

THE BRAHMAVĀDIN

“एकं सत् विप्रब्रह्मधावदन्ति.”

That which exists is one : sages call it variously.”

—*Rig veda*, I. 164. 46.

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IMAGE WORSHIP.

The position of the Vedanta in regard to *Pratika* and *Pratima* worships has been pointed out more than once in these columns. We propose now to make a brief statement of the arguments in favour of *Murtipuja* or image-worship used by Ramalinga Swami of Chidambaram against some of the detractors of this favourite form of worship of the masses in India. Some thirty-six years ago, at one of the festivals at Tirupapuliyur, at the request of the public assembled there, the Swami spoke at great length on this subject and maintained a regular thesis to the effect that each form of worship is great in its own place. The Swami was one of the brilliant products of the Southern *Siddhanta* school. He was one of those who may be said to have been born with the blessing of a deep spiritual insight characteristic of all great sages. His poems are well-known to maintain rank among the best inspired writings in

Tamil. They form the scriptural texts of his devout followers and are respected by the Tamilians as the erudite utterances of a great seer of truth.

The *Brahman* who is eternal, spotless, pure, free from unhappiness and supportless and who is beyond the range of speech and thought is an object fit only to be meditated upon but not to be worshipped through images. This is the trite utterance of our modern reforming religious sects. We ask such theorists whether it is at all possible to think of Brahman who transcends speech and thought. When we speak of the infinite sky we do not mean thereby that it can be measured lineally as so many feet or in mass as so many gallons. In the same manner, the Upanishadic description of *Brahman*, though it is a definition in words, can never connote an object which is capable of being experienced by our limited mind.

It may be argued that it is true that to our minds qualified by limited knowledge *Brahman* is not comprehensible like other limited objects of the world; and that on this ground it is not to be assumed that the mind is incapable of grasping even a single part thereof, in as much as all conditioned aspects are to be treated as parts of the infinite whole. To this we reply that the definition of a thing as incomprehensible to the mind always means that that thing is impossible to be the object of thought, and not that a small portion can be cognised while a large portion is left yet to be cognised. To hold such a view is contrary to all rules of Logic. Besides, if one part can be comprehended at one time, another can be done so at another time, and so on until the whole becomes comprehensible to the mind. It is in the first place absurd to talk of the divisions of an infinite being. If the *Brahman* who is described as unreachable by speech and thought can be cognised in any sense by the mind of man, so also it can be

done by speech. When it is cognisable by mind and speech, it is self-evident that it is also perceivable by the senses. Thus there will arise the contradiction of the definition of *Brahman*. All that is perceptible to the mind and the senses is only its manifestation in name and form. If ever the *Brahman*, who is beyond the transient categories of *Prakriti* or nature, is perceptible to the mind, it should be when a person is in a hyperconscious state of existence wherein the mind completely ceases to act on the plane of human consciousness. So long as there is even the least bit of activity for the mind on the phenomenal plane, it is not possible for the knowledge of the self to rise. By nature the mind is unreal, dull, non-eternal, pain-bearing and impure, whereas *Brahman* is real, eternal, blissful and pure. It is not therefore possible for *Brahman* to be cognised by the mind in any manner. This purport alone is declared in the *Ve. as*, affirmed in the words of the *Aptas*, the self-illuminated revealers of Truth. That *Brahman* cannot be the object of the mind is not only consistent with experience but is in accordance with the canons of inference and such other instruments of knowledge.

It may be argued that that which is perceptible to one sense need not always be perceptible to another and that which is perceptible to the senses need not be perceptible to the mind and *vice versa*. *Brahman* should be held among the category of things which are perceivable solely by the mind. If the knowledge of *Brahman* is really beyond experience, *Upasana*, why should the *Sastras* talk at all of the *Brahman* who is beyond practical realisation? When it is said that the *Brahman* is inexperiencible we have to understand by it that its real nature is such as cannot be comprehended both by the mind and the senses, and consequently meditated upon in itself by the mind of man without proper limiting conditions which bring it to

the level of the mind ; for to think is to condition, and all that can be conditioned by the mind is also conditionable by the senses as pointed out before.

Some may say that the above argument fails to hold good in the case of what we call pleasure which is purely a mental experience. It is not so. In all beings those pleasures which appear to characterise the mind are ultimately traceable to the senses. The eyes first see an object ; and then by the specific æsthetic attributes of its form, the feeling of pleasure is transmitted through the instrumentality of the organ of eye to the mind. This will become evident from the fact that whenever a pleasurable sensation is revived in the mind in the form of memory-perception tears of joy flow from the eyes. Moreover the division into pleasures of the eye (*Netrananda*), and pleasures of the ear (*Srotrananda*) is a conclusive proof of the relation that subsists between the mind and the senses in the feeling of pleasure. The mind and the senses are all subservient to the *Atman*. The attribution of pleasure to these is only figurative. The real pleasure distinctly goes with the knowledge of *Brahman* and has its source in the *Brahman* who is the sole manifester of the pleasure-producing qualities in all. Hence the mind has as much to do with pleasure as the senses.

If it be urged that that which is perceivable by one sense cannot be perceived by another, what is heard by the ear cannot be smelt by the nose, and similarly what is perceived by the mind cannot be grasped by the eye, we say in reply that this argument does not touch the question of realising *Brahman per se*. As pointed out in connection with the definition of *Brahman* as that which transcends speech and mind, if an object is perceivable in any degree by the mind it is also perceivable in

the same degree by the senses of knowledge and of action. This is the logical inference by which when a certain fact is predicated of an object, the same fact applies by implication to similar objects in addition, called in Sanskrit, *upalakshna*. The causes which contribute to the modifications of the one substance into gross, subtle and primary forms are also the causes which develop in them the qualities which fit them for being perceived severally by the mind and the senses. It will be evident even to an ordinary mind that when an object is perceptible to one sense by one quality, it is also perceptible to another sense by another quality. This is explainable according to the law of the union of the mind with the senses, the doctrines of the *Sankhyas* and the teachings of other physical and psychological sciences which deal with the real and apparent nature, the intrinsic and extrinsic qualities and the specific and universal properties of the senses as well as those of the mind. These sciences point out that the relation between the mind and the eye is that between the subtle and pervasive form and the gross form of the same substance and that these two organs of perception belong to the intermediary stages of development of the *Mulaprakriti* and their faculties have the same trend. Hence that which is capable of becoming the object of the mind is also capable of becoming the object of the senses and *vice versa*.

What is said is this,—Every object may be said to be composed of five principles which are the modifications of *Prakriti*. These are the gross matter (*Bhuta*), the subtle matter (*Tanmatra*), the primary matter (*Ahankara*), and the great substratum (*Mahat*) and the root or indescrite matter (*Mulaprakriti*). Of these the third and the fourth principles can be cognised by the mind and the first and the second by the senses. This is the explanation based on the

generic properties of matter. The other explanation is with reference to the specific functions of the instruments of perception and is more scientific. The sensation of the visual organ by constant exercise and association with the internal cause becomes transformed into the subtle perception of the mind and is thus able to perceive the primary and the great principles of matter. In other words, the sensation through the eyes is transmitted to the sensorium in the brain and converted there into the subtle impressions of the mind-stuff. The faculty of mind reads as it were these impressions and gets the ideas corresponding to the sensations within its own organ. When the internal organ of vision is restrained from going out through the external one, by force of the habit of the mind to identify itself with the sense of sight, it is able to see within itself the primary and the great principles of matter in the sense the eye sees an object externally. Such a thing is quite practicable according to the methods of *Yoga* and quite reasonable according to the rules of science and such instruments of knowledge as inference. Further, the phenomenal universe which alone can be the object of the mind is also the object of the sense of sight.

Brahman which is distinct by nature from all the phenomenal objects cannot be perceived by the mind for the reason that while *Brahman* is beyond *Maya* or the phenomenal manifestations of *Prakriti*, the organ of mind is the product of insentient *Prakriti*. How then, it may be asked, are we to know the *Brahman*? It can be known with the knowledge of the internal self or *atman* which forms the substratum of the changeful forms of *Prakriti*, pervades them all and keeps them active. It is not possible for every one to get the realisation of this *atman* all at once. We have to study it through the medium of names and forms and ideas which condition

it and then gradually rise in knowledge to its height. We should first try to grasp it through gross forms and then through the subtler ones until all forms drop away with the dawn of the knowledge of *Brahman*. One of the easiest and best forms suitable alike to men of ordinary capacity and to those who are more advanced is the worship of images.

Images are mentioned in the *Sastras* as special places for the worship of *Brahman*. Just as the bodies of beings are the houses for the dwelling-in of souls, the images are the divine bodies for the abidance and the display of the effulgence of *Brahman*. They are known as the *Archāvātāras* of God or incarnations suited for the purposes of worship by men of ordinary capacity. While God is greater than the greatest, he is at the same time simpler than the simplest child and easily accessible to his confiding devotees. If any one worships *Brahman* in suitable images with sincere love and devotion he is sure to attain the knowledge and glory of *Brahman* through the easy grace of God. No other convincing proof is necessary than that there are many who have attained spiritual greatness through the worship of images and realised divine bliss and freedom and who have also been recipients of wonderful powers and supreme knowledge. Such men have not only existed in the past but also appear from time to time even now. The history of India will teach us that *Mūrtipuja* has ever been a fruitful source of world-moving spirits, an unfailing school for the development of great sages out of infant minds. Every one ought therefore to worship images agreeably to his mental capacity and ripeness. He is sure to attain perfect knowledge resulting from the grace of God and realise thereby the supreme bliss of *Brahman*.

It will therefore be evident that whosoever has found

it necessary to worship images should do so, for it is sure to lead him to knowledge and *Mukti*. Whosoever has risen to the realisation of the knowledge of *Brahman* should persist in the path of knowledge until he attains freedom. Each path is a means for the attainment of salvation of such alone as are ripe for it.

The above arguments may be summarised as follows : Our senses and *Antahkarana* belong to the same category of things. They are the modifications of *Prakriti* at different stages of its evolution. The principle which pervades these and determines their activity may also be said to be the manifestations of the same substratum through these apparently divergent mediums. The conditioning causes vary but the conditioned principle of life is the same and is unchangeable amidst all the phenomena of changes. The Mind being the more highly developed and the more subtle of the organs, its power is more penetrating and nearer the essence than that of any other. The senses are organs of external perception while the mind is the organ of internal perception. Hence the mind is said to act through the grosser organisms and guide and control them. It is the mind that thinks and acts through the senses. Thought which is the result of mental perception cannot therefore be different from form and sound which are the products of sense-perception or the perception of the same mind through the senses. *Upāsana* or worship whose ultimate aim is the realisation of the innermost principle of *ātman* through the organs of life, thought and activity, ought to be judged solely by the end, though as means it may vary. A person in whom the sense-perception is strong will find it easy to reach the end by means of sound and form-worship. He in whom the faculty of ideation is strong will find it easy to follow the path of meditation. But no one ought to think, that ideas are independent of form

because he prefers the attribute of ideas to those of its correlated forms. Similarly, those that resort to form should not condemn its counterpart in idea. When one element is being emphasised, the others naturally remain submerged but do not entirely disappear.

