra Diagrams.

*Om* the object of Yoga meditation, being already described in sections IX. &c. of this article as symbolical of Divine nature, and its different divisions as emblematical of the eternal attributes or hypostases of the Self—same Unity, they are as shown before, represented by the component letters of that mystic syllable, and meditated upon by the mental arithmetic of the speculative theosophist, the vedāntist and yogi. But as the majority of people of grosser understandings are more dependant on ocular and sensible symbolism than abstract idealism, the Tantras have purposely contrived many a figure and diagram (*Mudras* and *Chakras*) for their guidance, of which we will give a few below with their geometrical names and notations.

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

## XIX.— Mathematical Investigation Into the Diagrams of Om.

### Correctness of the Diagrams.

We have seen from the diagrams given in the following section, that the Tāntrika formulists have spared no pains to divide the great circle of the Universe, filled by the omnipresence of Brahma and represented by the figure *om*, into several parts for the purpose of meditating His different hypostases, and contemplation of the various orders of creation. We are now to inquire as to whether these several divisions of a mathematical circle of 360 degrees are geometrically correct, or mere arbitrary partitions made by ignorant priests for their own amusement and deception of their proselytes.

### The Heptagon and Nonagon.

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

### The Līlāvati's solution.

The author of the Līlāvati has solved the problems, but given no account of the way in which he got the numbers stated by him; if they had been obtained by solution of the above mentioned equation, they would probably have been more accurate than they are. He only lays down an arbitrary rule, that the side of the heptagon is  $52055/120000$  of the diameter, and that of the nonagon  $41081/120000$  of the same. Neither of these is very far from the truth. The accurate value of the side of the heptagon lies between  $82/182$  and  $105/242$ . The side of the nonagon lies between  $13/38$  and  $105/307$ .

### Commentators on Līlāvati.

Among the commentators on Līlāvati, Rāmākṛishna, Gangādhara, and Ranganātha have not attempted any demonstration of the problems in

question, and have contented themselves with merely repeating the figures contained in the text. Ganesa confesses that the proof of the sides of the regular pentagon, heptagon and nonagon cannot be shown in a manner similar to that of the triangle, square and octagon.

The Pentagon.

But this is untrue of the pentagon; its side can be geometrically found as shown in Euclid Book IV. Prop 11; and the admission of Ganesa serves only to prove, that he was unacquainted with the Sanskrit translation of Euclid which contains a solution of this problem. Ganesa cannot mean only that the side of the pentagon is incommensurable with the diameter; for that is equally true of the triangle, square and octagon, inscribed in a circle.

THE FIGURES.

Of Om (On or En) of Hindu Ontology.

I. Mudrā, Madawar, Sphere or Sphaira.

A Symbol of the Universe and Universalia.  
A System of the Universal Religion.

~~

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

A Type of the Catholic Theism of Hindus.

~~

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

Unknowable and Absolute Supreme Brahma.  
Significant of Agnoism and Agnosticism.

~~

IV. The concavity of O. Emblem of Intramundane

Immensity of knowable Nature and its God Brahmā.  
And Indicative of Gnosticism and Pantheism.

~~

V. The circle with the Central point or Monad.

A Symbol of the Definite and known world and its God.  
And signifying the Monotheism of all nations.

~~

1. The circle with the central A, ~ Alif or Unit.  
Emblematical of the unity of a Personal God.

And the Primary unity of all things in Nature.

And significant of unitarianity or *Advaita matam*.

~~

2. The two Semicircles of O. Symbolical of Duad or Duality.

In the dualism of Persons in the God-head as *Dvaitam*.

And the Duads of Co-ordinate Principles in Nature.

And signifying the Ditheism of all Dualistic creeds.

~~

3. The Trisected circle of *Om*. A symbol of the Triad or Trinity.

Indicative of a Triality of Persons in the God-head as *Traitam*.

And the co-ordinate Triples of the Principles in Nature.

And signifying the Tritheism of Trinitarianity.

~~

3. (a) The Tripartite circle. With the Inscribed Triangle Euclid (IV).

2).

A symbol of the Holy Trinity (*Trimūrti* on the three sides).

And the Triangular female emblem of God-mother in the midst.

And Indicating the Materialistic Trinitarianism of Hindus.

~~

4. The Four Quadrants of the circle of *Om* or a square.

Emblematical of the Tetrad of the Divinity.

And the co-ordinate Quadruples of Things.

And signifying the Quaternity of certain creeds.

~~

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

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

Indicative of the Quintuple Hypostases of the Deity.

The Quintessence and the Five fold co-ordinates of Elementary bodies.

~~

6. The Hexagon in the Circle. Significant of the Hexad.

The Angular Points A.B.C.D.E.F. Meeting at the centre (Euclid IV. 15).

Denotative of the sextuple Evolutions of the Monad O.

And Indicative of the Six Internal and External Organs of sense.

~~

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

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

According to the Process of Līlāvātī mentioned below.

Indicates the septuple Hypostases of Divine Essence, *viz*;

The Five External senses, mind and intellect. (Anquetil).