Moreover, all our knowledge which comes under the domain of mind relates to the universe, internal or external. Hence our knowledge may be said to have two aspects corresponding to the divisions of the world into inorganic or external and organic or internal. External knowledge comes through the senses and its world is a world of sounds and forms. Internal knowledge is that which rises through the organ of *Antahkarana* or mind and its world is a world of ideas. Both these worlds are closely related as they are two aspects of the same world and are included under the general term phenomena. *Brahman* who is to be realised through these is that which pervades all these and is yet beyond them, real, unchangeable and pure. The perceptible universe of change and activity is, as it were, a superimposition on the external and unchangeable *Brahman* by our conditioning and ever-changing mind which is the source of time, place and causation. As these are to be thrown away the moment the underlying *Brahman* is realised, they do not affect the realisation, in whatever form they are utilised as means.

Our invisible mental ideas and the visible forms and sounds, as they belong to the same category of things and take their stand on the same internal principle of life, are related to one another and correspond to one another. They are all different degrees of conditioned manifestation of the same force of life and activity at different stages of *Prakritic* evolution. Exclusive talking of an idea is not, therefore, proving the non-existence of a corresponding form. Whether we take it or not an

idea will always stand in conjunction with name and form. We often talk of word-memory and place-memory indicating thereby that, whether ideas or forms, they have their source in memory. Some of our students find it easier to remember an idea in association with words expressive of them or the pages of a book where it occurs. Ideas may be compared to shadows which cannot exist without forms to cast them in and a light to reflect upon the forms. Is it in any way possible to conceive a world made of ideas? Let us try to conceive it without form or colour, it will altogether vanish and with it our ideas relating to it. Similarly we can never conceive it without name. The Upanishads teach us that it is not the organ of eye that sees but the mind behind it; it is not the organ of ear that hears but the mind behind it. So the mind which thinks and meditates, may also be said to see and hear. To see and to hear are only other forms of meditation and are based on the same memory-perception. To see Him in every form or in some suitable special form, to hear Him in every word or in some chosen word, to concentrate all our thoughts on Him or reduce Him to a single sublime *Idea*—all these are *Upasanas* or worships leading to the same goal. This is the purport of the teaching—“The *Atman* is to be seen, is to be heard and is to be reflected upon.”

THE CLASSIFICATION OF YOGA.

BY GOVARDHANADAS.

(Continued from Page 357.)

The *Lokayatikas* or *Charvakas* who are the representatives of ancient materialism in India may be said to represent the materialistic type of *Yoga*. These were the believers in the efficacy of *Yoga* as a means to develop worldly powers of enjoyment. According to these the *Summum bonum* of life was sensual enjoyment. The attainment of greater mental powers indicated to them greater capacity for enjoyment. Intelligence which is nothing but an outcome of material combination was a subtle force of nature. Its manifestation depended very much on our capacity to control nature and evolve finer forms of matter. To study the secret workings of nature and to develop its subtle powers was essential to every man. Their *Yoga* stopped, therefore, with the material organ of internal perception. Their soul was no other than the subtle organ of internal perception and sensation. As the pleasures of the senses are always accompanied with pain and misery, the highest bliss consisted for them in becoming independent of causation, that is, death. Though asceticism, and self-denial was against their cult, they were admissible if practised with a view to secure greater capacity for enjoyment, to attain more happiness. In the same way as a small fish is thrown away into the sea by a fisherman to bait a large one, small comforts may be sacrificed for acquiring greater ones.

Among the atheistic philosophers first come the *Sankhyas*. These are not so atheistic as indicated by the word *Nirivara* but are more agnostic than atheistic. They believe in a dual state of existence—the passive *Purusha* and the active *Prakriti*. The *Purusha* or spirit is by nature perfect, the essence of intelligence, the witness standing behind the phenomenal changes

carried on by *Prakriti*. The aim of *Yoga* according to these is the same as that of Patanjali. It is to make the soul get rid of ignorance or false knowledge and to attain right knowledge or discrimination and realise its own true nature. These therefore do away with all external objects of meditation like those of the theists except when they are useful as helps, convert objective thought into a subjective one and cause the mind meditate on itself or on nothing in order that it may reflect the pure and untainted *Purusha* or intelligence. As this condition of the mind cannot be brought about all at once, they retain in the initial stages of practice certain objects of nature for concentrating the mind on. They begin their practice with the grossest products of nature first and then gradually proceed to the subtlest of them—the mind. By thus training the mind to analyse and understand the real nature of the objects gradually from the gross to the subtle, they finally concentrate the mind on itself and understand the nature of the *Purusha* within.

There are also other atheistic thinkers much allied to the Sankhyas who, however atheistic their philosophy may be, are staunch followers of *Yoga* in their practices. We have one such school in the ancient Jains of India. These believe in an intelligent and perfect soul possessing the form of the body to which the soul belongs, because according to these the soul can never exist or transmigrate without the instrumentality of a material sheath. Such a conception of the soul is no doubt semi-materialistic. Like the *Sankhyas* they also believe in a perfect and happy state for the soul. This state is a meditative one in which the soul is devoid of its activities. The hindrance to the enjoyment of real happiness in the lower states of the mind arises from true knowledge being veiled by the limitations of gross matter and from the senses being constantly attracted by pleasures ultimately leading to misery and pain. Abstract meditation unimpeded by the hindering forces of nature should therefore be the aim. To achieve this state the *Arhats* first begin with meditation on gross forms of nature which is called the *Panchabhutopasana* or the worship of the five *Bhutas* and after making the

conquest of the five gross elements, they take the worship of finer forms when the whole nature is thus conquered, they cease to afflict the mind. The soul will then be able to remain for ever in that contemplative mood where there is no time, place or causation, where there is no affection by the sorrows of the world, and there remains only the forgetful joy of meditation on one's own self. The conquest of flesh forms the most important part of their *Yoga*. The Jains are found to attach greater value to penance and mortification of the body as the means of realisation.

Next come the Buddhists. In following the *Sankhya* system, these maintain the unsubstantiality of matter. The whole phenomena of nature according to these is a mirage or phantasm of our own minds. The *Samsara* of births and deaths is full of misery and suffering and is kept on continuously rotating by the cohesive force of *Karma* which has its root in desire or *Trishna*. The goal of life is to attain the pure and painless state of *Nirvana* by eradicating desire and clinging to life and consequently putting an end to *Karma* or the force of causation. The best method for destroying this clinging to life which is the root of miseries and *Samsara* is meditation. As taught by *Patanjali* these also hold that when discrimination is attained through the practice of meditation non-attachment is produced which ultimately ends in the dissolution of the body.

Like the *Patanjalas*, the *Vaiseshikas* and the *Naiyayikas* belong to a theistic system of *Yoga* practice. These admit a supreme being apart from the individual souls. The aim of their religion is to secure liberation from the thralldom of matter and become independent. When the soul becomes released from the influence of matter, knowledge of its true nature comes to it. This knowledge brings along with it, the knowledge of the ultimate relation between the individual souls and the Supreme Soul or God. This relation is one of subordination or independence and equality, or union, or identity according to the nature of their philosophy. This is the highest realisation of their *Yoga*.

Some of the Vedantins, say the *Vishishtadvaitins*, hold that the ultimate state is one of conscious union with the Supreme Being.

The *Advaita Vedantins* go a step further and say that this union is nothing but the identity of the individual self with the Supreme Self. With these *Yoga* means the realisation of this union or identity. There are certain extremists among the *Brahmavadins* who deny the perdurability of matter like the *Buddhists* and posit a state of existence for the soul almost bordering on non-existence. The *Yoga* of these goes to higher stages of mind than those taught by Patanjali. We will refer to these later on.

The *Puranas* and *Tantras* are the representatives of the regular theistic systems of India. These may be said to be the advocates of special forms of the supreme deity. Their *Yoga* is therefore confined to the realisation of these special forms in themselves or in relation to their individual selves as the *Antaryamin* or the controller from inside. These give great prominence to *Kriya Yoga* or religious acts and ceremonies than to the psychological practices in worship. We have accounts of *Yoga* as practised in the days of the *Puranas* and *Tantras* in almost every one of these treatises. In the *Aranya Parva* of the *Mahabharata* we meet with frequent allusions to the practice of *Yoga*; in the *Udyoga Parva* we find the same detailed at some length. We need not mention at all *Santi Parva* and the *Bhagavad-gita* which forms not the least part. In the *Maitreya Purana*, *Kurma Purana*, *Linga Purana*, *Skanda Purana*, *Agni Purana*, the *Vishnu Purana*, *Sri Bhagavata*—in fact, in almost every *Purana* there is a description of *Yoga* in some of its aspects. The *Pancharatra* divides each of its *Samhitas* into four parts and calls them *Kriya* or worship, *Charya* or religious observances, *Gnana* or philosophical knowledge and *Yoga* or the practice of meditation. Similarly the *Saiva* and *Sakta Tantras* team with descriptions of the various practices of *Yoga*. In the former prominence is given to the meditation of *Siva* or the Principle of wisdom and in the latter to *Sakti* or the Principle of activity or energy. But the goal of *Yoga* according to both is the union of these two principles in man so as to merge the *Sakti* in *Siva*. All sorts of materialistic worships, such as, *Prakriti Upasana*, *Bhuta Upasana*, cabolistic symbols, *Chakras*, *Mudras*,

mystic utterances, *Mantras* and various kinds of objectionable practices, are abundantly described in these. The term heretical applied to the teachings of many of the *Tantras* is due to much of their teaching being recognised as unvedic transported from the religions of the non-Aryan races into the fold of the Vedic worshippers. Not exempting even the *Sankhya*, *Yoga* and other systems of philosophy from such a charge of heresy is proof positive that the doctrines inculcated by these are the outcome of the combination of the ancient Vedic teachings of the early Aryans and those of the other non-Aryan tribes of ancient India who came under the direct influence of the Aryans and considerably influenced the Aryans in their turn.

Elsewhere we had to draw the attention of our readers to the fact that the ruling religion of modern India is *Tantrikism*. The foregoing sketch of the different systems of India as contrasted with the teaching of the *Vedas* will make it clear that the above remark is truly observable in the present day Hindus. In all the divergent practices observed by the manifold religious sects of India, there will be seen an agreement among them all up to a certain point. They all believe in an Infinite being behind the active phenomena of nature, internal and external, behind the manifestations of forces, intellectual and physical. This Being is unchangeable, eternal and perfect, is the source of names and forms and every other kind of activity displayed in the universe. Man so long as he is limited by the body, senses and intellect cannot comprehend that being. He should therefore transcend these limitations in order to realise Him. The means for such a realisation is religion. The methods of religion are two-fold. The various kinds of *Upasanas*, such as devotional acts, good and pious thoughts and observances compose the external part of religion. Control of physical and mental activities and other psychological exercises observed with a view to get a vision of the suprema Being who resides also within one's self, form the internal part of religion known as *Yoga*. The method of *Yoga* or mental worship is based upon *Dhyana* or meditation or what is known as concentration. From infancy as man is accustomed to attend only

to external objects and as the human body is as much a phenomenon of nature as any other object of this universe, *Yoga* will have to begin its work with external means. The ultimate goal of existence forms the essential nature of everything. To reach this one has to transcend the ordinary consciousness of man. So this can be attained by every one only gradually. The method of *Yoga* is therefore to take man step by step from the grossest external object to the finest and from the finest to the realisation of the inmost essence. Then man is said to have reached that super-conscious state when he sees face to face that which is beyond even the finest in nature, the spirit that transcends nature. So far there is an agreement in the method of religion among the several teachers.

Difference arises when the different teachers of religion commence to demonstrate and describe the nature of their ideal realisation. If a number of men go in balloons to determine the size and nature of the sun by taking photographs of it, their photographs are sure to vary according to the distances they have been able to travel and their capacities for photographing the sun. If such men after returning to the earth were to compare from their photos the nature and size of the sun, they are certain to quarrel over their differences. Similarly if a sage were to meditate and reach a certain state of realisation, there is no knowing whether he has realised the highest truth and whether there is nothing beyond to be seen. Something more is necessary to determine this. It is furnished by philosophy. Philosophy takes the several religious experiences of persons, tests them in the crucible of reason and logic, eliminates the differences until it is able to lay its hold on the ultimate reality. It has first of all to examine the methods pursued by these several persons, and sound their validity as means for the perception of truth, reject flaws if there are any and set right misconceptions arising out of them.

Let us take, for instance, the solutions of great minds regarding the ultimate goal of existence. It is admitted on all hands that this universe of ours is imperfect, is a mixture of good and evil and its goal should therefore be an absolute condition from.

which everything came and towards which everything is progressing. What then is the nature of this absolute condition? Some maintain that what we are is the highest state. Constant evolution into higher states of existence being the fundamental law of nature, that condition could not be higher than the present one. We are the manifestations of an undifferentiated state; and the differentiated state is superior to the absolute, because the absolute is devoid of qualities and insensate. Man's destiny is therefore to go on ever improving and progressing nearer and nearer the ideal of perfection. This theory is refuted by others. They say that the natural law is that everything should return to where it came from. There can be no motion in a straight line. All motions in a straight line are only apparent. Another theory is that this world is no doubt a mixture of good and evil and that its goal is another state called heaven where everything is good and where there is no evil. This theory is also open to criticism. Good and evil are relative terms and there can be no good anywhere without evil. The theory of the Vedantins is that the goal is that "from whom all this universe comes out, in whom all that is born lives and to whom ultimately returns." Thus we see there are various conceptions of the ultimate state, as nothing, as it exists at present, as an Absolute and Infinite Being beyond our present state of existence. The emphatic teaching of philosophy from an examination of all these views is that the beginning is perfect and pure and that the present state is a comparatively degenerate one and when it cannot degenerate any further it will return again to its pure and perfect state. The highest *Yoga* should be towards the realisation of this view.

We have described *Yoga* as that portion of religion in which one realises the ideal in one's self. Almost all the religions of India believe in an innermost principle of man known as the soul or *Atman*. Though the method employed by the followers of different religions for the realisation of this *Atman* is based on the same principles of *Yoga*, the doctrines with regard to the nature and character of the soul may be said to vary with the

several denominations of religion. There are some who take a materialistic view of the *Atman* and teach that the soul is of the nature of the intellect or the will. Others believe that it is an intelligent entity made of substance and quality; while the substance is hyperconscious, the quality is the projection of it on the plane of consciousness. Some others think that it is the abstract essence of intelligence whose modifications are the various phenomena of nature. There are a great many who believe that it is nothing but the projection of an universal being of perfection on the plane of human consciousness, whose essential nature is existence-knowledge-bliss. There are also some that think that it is only a name, an unceasing eddy in the river of *Samsara* whose substratum is nothing but a void. It may be questioned how the same method can lead to so many different conceptions of the *Atman*? The answer given by philosophy is that the mistake does not lie with the method and means of religion but every thing depends on the capacity and condition of the worshipper. If a beast were to conceive God it can only conceive Him as one of its own species. Though *Yoga* is one complete science the nature of the person who practises it and the results achieved by him through its means may be said to condition it.

For the purposes of classification the differences ascribable to *Yoga* may be based on the differences due to the conception by particular religionists of the ultimate philosophic principles, probably arising from the stage and condition of practice at which realisation may be said to come to a practitioner. They may also be considered as partly due to the particular methods of practice emphasised by the tenets of religions. One may stop with the internal perception of the intellect or egoity and promulgate to the world that the soul is simply a refined material organism. Or, one may perceive something spiritual, something distinct from material combinations and declare to the world that a multiplicity of spiritual entities is what composes the universe ultimately and there remains no states beyond. Or, a person may go a little further and affirm with confidence, that the so-called individual selves are mere reflections of one

universal intelligence, that the physical and intellectual forces of nature are but the manifestations on different planes of an Absolute Being whose essence is intelligence. There are also reasons for men to differ in their views with regard to the nature of the means employed by them. Some people are prone to attach greater weight to the control of internal nature, while others to that of external nature. Some give undue importance to particular step or steps of practice, while others to particular methods of exercise.

We have seen how *Yoga* has been developed into a thorough-going system from the germs supplied by *Dhyana* or meditation of the *Vedic Rishis*. In different stages of its growth it may be said to have been recognised under different names in accordance with the particular forms of meditation in which the exercises of *Yoga* were practised. In classifying *Yoga*, all these elements have, therefore, to be duly considered—the historical or the evolutionary, the metaphysical or philosophical, practical or psychological. We will first take up the historical elements of differentiation and see what the divisions of *Yoga* are according to some of the well-known authorities on *Yoga*.

One such classification of *Yoga* based on the history of its development, is the division of *Yoga* into four kinds. As mentioned by the *Yogatattvopanishad* and *Yoga Sikha*, they are *Mantra*, *Hatha*, *Laya* and *Raja*. The *Varahopanishad* mentions the first three and leaves the fourth, probably for the reason that the latter is implied in the former and needs no separate treatment. The different names above mentioned are to be met with in a number of other works. The special treatment accorded to only one of these in some of the works may be taken to indicate the drift of their teachings. In the *Amritabindupanishad*, *Mantra Yoga* is especially mentioned, though other kinds of practices are mentioned as auxiliaries. The *Sabalopanishad* gives special prominence to *Layayoga* or the *Yoga* of involution and absorption. Both the *Hatha* and *Raja Yogas* are mentioned in almost all the minor *Upanishads* in one form or another.

The religious truths realised by the ancient sages in prehistoric

times have been transmitted to us through the *Samhitas* of the *Vedas*. The word *Samhita* literally means stringing together. Certain truths experienced by our ancient forefathers have been strung together in word symbols and arranged and grouped together as hymnical texts for the purposes of chanting. These hymns so collected were also called *Mantras* which literally means 'to consult.' They were so named because, these collections were consulted as forming their daily liturgy; or the truths recorded in these were consulted and their meanings pondered over by persons who wished to realise for themselves their import. These *Mantras* had not only reference to certain ideas but had also signified certain forms. Name and form being the two primary forms of manifestation of the cosmic spirit, every idea that was symbolised by words stood also for a corresponding form. The meaning conveyed by the *Mantras*, necessarily indicated to these Vedic worshippers certain forms or deities who presided over the forms. Many of these ancient *Mantras* are therefore found to exist in the form of prayers to deities. In subsequent writings the word *Mantra* came to mean any prayer or incantation addressed to a deity. These Vedic records at first were orally transmitted from generation to generation. Whenever they were chanted they were believed to have the efficacy of invoking the powers or deities symbolised by them. The *Mantras* roused the ideas; and the ideas crystallised into form and appeared in the vision of the worshippers. The earliest kind of worship was therefore meditation accompanied with the muttering of *Mantras* and the reflecting on their meanings until the worshipper saw those meanings in actual shapes. To the ancient Aryans whose only pastime was to constantly chant the *Vedas* these should have constituted a living force, the melodious sounds of the words so often repeated by them should have been ever lingering in their ears, the ideas symbolised by them ever floating in their brains and the visions conjured by the ideas should ever be passing before their minds eye. On account of this chanting of the *Mantras* as a first step in meditation, the earliest form of *Yoga* was called the *Mantra-Yoga*.

The words and sounds of the *Mantras* bear thus an intimate relation to the forms intended to be realised by the meditator. When the form is that of the highest being who is the substratum of all phenomenal manifestations, who is the one unmanifested absolute, the best word symbol for it is recognised as the *Pranava* or the *Mantra* "Om. The absolute existence which is realised by this *Pranava Mantra* is known as the *Sabda Brahman* or the *Nalika Brahman—Logos* of the Grecian philosophers. As each *Mantra* varies according to the idea which it is intended to rouse in the mind of the worshipper and to the form which it is expected to bring into vision, various kinds of *Mantras* are found necessary for the *Yogins* so as to suit the special forms of worship adopted by them, special ideas to be realised by them. Sound should coincide with sense in order to bring about the required vision. The first place is given to 'Om' by every writer on religion. In the *Tantras* the various meanings conveyed by the *Mantra* is symbolically represented by means of mystic diagrams made of circles divided into various sections. The circle being a perfect geometrical figure, it represents the idea of infinity with almost every nation. With the Egyptians, a serpent swallowing its own tail is an emblem of perfection. When applied to time it indicates eternity. When applied to nature it implies the universal Being. Each *Mantra* is composed of a certain number of *Aksharas* or syllables known as *Bijaksharas* or root-syllables. The syllables are named so probably on account of the original *Mantras* or prayers referring to ideas indicated by the *Bijaksharas* commencing with these syllables and a long composition of several syllables being condensed for the sake of brevity into the initial syllables. A diagram to symbolise a composite idea was therefore formed by dividing a circle into two or more sectors and the *Bijaksharas* of the *Mantra* indicating the different parts written in them. Such a diagram is called a *Mantrika* in Sanskrit and the whole figure a *Chakra* or mystic circle of the *Tantrikas*. The *Yogatattvopaniṣad* says, "one shall meditate on a *Mantra* possessing a *Mantrika* for two years. One shall obtain gradually knowledge endowed with *Anima* and other powers. The above

Yoga is practised only by men of small mental calibre who are the lowest among practitioners.' The idea probably is that it is difficult for weak-minded men to concentrate on the meaning without the aid of some concrete symbolism. But the earliest writers have taken a higher view of this *Mantra Yoga* and treated it as the most potent means in itself for the attainment of *Siddhis*, powers. The very utterance of the Vedic *Mantra* in a proper way is supposed to set in motion the powers of nature.

Next comes the *Laya Yoga*. *Mantra Yoga* has been shown to mean meditation on an object or form conjured up by the ideas stirred by the power of the *Mantras*. The result of such a meditation is to furnish the mind with a rest or a hold to firmly cling itself to. As meditation grows more and more intense, the mind may be said to wax correspondingly steady and powerful. Its tendency is to withdraw itself from all other objects and fix itself to a single object. The result is that the mind becomes slowly transferred into the nature of its object or becomes completely lost in the object of its meditation. When the object is not the highest, the mind begins to be changed on account of the changeable nature of its object. It goes on in this way until it realises its mistake in not having rested on a firm rock. In this way it learns to change its object to a higher and higher one until it becomes firmly hooked, to the highest, the changeless, the formless which is the substratum of all sound and form changes; and finally by the force of meditation gets absorbed into the highest. This is the *Laya Yoga* or the *Yoga*, of absorption which may be said to be an offshoot of the form-meditation stated before. "*Laya Yoga* is the absorption of *Chitta* (mind) into God by means of meditation on the indivisible, infinite Being whether walking, standing, eating or drinking, and even sleeping. It is known as *Yoga par-excellence*."