And the seven fold co-ordinate bodies in creation, *viz*; the seven Worlds, seven Planets, seven Continents and Oceans.

~~

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

By Bisection of the Quadrants (in Figure 4).

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

*viz*, the five Vital airs or the five external or five

Internal senses with the Mind, Intellect and consciousness (Chittam).  
All forms of the Spirit.

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

~~

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

By Trisection of the three sections of a Tripartite circle.

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

And the nine doors or organs of Animal bodies.

~~

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

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

Significant of the Five Internal and five External Senses.

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

~~

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

Note to Figure 7.

Solution of the Problem of inscribing a heptagon in a circle, or dividing the circle into seven equal parts. According to Sūryadāsa's commentary on Līlāvātī. ~~

"For the heptagon ~~: describe a circle, and an equilateral heptagon in it, then a line being drawn between the ~~ extremities of any two sides—at pleasure, and three lines from the centre of the circle ~~ to the angles indicated by those extremities ~~ , an unequal quadrilateral ~~ is formed. The greater sides and the least diagonal ~~ thereof are equal to the semi diameter ~~

The value of the greater diagonal, which is assumed arbitrarily, is the chord of the arc ~~ encompassing the two sides. Its arrow ~~ being deduced in the manner before directed, is the side of a small rectangular triangle ~~

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

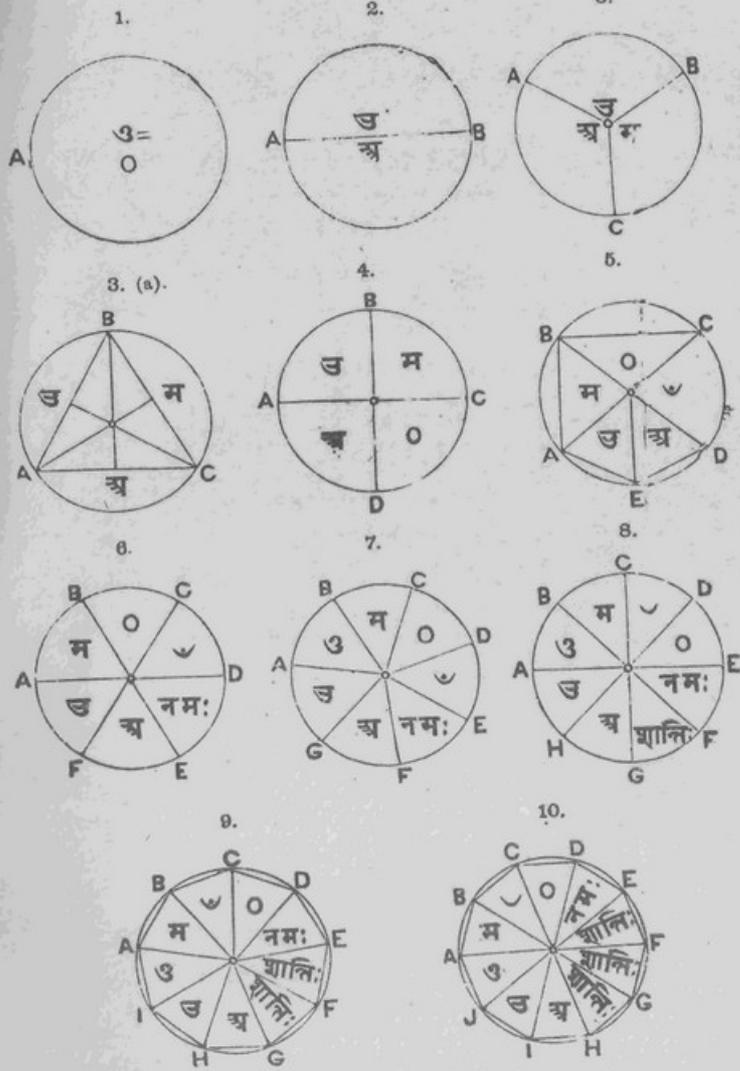
These numbers are given from the copy of Sūryadāsa's commentary on the Līlāvātī in the library of the As. Society. There are two obvious errors in them, probably of the copyist ~; viz. 22,579 should be 22.581, and 21997604 should be 2199797604.

Note to Fig. 9.

To inscribe a nonagon in a circle, ~ i. e, to divide it into nine parts. "A circle being described as before, inscribe a triangle ~ in it. Thus the circle is divided into three parts. Three equal chords ~ being drawn in each of these portions, a nonagon is thus inscribed in it ~; and three oblongs ~ are formed within the same; of which the base is equal to the side of the (inscribed) triangle ~ Then two perpendiculars ~ being drawn in the oblong, it is divided into three portions, the first and last of which are triangles ~; and the intermediate one is a tetragon. ~ The base in each of them is a third part of the side of the inscribed triangle ~(?). It is the upright (of a rectangular triangle) ~; the perpendicular is its side; and the square root of the sum of their squares ~ is the hypotenuse ~; and is the side of the nonagon ~.

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

~



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