Without the aid of the mind nothing is practicable to man. Mind alone is the cause of both bondage and freedom. The *Yoga Sikha* says, "when the fusion of the individual self with the Supreme Self is an accomplished fact, the mind gets ultimately dissolved;" then alone there may be said to be a cessation of the

work of the mind. *Laya Yoga* may therefore be taken to be the *Yoga* of involution based on the cosmic law that all things are born of God and unto God they shall ultimately return. The method of the *Yogin* is to bring on the *Pralaya* or dissolution to the atomic existence of the individual self. He burns down by the fire of knowledge all ignorance, all attachment, all desires which are the causes of mundane life and returns to the goal of involution. In the *Laya Yoga* we find the first traces of the influence of the philosophic doctrines of the *Sankhyas* on the religion of meditation. In consonance with the doctrines of the *Sankhyas*, the human body is a regular evolutionary product from the cosmic mind-stuff. The *Laya Yoga* teaches that this body, by a scientific and psychological process of meditation, may be made to undergo a reverse process of involution by regularly dissolving in succession the lower organs of the body into the higher ones, the higher ones into the individual self and in the end, the highest individual self into the supreme Being. The *Yogin* teaches that such a dissolution need not be left to the whims and fancies of nature. The end may be successfully reached by every one by artificial and scientific means. When man depends for his spiritual perfection on the erratic course of nature, he reduces himself to the level of other animals and it cannot be known what ages he will have to take to reach perfection. Just as in gardening trees are made to mature sooner and yield fruits in rapid succession by an artificial process of forcing on them in a short time the tedious changes of seasons, so also in religion the *Yogin* by utilising his knowledge of the secret of human mind and of its method of action tries to bring about the consummation of moral and spiritual life within the short period of one life. He would rather prefer to go back through the track which nature has pointed out to him by evolving itself into its present condition than abandon himself to the uncertain courses of the eccentricities of nature.

“AND LET SHYAMA DANCE THERE”

RENDERED FROM A BENGALI POEM CONTRIBUTED TO THE
UDBODHANA

BY SWAMI VIVEKANANDA.

BEAUTEOUS blossoms ravishing with perfume,
Swarms of maddened bees buzzing around ;
The silver moon—a shower of smile,
Which dwellers of heaven
Smile upon the homes of earth ;
The soft south-wind, whose magic touch
Ope's memory's folds ;
Rivers and brooks, rippling lakes—
With Bhramaras* wheeling
Round waving lotuses unnumbered ;
Foaming cascades—a streaming music—
To which echo mountain caves.
Warblers, full of melody,
Hidden in leaves, love discourse ;
The rising orb, the painter divine,
With golden brush but lightly touches
The canvas earth,
A wealth of colours floods the ground
—A museum of hues—
Waking up a sea of sentiments.

The roll of thunder, the crash of clouds,
The war of elements covering earth and sky ;
Darkness vomiting darkness,

* A beetle somewhat like a bumble-bee, which lives solely on
honey.

The Pralaya†wind angrily roaring ;
In bursts, flashes the blood-red, terrific lightning
Monster waves, thundering, foaming,
Rush to leap mountain peaks ;
The earth booms furious, reels,
Sinks down, hurled from its place ;
Piercing the ground, stream forth flames,
And mighty ranges blow up into atoms.

A lovely villa, on a lake of blue—
Festooned with water-lilies ;
The heart-blood of grapes
Capped with white foam
Whispering softly ;
The melody of the harp floods the ears,
Growing desire, by its air, time and harmony rich ;
What stirring of emotions !
How many hot sighs of love !
And tears coursing down !
The red lips of the youthful fair,
The two blue eyes—two oceans of feeling ;
The two hands eager to advance
—Love's cage—
In which the heart lies captive.

The martial music bursts,
The ground shakes under the warrior's tread ;
The roar of cannon, the rattle of guns,
Volumes of smoke, the gruesome battle-field,
The thundering artillery vomiting fire ;
Shells burst and blow up
Elephants and horses mounted,

† The time of cosmic destruction.

The earth trembles ;
 A million cavalry charge,
 And capture the enemy's ordnance,
 Piercing through the smoke and the shower of shells
 And the rain of bullets ;
 Forward goes the flag
 —The emblem of victory—
 With blood streaming down the staff,
 Followed by the rifles, drunk with war-spirit ;
 Lo ! the ensign falls, but the flag advances
 On the shoulder of another ;
 Under his feet swell heaps of the slain,
 But he falters not.

The flesh craves for pleasure,
 The senses for sweet strains of song,
 The mind for peals of laughter,
 The heart pants to reach beyond sorrow ;
 Who cares exchange the soothing moonlight
 For the burning rays of the noontide sun ?
 The wretch with a scorching heart
 —Even he loves the sweet moon ;
 All thirst for joy,
 Breathes there the wretch
 Who hugs sorrow to his bosom ?
 Misery in his cup of happiness,
 Venom in that of nectar,
 Poison in his throat,
 Yet he clings to hope.
 All are scared by the Terrific,
 But none seek Elokeshi* Whose form is Death.
 The frightful sword, reeking with blood,

* She with untied hair, a name of Kali.

They take from Her hand, and put a lute instead !
Thou Kali, the All-destroyer, Thou alone art True,
The pleasant Vanamali† is Thy shadow's shadow.
Terrible Mother, cut the core,
Illusion dispel — the dream of happiness,
The fondness for the flesh.
True, they garland Thee with scalps,
But shrink back in fright
And call Thee All-merciful !
At Thy thunder peal of laughter,
At Thy nudeness uncovered as space,
Their hearts cower; but they say
"It is the demons that the Mother kills" !
They pretend they wish to see Thee
But at Thy sight, they flee.
Thou art Death,
Thou distributest plague and disease
—Vessels of venom filled by Thine own hands—
To each and all.
You insane ! cheating yourself,
You turn not your head
Lest you see the Mother Terrible.
You court hardship in the hope of happiness,
You put on the cloak of devotion and worship
To achieve your selfish ends.
The blood from the severed head of a kid
Fills thee with fear—
Your heart throbs at the sight—
A coward ! Compassionate ?*

† Literally, He, garlanded with wild flowers. The shepherd Krishna in His aspect of youthful sport.

* The idea is that the brave alone can be compassionate, and not the coward.

A strange state of things ! Who will see the truth ?
 Break the harp, free thyself
 From the mighty attraction—the wine of love, the
 charm of sex.
 Forward, with the ocean's cry !
 Tears thy drink pledge life,—let the body fall.
 Hero, awake ! Shake off thy dreams,
 Death stands at thy head,
 Does fear become thee ?
 A load of misery—this Becoming ‡, know this
 To be thy God !
 His temple, among corpses and funeral pyres ;
 Unending battle, His worship, and constant defeat,
 Let that not unnerve thee ;
 Shattered be self, hope and name,
 Make thy heart a burning-ground,
 And let Shyama¶ dance there.

‡ The wheel of constant birth and death, hence the World.

¶ The Dark One, Kali.

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EXTRACT.

KARMA, THE MYSTERY OF JUSTICE.

BY AXEL EMIL GIBSON.

“The Buddhist theory of *Karma* or “action” which controls the destiny of all sentient beings, not by judicial reward and punishment, but by the inflexible result of cause into effect, wherein the present is ever determined by the past in an unbroken chain of causation, is, indeed, one of the world's most

remarkable developments of ethical speculation."*—*E. B. Taylor in his Prim. Culture, II., I.*

If Emerson's statement be true that "the soul contains in itself the event that shall presently befall it—the event being the mere actualization of its thoughts," it follows that every act, word or thought of the individual is a new link in the chain of ethical and physical causation which binds him to the object of his interest. Freedom in a larger sense would, therefore, be possible only when the Ego or soul ceases to *act*, and from being an actor becomes an instrument or channel for impersonal and universal force-currents.

"Man is great because of the powers that stand behind him." Porous to the *Light*, his thoughts and words become *light-bearers*; attuning his *personal life* to the grand *universal life*, his actions become levers for the uplifting of humanity.

Life in its impersonal, universal aspect constitutes an ocean of potential energy, moving in silent waves from shore to shore of ever-present being. To strike a poise in this tidal sweep of life and allow it to carry us through the vicissitudes of personal existence means harmony and uninterrupted, frictionless progress. But if a contrary attitude is assumed, and the individual makes attempts to force his way through existence in opposition to the laws of universal life, he will find himself placed under the grindstone of a relentless destiny, and reduced by the unceasing action of opposing tides to a mental and moral wreck, and to final extinction, were it not for the ever-merciful Law, which, at every step of descent, intervenes with its iron penalties of pain and anguish, urging the hopeless wrestler to turn in his fatal career. The registration

Cited by the "Century Dictionary" under the head "Karma."

of these subjective struggles and the bringing into scientific statements of law their effects on the evolution of humanity are summed up in the collective term *Karma*.

Subordinating himself to the sway of pure, untainted life, the individual becomes pure and true in his mode of living. *Truth* is the signature of life. A prism for the Divine Life, the individual, by opening his nature to its true, unobstructed flow, is enable to turn Kosmic, ideal truths into concrete and practical perceptions. He receives in order to give, and through purity of living adjusts himself to the action of the *vis viva* of existence, thus rendering himself a fit vehicle for the distribution of its vitalizing essence among his fellow creatures. If he keeps his mind pure he shall find himself a prism of living light, a dispenser of truth. If not, if the prism of his mind be tainted and of a false construction, the man will act a traitor to life by presenting it in false ventures. He who in word or deed gives expression to something which he knows to be untrue is a false prism, distorting truth and adding a new weight to the burden of human falsehood, passes onward spreading its corruptive, confusing influences to every mind with which it comes in touch. Yet in itself truth is imperishable and cannot be lost; its distortion into falsehood, is merely temporary, and it is destined to reemerge, restored to its pure, untainted essence. Ever remaining in sympathetic touch with the false mind which gave it birth, the falsehood, whenever its initiatory impulse is spent, returns to its parent-source to be redeemed and restored to truth. This gives the dynamic side to slander and calumny. If people realized that the ignominy and ill-fame of which they consider themselves innocent victims are their own progeny returning to be redeemed, they would take the bitter administrations without protest or lamentation. "*Karma*"—*Nemesis*—is un-

sleeping and sure, and every insult, be it ever so seemingly undeserved, is an opportunity given the sufferer to redeem Karmic pledges; to divert truth from the guise of falsehood he once gave to it, and to restore his disturbed inner relations with humanity.

Moved by causes of his own making the individual is constantly under the reign of laws equally inexorable and just. Every moment of his existence represents the extent to which his present circumstances permit the expression of forces engendered and vitalized by his own actions in the past. Sweeping as this assertion may appear, it is, nevertheless, an un-avoidable consequence when we apply to the moment of a mental and model universe principles already recognized as fundamental to the moment of a physical universe. If law and order are recognized as fashioners of evolution, then man, who is a part of evolution, must ever be found in a position and amidst environments where the vital currents of his entire past are focalized. Though in the hands of an invincible and implacable law, his case, however desperate at times it may appear, is nevertheless not hopeless. His redemption lies in resignation to the past and receptivity and alertness to the future. "It is the act of an ill-instructed man," observes Epictetus, "to blame others for his own bad condition; it is the act of one who has begun to be instructed to lay the blame on himself, and of one whose instruction is completed, neither to blame another, nor himself."

"And what is Divine Law to man? To hold fast that which is his own, and to claim nothing that is another's; to use what is given him and not to covet what is not given; to yield up easily and willingly what is taken away, giving thanks for the time he has had it at his service." The unfolding into effect of causes engendered in the past cannot be stayed; whatever we have sown we must reap.

But we may reap like Cadmus, who, having sown the dragon's teeth and received the crop of vicious giants, managed to turn the dismal brood to feed on their own substance, and, from the ensuing self-destruction of the monsters, saved only those fit to serve useful and constructive ends.

But for more telling than the event (good or bad) itself is the manner in which we accept it. For while events remain unvarying quantities, man is ever the variant. Constantly oscillating between the two poles of *fear* and *defiance*, he either magnifies or diminishes the significance of an event. Ninety per cent of threatening misfortunes are dissolved into airy nothings when met by courage and fortitude. Like the giant Antæus, whose formidable strength vanished the moment Hercules lifted him from the earth, the source of his power, so our troubles lose most of their terror when, by lifting them up into the lofty region of trust and noble resignation, we cut off their base of supplies. Not infrequently, when looking back upon the past, do we find that much which we once looked upon with fear and anguish, in the course of later events became a means of turning our life into higher and nobler channels.

Once generated, the Karmic forces cannot be stayed in their work of adjustment. The arm of retributive justice is sure at some time or another to reach the offender. But man is a dual being; one of Earth, earthy, and one of Heaven, heavenly; the one, the devil in man; the other, his inspiring angel. Oscillating between them both like the charged needle between its two poles, this mystic unit of consciousness—the personal Ego or *human soul*—is ever moving, sometimes uniting itself with the one, sometimes with the other. Sin ensues when the soul identifies itself with its lower companion and uses the animal force of the

latter for the realization of egoistic ends.

Following the vital threads connecting a cause to its effect, as the electric spark follows the conducting wire, the stored up Karmic energy seeks in this lower pole of consciousness (the scene of the transgression) a forum for its adjustments. Hence, it follows that the soul is actually made to suffer only to the extent to which it is in touch with the conduits of the Karmic discharges. Rising on wings of intense aspiration to unite with its spiritual Ego, the soul may disconnect itself from the field where the law operates. Like the aeronaut, who, with his balloon above the clouds, can safely witness the display of a thunderstorm raging below him, so the soul united with its *Augoides* can observe with calmness and serenity the violent scenes in the drama of Karmic retribution. The history of human martyrdom abounds with testimonials adding strength to this theory of life. Often the martyr was found singing songs of rapture and exaltation, while the flames of the faggots were consuming his mortal frame. The cause for Karmic action once generated, no subsequent repentance, even that of a saint, could prevent its actualization into corresponding concrete conditions; but while the violated law found the restoration of its equilibrium in the burning body, the soul through the supreme power of faith in its Higher Self had dis severed its sensuous connection with the field for the Karmic operation and thus become insensible to pain. The same shifting of the basis of consciousness is often experienced by the hero on the battle-field, who through the exaltation of patriotism rises momentarily above the plane of physical suffering.

A thing or an event can hurt us only through the attitude we take toward it. "The power man possesses to annoy me," says the sage of Concord, "I give them by a weak curiosity. No one can come near me but through

my own act." A misfortune receives its character from the character of the person subjected to it. A financial loss sustained by two persons in similar economic circumstances may stimulate the one and paralyze the other. "Anytus and Miletus are able to kill me, indeed," said Socrates, "but to harm me, never." In the last instance, the worst thing (at least so considered) that can happen to us, is death ; yet death is unavoidable whether we fear it or not—our only choice being between dying like men defending what we believe to be true and just, or like men trembling and cowering from fear ; deserters of principle, cowards and weaklings. Anthony sought happiness in love, Cæsar in glory, Brutus in power—the one found dishonor, the second distrust, the third ingratitude—and each found destruction. Not in wealth and power, but in satisfaction, lies happiness ; not in large incomes, but in small wants, lies independence.

" Love shuns the sage ; the child it crowns ;
Gives all to them who all renounce."

When subjected to malicious attacks the individual should try to realize that the ultimate cause must always be found within himself, and that his adversaries, personal or impersonal, are agents by and through which he is vitally linked to the effects of his past transgressions. This view of instrumental justice will take away the sense of " righteous indignation " and the feeling of outraged propriety which so naturally tends to overpower us when innocently attacked. As to the " instruments," their relation to the Karmic adjustment will depend upon the motive by which they have been moved. If impersonal, they have involved no responsibility ; if personal, their turn for adjustment will come when the time is due.

" Through labyrinths of issues—yet unerring—
The guilt will find its way to punishment."

Often the Karmic adjustment can find us through the instruments of love. The death of a beloved child, the sickness and sufferings of a devoted wife and all the "accidents" of life leading to pain and anguish—all have a purpose and a meaning. They stir to thought and action, and suffering is the salt that keeps the souls from putrefying; they are the danger signals on the road to destiny.

Our social positions are not items of chance, but of destiny, and too deeply rooted in the eternal fitness of things to be regulated by the principle of supply and demand. Man is a blossom on the tree of his own evolution. Or, as Lowell puts it in his poem "Under the Elm,"

"A type of our brief, but still-renewed mortality
We fall as leaves, the immortal trunk remains,
Builted with costly juice of human hearts,
And gone to the mould, now whither all that be
Vanish returnless, yet are procreant still,
In human lives to come, of good and ill,
And feed unseen the roots of destiny."

The force propelling the individual toward fortune or misfortune is ever generated in himself, though the breeze of human sympathy may fan into flaming life the smouldering embers of the soul, and add strength and endurance to his efforts. But while the love and good will of my fellow men may point out to me the road leading to fortune, I must tread the path myself. Environment is powerful; but its power, in order to be useful, must be subjugated and controlled. The "survival of the fittest" means the constitutional power by which the evolving entity can make the environments subserve its ends. To the extent that the individual is controlled by his environment is he weak and passive. For environment is the Karmic agency through which the stronger controls the weaker, and only

by rising above this control is individual freedom—the prerequisite for all enduring growth—ensured.

But nature can be controlled only by those that understand her. The purpose of evolution is *to know*. “The *unknown*,” says Goethe, paradoxically, “is the only thing to know. That which is *known* is useless for our purpose.” Subjective to the sway of spiritual gravity, man is rising in the scale of universal evolution to the extent to which he discerns and self-consciously adjusts his relations to Nature. • Thus, man is ever in a place where he is best needed and needs best to be, though his occupation may either serve as a punishment or a lesson, according to what he makes of it. Only when he learns the inner, the moral, lesson of an occupation, will he find the means for further advancement. No power in the two worlds of mind and matter can hold a man to position which he has outgrown, nor remove him from a condition where he has still something to learn. Nature needs man for the success of her evolutionary efforts. A street cleaner or scavenger has his evolutionary office, and Nature cannot do without him. Through his agency Nature establishes an equilibrium between the special order of *Life which he represents* and the *Life of the universe*. The realization of this truth and the dutiful living up to it render the simplest menial laborer Nature’s nobleman—a cooperator in her efforts and a sharer with her in the results. To him who cheerfully performs his duties Nature reveals her secrets. Duty is the trade wind of evolution, and to follow it means sure and peaceful progress.

Operating on the moral plane, Karma follows the same principles as when manifesting on the physical plane. The falling of a rock into a body of water, with the ensuing outflow of ever widening waves of motion, is in principle reproduced on the moral plane when a thought

or mind-impulse is thrown out into the all-embracing ocean of Universal Life. And as in the former case the impulse of the falling rock, after having been brought to bear upon every molecule in the liquid mass surrounding it, is followed by a reaction through which the same impulse, with all its original energy, is thrown back from the resisting shore upon the cause of the disturbance, so the waves of mental energy caused by the original thought-impulse, after having more or less forcibly impressed its character upon the receptive minds of humanity, will be thrown back upon the mind that generated it, either as sympathy or antipathy, according to the character of the recipient.

Thus "whatever you sow ye shall reap." The slightest ripple caused by the mental action of an individual upon these all-embracing waters of life is returned to its source with equal impulse and undiminished momentum. Such "returns," or Karmic retributions, manifest as sorrows and sufferings or joy and happiness, according to the character of the thought sent out. Accepted with patience and resignation, these returns will restore our disturbed relations with the world, while, if met by lamentations and protests, the disturbance goes on, this action again giving rise to reaction, followed by the unavoidable effects of renewed suffering and anguish.

"Our acts our angels are for good or ill,
Our fatal shadows moving with us still."

No transgression of the moral law is more fatal to the happiness and peace of man than falsehood. All that is tainted with falsehood belongs to the night side of Nature—destructive and deadly. It is not the lack of mental acuteness that degenerates the race and the individual; it is not the contact with a stronger and better-armed nation that arrests the evolutionary growth of a less warlike and

less martially equipped people—but the lack of truth in the conquered! The rise and fall of empires have not been brought about through inequality in arms and numbers, but through inequality in truth, the most vital and indispensable of all human and divine virtues. John Ruskin has proved by data defying refutation that the downfall of Gothic architecture was directly due to the introduction of false elements in its decorative arts. It dissembled, and assumed something to be real which had merely the outer semblance of the real. “So fell,” says Ruskin, “the great dynasty of medieval architecture. It was because it had lost its own strength, and disobeyed its own laws—because its order and consistency and organization had been broken through—that it could oppose no resistance to the rush of overwhelming innovation. And this, observe, all because it had *sacrificed a single truth.*” Falsehood is the prolific parent to all mental, moral, and physical aberrations while truth is Life employed in healthy action—the *modus operandi* of every process where the cause, through an orderly and constitutional unfoldment proceeds into its effect. Whatever be the action, if it proceeds in harmony with the laws of life it stands for truth.

Life, like all dynamic energy proceeds from within. Manifesting as *individual* life, it emerges from the plane of thought and motive, whence it proceeds outwardly through the functions of speech and action. If its passage from the plane of motive to the plane of deed is unbroken, the man is true, and a healthy mind in a healthy body is the result. But if the passage be broken, and the vital currents forced into manifestations adverse to its nature and original purpose, that is, if the man thinks one thing and says or does another, he causes a disruption in the chain of his vital relation, and introduces into his system disorder and

disease, loss of judgment and of discernment. Through the rupture of the harmonic relations with life the inner vision becomes distorted and unreliable, the ideals tottering and uncertain, and the entire man is turned into a moral and physical wreck—worthless to evolution, a menace to virtue, and an enemy to truth. Truth is the Ariadne thread of evolution. Lose it, and all is lost.

As we journey onward through the vicissitudes of life, we repeatedly have the experience that our feelings toward humanity are divided between sympathy and antipathy. Not infrequently we are brought into unavoidable contact with persons whose very presence repels us. Like Banquo's ghost they emerge uninvited and unexpected in the midst of our joys. Often they seem unconscious of the feelings they evoke in us, and cling to us with the tenacity of appreciated friendship. Finding at last the situation unbearable, most of us may break the spell, and by some biting remark forever disillusionize their minds as to our real feelings towards them. Perhaps they then depart from us—to leave room for others—yet though their forms have vanished, in reality and as souls they are more closely attached to us than ever.

Those individuals are souls whom we once before have met and refused to love. This attitude of refusing brother's love has formed in our hearts a vacuum, which these sympathy-hungry souls, in spite of our failure to reciprocate, are destined to fill. They gravitate towards us, moved by the same irresistible destiny that impels the orb in stellar space to circle around its sun or planet. Swinging through life and death, and connected by chains of inexorable destiny, the culprit of love and its victim are again and again brought to face the ancient issue. For inasmuch as universal harmony shall be the final end of all, which again is possible only with Love as the supreme

Master of Life, hatred and enmity shall cease to exist even if the last spark of individuality shall be extinguished in the process. Karma—the unavoidable and infallible adjuster—places us between love and extinction, and every refused opportunity to love removes us from a new opportunity of choice.

“All that flesh doth cover,
Souls by source sublime,
Are but slaves sold over
To the Master Time,
To work out their ransom
For the ancient crime.”

—the crime of sinning against love.

Indirectly every sin is a sin against love. For at the bottom of all sin lies selfishness means the absence of love. Selfishness is the giant weed through which so many gardens of the heart have become overgrown and stifled. Protean in its character selfishness takes form in a thousand guises, playing in turn and according to opportunity on the entire gamut of the passional nature of man. It is through selfishness or love for self that we become slaves of habits and of appetites. Every indulgence is weakness. Even if the habit be of apparently no consequence to the health of mind and body—nevertheless, if not productive of the latter it remains a useless and profitless expenditure of vital energy. And as there are no “small enemies,” so there are no “innocent indulgences.” Life, to its minutest details, is divided between *ends* and *means*; between purpose and instrumentality. Eating drinking, sleeping waking, dressing, rest, and activity can all be employed either as means or as ends. To eat to live is to subordinate the means to the end; to live to eat, the reverse—and so along the whole line of bodily and mental activities. In the first alternative the individual realizes *himself a*

soul possessing a body ; in the latter, as a *body possessing a soul*. in the former, he identifies himself with the forces of law and harmony ; in the latter, with the forces of chaos and discord. Pursuing the one course, he gravitates toward love, wisdom, and power ; following the other, he sinks into the abysses of selfishness, ignorance, and moral and physical decrepitude.

For to live for *self*—the personal, sensual, evanescent self—means to look to that self and its activities for support ; to live for humanity, or the *universal self*, is to establish reciprocal relations with the vitalizing currents of the entire universe. As we enter into relations with those things only which fill us with interest and sympathy, so the selfish individual whose entire interest is centered on himself and on his personal welfare gradually becomes isolated and inaccessible to the worldflow of love and sympathy which constitutes the grand circulating vital medium for the nourishment of souls. If not made to turn from that path the selfish soul will become devitalized and perish in its self-created solitude.

A most pregnant cause for the indulgence in habits of selfish gratification lies in man's mistake in regarding his body as personal property, while the truth of the matter is that the body is given to us as an instrument for the attainment of universal and humanitarian ends. Its employment for any other purpose is serving illegitimate ends. The general who uses his army for the furtherance of personal ends would be branded as a traitor and national enemy ; and the man stands in the same relation to his body as a general to his army. To use this costly agency in the service of personal habits and appetites often contrary to the true welfare of man is an unholy act and a violation of the most sacred principle of trust. No man upon due reflection will regard as personal property the body with

which he has been trusted. For ownership involves either purchase or self-production, and by none of these means has the body come into our possession. In fact, we are almost entire strangers to our bodies, and the most vital and important of our bodily operations proceed without our knowledge. The body has been given to us in trust, and carries with it a responsibility involving the purpose of every enterprise in which we may engage. Not the *owner* of the body, but its mere *steward*, man shall have to render account for every expenditure of its energy. And habits of personal indulgences involve bodily expenditures for which the evolution of the universe has received no equivalents in service.

The removal of personal habits must, therefore, be of the greatest consequence for him who seeks freedom from Karmic bondage for himself and others. But only a few people become conquerors in the noble and truly heroic warfare against passions and desires. Heroism, however grand its virtue, is not sufficient to lead on to success, but must be helped by plan and strategy. To fight is not the most important feature in successful warfare. Often has inaction wrought deeper consequences than action, and some of the greatest of the world's victories have been won not so much by *doing* as by *refusing to do*. All of the commandments, save one, enjoin negative virtues. To fight a habit is useless, as the violent concentration of thought which the struggle involves, in place of weakening the habit, adds to its tenacity and strength. A conductor of living force, whether in sympathy or not with its object thought, transfers to the latter through the very struggle an outflow of vital power from the thinker. The safer method must therefore consist in *refusing to engage*. Realizing that the habit depends entirely upon our thoughts for its support, we have in our power to starve it into

submission by resolutely withholding this support. Purity of thought is the panacea for all diseases of the soul, the harmonizer of life, and the lever by which the individual may lift himself out of the region of Karmic adjustments into the sphere of eternal, untainted, unruffled being.

“Every, thought of purity, every deed of right,
Conquers sin’s obscurity, speeds the ray of light ;
Moves with might supernal toward rest and home ;
Leads to life eternal, prays : ‘Thy kingdom come.’”

Realizing that “each man’s life the outcome of his former living is,” and that we are not only sowing what we shall reap, but are at present reaping what we once have sown, our apperception of the vicissitudes of life—its joys and sorrows—will be divested of its illusive character. Like a spider which climbs up and down threads spun by himself, so the soul, speeding onward through time and space, weaves the fabric of his own destiny and builds the bridge which is to connect time with eternity and which is to bear the restless pilgrim either to heaven or hell, to the Elysian heights or the shades of Hades.

Knowledge is the mainspring of evolution ; yet not knowledge for its own sake—which is sterile and profitless—but knowledge for humanity’s sake. “To live to benefit mankind is the first step,” and helping and sharing is the tenor of true existence. The soul is full of knowledge, but it is a knowledge in cipher, the key to which lies in self-forgetting service to man.

“The books say well, my Brothers ! Each man’s life
The outcome of his former living is ;
The bygone wrongs bring sorrows forth and woes ;
The bygone right brings bliss.
Such is the Law which moves to righteousness,
Which none at last can turn aside or stay ;
The heart of it is Love, the end of it
Is peace and consummation sweet. Obey !”

Light of Asia.
The Mind (America.)

YOGA-TĀRĀVALĪ.

OF

SANKARACHARYA.

BY S. VENKATARAMAN.

[My only excuse in attempting a translation of this technical work dealing with the often misunderstood science of Yoga, is that it treats, in the clearest manner within the shortest space, of that kind of Raja-Yoga which is known as *Amanaska*. Perhaps no other work but the *Mandalabrahmana-Upanishad* speaks of it at some length. There is much dispute as to the authenticity and date of composition of this Upanishad and of its commentary which is attributed to Sankara. The commentary, indeed, is devoid of that terseness of style and clearness of reasoning which uniformly characterise the accepted prose-works of that religious teacher. Though this question, like many another question of like nature, cannot be solved for want of sufficient material, it appears to me that there is hardly any doubt as to the genuineness of the work now translated. It is exactly similar in nature to many other poetical works of Sankara which were apparently intended by him as succinct treatises on one or other important branch of religious study and experience. The reader may draw whatever conclusion he chooses from the close resemblance of matter, though not of language, which the present work bears to many passages of the Upanishad and commentary referred to above.

The title of the treatise means "the star-garland of Yoga." This is because it consists of 27 verses. (The stars of the Hindu Zodiac are 27 in number.) I have not the privilege of speaking with anything of authority derived from practical experiment in the science of *Yoga*, nor can I claim to have correctly expressed the many ideas, peculiar to this department of study, which absolutely refuse to be translated into any language but Sanskrit.

My object is gained if the interest of the reader is hereby drawn to a science which has been from time immemorial, and still is, the unique glory of our religion and to whose foundation the latest advances in psychic research have been but adding one stone after another.]

1. I bow to the lotus-like feet of my venerable teacher, which, by imparting an easy knowledge of one's own self act like snake-doctors in curing individuals of the illusion (or stupefaction) caused by the poison of births and deaths.

2. There are, in practice, a lakh and a quarter of methods of concentration enunciated by God Siva. But of all concentrations, we deem the concentration called *Nada-anusandhana* (a) to be the most exalted.

3. When all the *Nadis* (b) have been purified by the restraint of breath accompanied by exhaling and inhaling, the sound called *Anahata* (c) will begin to incessantly reverberate inside the body in many ways.

4. I bow to thee, O *Nada-anusandhana*. I know that thou art the means of attaining the real nature of the self (*Tattva-pada*). By thy favor, my mind and my breath lose

(a) *Nada*==sound, *anusandhana*==meditation. The reference is to the peculiar sound heard by Yogis inside the body in the higher stages of *Samadhi*. *Samadhi* or *laya* is the eighth and last step of *Yoga* and may be translated into 'concentration or superconsciousness.'

(b) *Nadi*==nerve, which seems to have been conceived as something like a tube. In physiology it is applied to the blood-vessels as well as nerves. It is also applied to the three spinal canals or tracts *ida*, *pingala*, and *sushumna*. The exhaling, inhaling, and restraint of breath are respectively called *recha*, *pura*, and *kumbha*.

(c) *Anahata* literally means "not struck." This name is perhaps given to the sound, as it is not, like any other sound, the result of concussion.

themselves in *Vishnu-pada*. (d)

5. It is said that the three restraints (e) called *Jalandhara*, *Uddiyana* and *Mūlabandha* respectively pertain to the throat, the stomach, and the rectum. And when these three restraints are practised, where is the restraint from the cruel bonds of destiny?

6. When, by the three restraints mentioned above, the serpent-maiden (f) is awakened from sleep, the breath, turned inward, enters the *Sushumna* canal and moves neither in nor out.

7. When the constant compression of the *Apana* air awakes the fire of the *Muladhara* into flame, there falls from the heated moon (g) a continuous current of nectar, and blessed is he who drinks it!

8. I revere the science of pure restraint of breath, (h) devoid of both exhalation and inhalation, which arises as the

(d) Or, the root (or seat) of Vishnu. By some it is considered to be the name of one of the nerve-centres in the cerebro-spinal system. In the *Mandala-Brahmana-Upanishad*, it is used as a general term signifying the supreme state of spiritual bliss when the mind is tranquil without the least activity. It may even mean "*akasa*" or the atmosphere (ether?) vide verse 22 *infra*.

(e) The restrained breath or nerve-energy is allowed to strike the region of the throat, stomach and anus, one after another, in order. The airs of these regions are respectively called *udana*, *samana* and *apana*.

(f) i.e., the *kundalini*, which is the energy coiled or pent up in the lowest plexus called the *muladhara*. When it is roused, it opens the *sushumna* or central spinal canal which is generally closed, and enters therein.

(g) To the *Yogi* appears a moon just above his forehead. This tasting of nectar is a common experience in *Yoga*.

(h) *Kevala-Kumbha*, without *rechaka* and *puraka*.

fruition of repeating the restraints and which dries up the current of sensual activity.

9. Glorious, indeed, is this pure restraint of breath, which nullifies the motion of both breath and mind, and which is experienced in their unperturbed minds (i) by those who daringly persevere in repeated concentration.

10. Let there be thousands of methods of restraining breath in *Hatha-Yoga* (j). I venerate only the pure restraint of breath, in which, the best of methods, the exhalation and the inhalation of breath known as the modified and the unmodified (k) are absent.

11. When the steady mind is fixed in the inner atmosphere called *Trikuta* (l) by this pure restraint of breath, the vital breath leaves the solar and lunar *Nadis* (m) and is immediately dissolved.

12. Thus controlled by pure restraint, the breath that remains after being consumed by the awakened *Kundalini*, disappears inwardly by slow degrees in the middle of *Vishnu-pada*. (n)

13. By these restraints of the uncurbed passage of

(i). The words are *anahate chetasi*. I am obliged to take them in their general sense which alone the construction permits. *Anahata* is also the name of a spinal plexus, corresponding to the region of the heart.

(j) *Kevala-kumbha* is part of *Raja-Yoga* which is admittedly the higher science.

(k) *Prakrita* = unmodified, *vaiakrita* = modified.

(l) The different *akāsas* within the body have different names, *trikuta*, *chatuspitha*, &c.,

(m) The *ida* and *pingala*. *Prana* must be understood in the more general sense of vital energy. It is derived from the root *an* = to move or breathe.

(n) See note (d) *supra*.

breath, known as pure restraint, there arises, for the wisest, a certain dissolution of breath unaccompanied by any activity of the senses.

14. When advance is made thus in *Raja-Yoga*, there is no object to be seen, no mind to be restrained, no space, no time, no breath to be controlled, nor even the trouble of abstraction or meditation. (o)

15. For those whose every sense is unassailed by external objects, and who are in pursuit of *Raja-Yoga*, there is neither waking nor sleep, neither life nor death. Wonderful!

16. Those who, considering nothing as "me" or "mine," persevere in *Raja-Yoga*, become neither seer nor seen. Only consciousness (*Samvit*), pure and simple, manifests itself.

17. May I attain the state of *Manonmani* (p) in which the eyes neither open nor close, the breath moves neither in nor out, and the mind neither wills nor changes.

18. By the prolonged control of the mind and senses, with the motion of the breath suspended, the great sages become plunged in the *Manonmani* state, while their body is as motionless as the flame of a lamp when the air is still.

19. We will point out to you, O scholar, a means to attain the condition of *Manonmani*. Viewing the world with an indifferent eye, root out every desire with attentive care.

20. Being ever careful in the forceful destruction of recurring desires, the mind wanes for want of support and

(o) *Dharana* and *dhyana*.

(p) This condition is variously called *Manonmani*, *unmani*, *amanaska*, *sahaja-amanaska*, *ajadya-nidra*, and *Yoga-nidra*; all these words are used in the following verses, but I have used only the first throughout for the sake of uniformity.

grows more and more tranquil.

21. In the absent breath, in the motionless body and in the half-shut eyes, we see the signs of the beginning of *Manonmani* in great sages.

22. These great sages, when all ideas of "me" and "mine" vanish by virtue of *Manonmani*, attain a condition where the mind cannot reach, where the breath is motionless, and which is almost identical with the atmosphere.

23. When, alas, shall I reach, to the exclusion of all other states, the *Manonmani* state of pure consciousness, which drives back all the senses and promotes union with the supreme Self?

24. When, by the excessive contemplation of the self, all former attachments are fled, a certain non-inert sleep (*Ajadya-nidra*) (*p*) springs up, dispelling all thought of the world.

25. In the *Yogi* who has destroyed the root of all desire and perturbation and who has completely eradicated the effects of past action, there arises this *Yogic* sleep (*Yoga-nidra*) (*p*) which is the more pleasing the more it is practised.

26. Taking thy rest on the couch of the fourth state (*q*) beyond the three states of *Visva* &c., enjoy for ever, my friend, the indescribable and undisturbed sleep of pure consciousness.

27. Even when the sun of the supreme Self is shining and the gloom of ignorance is completely destroyed, it is a wonder that the wise, though their sight is clear, see nothing of all this world.

(*q*) *Turiya* or the fourth state beyond the three states of *visva*, *taijasa* and *prajna*, or according to some, of *jagrat*, *swapna* and *sushupti*.

ESSAY
ON THE
ARCHITECTURE OF THE HINDUS.

BY RAM RAZ.

[The following notes have been taken from an essay on the architecture of the Hindus contributed to the journal of the Asiatic society by Ram Raz at the request of his European friends. The literature on this subject is small and the number of persons who take any interest in it is much smaller. Excepting a few archæologists and Hindu architects practically interested in it there are none who have any knowledge of the subject. With the dissolution of Hindu monarchies and the withdrawal of all patronage the fine arts of the Hindus began to degenerate. The Hindu Raj having gone out of existence the nation could not produce great works of art, and so under the later Muhommadan rulers, and especially during the British period which brought into play influences and ideas completely foreign to the genius of the Asiatic peoples, there has been a marked absence of originality in the thought and art of the Indian peoples. The recent religious revival which is merely an indication of the rise and growth of a great historical school promises to keep alive the memory of India's great men and works of art which reveal to us the grand ideas of this great branch of the Asiatic civilization.]

It is true that the Hindus were in possession of numerous treatises on architecture, sculpture, &c., which collectively are called the *Silpa Sastra*,* but unfortunately few traces of them

* From *Silpa*, manual art, and *Sastra*, science. This term, though in its general signification comprehends the whole of the mechanical arts, is applied commonly, and perhaps by way of pre-eminence, to architecture.

remain. There appears to have been, according to some, thirty-two, and according to others sixty-four, standard treatises on the above-mentioned arts, but of these, excepting a few scattered fragments which are occasionally to be met with among the artists themselves, nothing but the titles of the works are now generally known to the learned. Speaking of these treatises, Sir William Jones expresses it as his opinion that they contained useful information on sixty-four different arts and manufactures; but while I admire his extraordinary talents and extensive knowledge of Asiatic literature, I cannot but think that he was misinformed as to the number of subjects comprised in the *Silpa Sastra*, as from the similarity of the contents of the remains of several of these treatises, and which will be hereafter noticed, there is reason to think that the whole thirty-two, or sixty-four, if there did exist so many, must have treated principally, if not entirely, of sacred architecture and sculpture.

In a series of memorial verses preserved among the artists, are recorded the names of the authors or titles of the above-mentioned sixty-four treatises. Of these, thirty-two are called *Mukhya*, or principal, and thirty-two *Upa* or subordinate. I have not been able to ascertain who was the author of these verses, but they contain little more than the titles of the works in question, and which are mostly *patronymics* of the deities who were believed to have revealed the particular art or arts on which each work treated, or of the authors of the treatises themselves, the renowned *Rishis* or holy men, who are said to have flourished in the earlier ages.

Many works of acknowledged antiquity attest the existence of a number of treatises on *Silpa Sastra*; and every artist proverbially knows that there have been thirty-two principal, and as many subordinate works on this subject. In a Tamil controversial work entitled *Iru-Samaya-Villaccam*, or "the illustration of the two systems," (i.e., of *Vishnu* and *Siva*), supposed to have been written in the fifteenth century by a *Vaishnava*,* in refutation

* A follower of Vishnu.

of the doctrines of his opponents, or rather in commendation of his own, a work which is held in high estimation, especially among the *Vaishnavas* in Southern India, the author, in the course of his arguments to prove the supremacy of *Vishnu* over *Siva*, has been led incidentally to cite certain passages from the *Silpa Sastra*, which describe the sites to be assigned for the erection of temples for *Vishnu* and *Siva*: the former to be in the middle of the town or village, as the most acceptable place for a deity, whose characteristic attributes are benignity, mercy, and preservation; and the latter without the village, as proper for one possessed of opposite qualities. This work recognizes a great number of the treatises above mentioned, and enumerates twenty-nine of them by their titles, concluding the list with the words "and others;" but which of these works it was that he consulted on the point of discussion, the author does not inform us: there is reason, however, to believe that many of them had been lost long prior to the period at which he wrote.

Some shattered remains of the treatises entitled *Manasara*, *Mayamata*, *Casyapa*, *Vaykhanasa*, *Sacaladhicara*, *Visvacarmiya*, *Sanatcumara*, *Saraswatyam*, *Pancharatrom*, and others included in both the lists, are still occasionally, though rarely, to be met with in Southern India; and notwithstanding that I have been able to procure considerable portions of the four works first named, and a few detached chapters or sections of each of the rest, it was with considerable difficulty; and unfortunately, the manuscripts which I have collected, are not of a very useful description. Mutilated as they invariably are in many important parts, almost every line of them is not only disfigured by gross errors, perpetuated by a succession of ignorant transcribers, but the technical terms and memorial verses with which the whole abounds, are so little understood either by the artists or the pundits of the present day, that it requires no ordinary exertion to comprehend and explain the exact import of even a single section.

The first work, entitled *Manasara*, is the most perfect I have seen, and perhaps the most perfect on the subject that now ex-

ists. It is stated to be the production of a sage named *Manasara*, and is of great celebrity in the south of India, as affording copious information on every branch of the art on which he treats, but particularly on that of building sacred edifices; and it is often consulted by the artists as the highest authority for the solution of contested points in architecture. This work appears, according to an enumeration of the contents given in the preface, to consist of fifty-eight *Adhyayas* or chapters,* each of which

* In order that a more accurate idea may be formed of the subjects contained in this work, a particular description is given of the contents of each *adhyaya* as taken from the preface. The first chapter treats of the measures used in architecture, sculpture, carpentry, &c.; the second describes the qualification of *Silpi*, and gives a brief account of the origin of the five different classes of artists, said to have been descended from *Viswacarma*, and to have followed respectively the occupations of sculptors, joiners, braziers, jewellers, and blacksmiths. The third, fourth, and fifth chapters explain the nature and qualities of the soil on which buildings should be erected—such as temples, palaces, and private dwelling houses for the several classes of people. The sixth contains rules and directions for constructing a gnomon, for the purpose of determining the several points of the compass. The seventh treats of the parts into which the ground-plan of the cities, towns, temples, palaces and houses should be divided. The eighth chapter gives a minute description of sacrifices and other devotional rites, to be performed on various occasions in the building of temples, houses, &c. The ninth chapter treats of villages and towns, and prescribes rules for the formation of streets, and the allotment of fit places for the erection of temples, and for the residence of different classes of people. The tenth contains a description of the different sorts of cities; the eleventh treats of the dimensions of the several sorts of edifices; the twelfth of the *Garbhavinya'sa*, or laying the foundation-stone in the centre of the intended building; the thirteenth of *Upapit'has* or pedestals; the fourteenth of *Adhista'na* or basement; the fifteenth of the several species of pillars, with their respective dimensions; the sixteenth of *Prastaras* or entablature, the seventeenth of the junction of the several parts of timber work, with reference to their points; the eighteenth of *Vimānas*, temples, or places in general. Twelve successive chapters, from the nineteenth to the twenty-eighth, contain descriptions of temples surmounted by pyramidal domes, consisting of from one to twelve stories, with their respective dimensions. The twenty-ninth chapter treats of *Pravaras* or outer courts of temples; the thirtieth of the attendant deities, and the parts respectively assigned to each within the walls of the temple; the thirty-first

is devoted to a particular topic ; but the portion I have in my possession contains no more than forty-one chapters, in which are described the measures used in architecture, sculpture, etc.; the different sites to be selected for building temples and houses ; the mode of determining the different points of the compass ; the several sorts of villages, towns, and cities, with directions for building them ; the different parts of an edifice, its ornaments, pedestals, bases, pillars, entablatures, &c.; the various sorts of temples, consisting of from one to twelve stories high ; the construction of *mantapas* or porticoes, gates, and doorways, palaces, &c. &c. The remainder of the work appears to contain ample information respecting the whole process in the construction of images, and of cars and other vehicles in which the Gods are carried in procession ; but these subjects are more immediately connected with sculpture and carpentry than with architecture. It may be proper to notice, however, that a considerable portion

of *Gopuras* or pyramidal buildings, or turrets raised over the gateways leading into the temples ; the thirty-second of *Mantapas* or porticoes, or resting-places for the deity ; the thirty-third of *Salas* or halls ; the thirty-fourth of cities ; the thirty-fifth of private dwelling-houses ; the thirty-sixth and thirty-seventh of gates and doorways, with their dimensions ; the thirty-eighth and thirty-ninth of the palaces and their appendages ; the fortieth of princes with their titles ; the forty-first of the building of cars and other vehicles of the gods ; the forty-second of couches, cushions, and the like ; the forty-third of the thrones for the gods and for princes ; the forty-fourth of ornamental arches ; the forty-fifth of the *Calpataru* or the all-productive tree, which is supposed to be planted in Indra's heaven, and to supply all the wants of those who have the happiness of taking shelter under it. The forty-sixth chapter treats of *Abhishecas* or ablutionary rites, by which images are sanctified ; the forty-seventh of jewels and ornaments worn by the gods and mortals ; the forty-eighth of statues of *Brahmā* and other deities ; the forty-ninth of the *Lingam* the emblem of Siva ; the fiftieth of seats and forms raised for the reception of images ; the fifty-first of the form of *Sacti* the goddess of nature ; the fifty-second and fifty-third of the images worshipped by the *Buddhas* and *Jainas* ; the fifty-fourth describes the statues of *Yacshas*, *Vidyadharas*, and other choristers ; the fifty-fifth those of the saints or holy men ; the fifty-sixth and fifty-seventh those of the *Devas* or gods, with their respective vehicles ; and the fifty-eighth concludes with rules for chiselling the eyes of the statue, and the ceremonies to be performed on the occasion.

of the whole is occupied with a minute description of the mysteries, rites, and sacrifices to be performed on various occasions, in the building of temples, houses, villages, towns, and cities; the ceremonies attending the consecration of images; the mode of determining the propitious moment for commencing to lay the foundation of an edifice, as well as rules for predicting the future prosperity of him who causes the edifice to be raised, by the aspect of the stars, the situation of the building with respect to the cardinal points, and other astrological devices.

The second work, entitled *Mayamata*, is ascribed to *Maya*,* probably the author or compiler of the *Suryasiddhanta*, a work on astronomy of the greatest repute, and who is stated in the *Ramayana* of *Valmiki* to have prepared the altar for the sacrifice performed by *Dasaratha* the King of *Ayodhya* (Oude), and father of *Rama*. It differs little from the *Manasara* in the main arrangement of the subjects. It opens with the mystical rites performed in honour of the *Vastu*, or the spirit presiding over the ground on which buildings are erected, and proceeds to give rules for the examination of the soil, the preparation of it for buildings in general, the construction of a gnomon for the purpose of determining the cardinal points, the division of the ground-plan into several parts for religious as well as domestic purposes, and the performance of sacrifices previous to the commencement of the work; after which it describes the several sorts of villages, cities and fortresses, *upapithas* or pedestals, the *adhithanas* or bases, the *padas* or pillars, the *prastaras* or entablatures, the ornaments used in cavettos under the cupola, the seats, raised for the reception of idols, the *sicharas* or the domes

* *Maya* is also stated in the *Mahabharata* to have erected a splendid palace for the residence of the five sons of *Pandu*, a poetical description of which occupies a whole book of that celebrated work. He is supposed to be one and the same person with him who erected the altar for *Dasaratha*, and the seeming inconsistency of his being contemporary with *Rama* and *Krishna*, in two such remote periods as the *Treta* and *Dwapara Yugas*, mythological writers reconcile by assigning a supernatural term to the life of the personage in question.

of temples, the ceremonies observed in laying the first and the last stone of an edifice, the several sorts of temples, the courts by which they are surrounded, the pyramidal gateways, the *mantapas* or porticoes, the altars to be raised in the front of temples, and concludes with instructions for the carving of images, &c.

The third work, entitled *Casyapa*, is attributed to the sage whose name it bears, a personage celebrated in sacred writings of great antiquity. He is considered as one of the progenitors of mankind, and ranked the first amongst the seven holy men who were preserved from the universal deluge, and who peopled the earth soon after that great event. This treatise, though more succinct than the two former, contains sufficient information on the subject of sacred architecture and sculpture; the whole is composed in a dramatic form, and is stated in the preface to have been revealed to the author personally by *Siva*; and in consequence, the former is frequently addressed throughout the book by the appellation of *Dwijottama*, "the best of the twice-born," and the like. The subjects contained in this work are nearly the same as those contained in the *Manasara*, but the arrangement is somewhat different. It commences with the description of the several sorts of soil which are considered proper for buildings, and proceeds to the preparatory rites and sacrifices to be performed in honour of the *Vastūpurusha*, or the spirit presiding over the ground appropriate for the erecting of temples and houses; thence to the mode of constructing a *san'ehu* or gnomon for the purpose of ascertaining the points of compass, and thence to the laying of the foundation-stone, and the ceremonies to be observed on this occasion. It afterwards describes the pedestals, the bases, the gates of the temples, and doorways of houses, pillars, capitals, and other ornaments; the seats raised on the pavements of temples, and niches for the reception of images; aqueducts or water courses; the several sorts of *Vimanas* or shrines with the pyramidal towers, consisting of from one to sixteen stories; the *toranas* or ornamental arches erected over gateways and pillars; doors and their demensions; statues of the gods, saints, and holy men, &c.

The fourth treatise, called *Vaykhanasa*, is the work of a sage so named, and who was the founder of a sect of *Vaishnava* priests. It is written in a sort of metrical prose, and is rather ritual than architectural; and as the author in the latter part of the work frequently cites the authority of *Casyapa*, and as the work itself is included among the subordinate treatises enumerated in the list, it appears to be comparatively a modern performance. It opens with an encomium on the land of *Bharata* * as being peculiarly sacred, and adapted for the performance of holy rites and sacrifices; and thence proceeds to describe the various sacrifices ordained in the *Veda*, to be performed when the purpose is to obtain special boons or favours, either temporal or spiritual, such as progeny, riches, wisdom, absolution from sin, purification, &c. It next treats of the mystical rites practised in honour of *Vastu*, preparatory to the building of sacred edifices, or of altars for sacrifices; of villages towns, and cities, the fruits to be derived from building and peopling them with *Brahmans*; the construction of temples dedicated to *Vishnu*, with rules for carving the images of that deity and his attendants, on whose attributes the author occasionally dwells with that devotion and zeal which characterize all his followers.

The work entitled *Sacaladhicara*, an excellent but rather voluminous performance, is attributed to *Agastya*, a sage whose history occupies a conspicuous place in the *Puranas*. Some few sections only of this work are to be now met with; and the portion which has as yet come under my own observation, is exclusively on the subject of sculpture as connected with the formation of statues; but it is so diffuse, that if we suppose the whole work to be written in a similar style, it must considerably exceed the volume of *Manasara*, the largest at present of my collection.

As I have but a few detached pieces of the other works mentioned above, they do not appear to call for any distinct notice. Some of these pieces are descriptive of the construction of temples, some of the towers over gateways, some contain directions for

* India

laying the foundation of a building, some treat of the auspicious and inauspicious seasons for the commencement of an edifice, and others of the manufacture of images and so forth. However, as the rules contained in these fragments differ very little in substance from those laid down in *Manasara* and other treatises on the same subject, I shall seldom have occasion to refer to them in the course of this essay.

The exact age of each of these treatises it is very difficult to ascertain. Tradition gives to most of them an antiquity altogether extravagant; and however diligent the endeavour to obtain authentic information on this point, success can hardly be expected to attend it, when we consider in what obscurity and oblivion the ancient history and chronology of the Hindus are involved. Of *Manasara*,* the sage to whom the first treatise is attributed, I have not been able to procure any distinct historical notice; but, as has already been mentioned, the supposed authors of the other treatises, entitled *Casyapa* and *Mayamata*, are, under these names, greatly celebrated in the *Puranas* and other sacred writings of antiquity. That all these treatises were composed in the South of India, there appears indeed no reason to doubt, for they seem to have been the standards by which the existing religious structures were reared throughout this part of the peninsula.

The most interesting circumstance connected with these treatises is their toleration of the worship of the *Jainas* and *Baunddhas*; the authors of them having carefully pointed out distinct sites to be set apart in villages and towns for the erecting of their temples, and having likewise prescribed rules for constructing images of the objects of adoration by these sects. This prescription marks, though indefinitely, the age of these compositions to have been posterior to the great schism which

* Some say *Manasara* is not the name of the author but the title of the work itself, signifying "the essence of proportion," and which, from this etymology, I am inclined to believe; but whatever may be the real name of the author, I shall make use of the word both as the name of the author and the title of the work throughout this essay.

took place between the Hindus and Jains, and which terminated in the overthrow of the latter. The contentment, too, of this latter sect with the inferior situation assigned them by their conquerors for their divine worship, in a place contiguous to that which, among Hindus, is usually appropriated to the shrines of inferior deities and malignant spirits, evinces their complete subordination at the period alluded to.

Another circumstance in that portion of the foregoing treatises which has fallen into my hands is worthy of notice. They prove by internal evidence, that they were written at a period subsequent to the canonization of *Apper*, *Sundarer*, *Sammander*, *Manicyavasorer*, and other holy men, several of whom are supposed to have lived between the third and fifth century of *Salivahan*. The ground on which this proof rests is, that in the chapters which prescribe rules for carving statues, directions are likewise given for carving those of the personages here mentioned, who have been admitted among the inferior divinities, and assumed their places around the temple of *Siva*, particularly, in the South of India. But some learned men to whom I mentioned this circumstance, rather than concur in an opinion which detracts from the antiquity of these works, are inclined to think that the pages in question are modern interpolations.

The small portion which has come under my observation of the work called *Saculadhicara*, "the universal authority," does not furnish sufficient data to form any opinion of the precise time at which it was composed; and in the section which gives rules for carving statues, that is, in the only part I have seen of it, I find no mention of the saints above referred to. It is generally believed to have been composed by *Agastya*, under the auspices of the founder of the *Pandya* government, a circumstance which, if admitted, would give to this work a very high antiquity. It is, however, difficult to trace the exact period when the *Pandya* principality was originally established. Mr. Wilson, in his prefatory remarks to his catalogue of the *McKenzie* collection, places this event three or four centuries before

the Christian era, although in another place he fixes the date of the civilization of the South of India, ten centuries before Christ; but the data on which this conjecture is formed is imperfect, being derived from a source which can be no authority in matters of this nature.* There exists indeed a long list of the princes of the *Pandya*, and their contemporary *Chola* and *Chera* dynasties, many of whom appear to have reigned long anterior to the Christian era, and their celebrity to have attracted the notice of Ptolemy. The few facts, it is true that have been recorded of these dynasties, or preserved by tradition, are unfortunately inadequate to the formation of a connected sketch of their history, or to trace their chronology with precision; but the various accounts which are obtainable of these ancient monarchies, though they usually commence with the earliest ages, and are blended with marvellous and extravagant fictions, would still afford ample historical proofs of the establishment of these principalities at an earlier period than what has been hitherto assigned them by western antiquarians. And as the *Mahabarat* which is believed to have been composed by *Vyasa*, in the beginning of the *Caliyug*, makes mention of the *Pandya* and *Chola* governments, we must give them, credit for a higher antiquity.

That the religion and literature, as well as the political constitution of the South, were derived from the North, the earliest seat of the Hindu empire as well as of arts and sciences, and that the southern peninsula was before that period a vast uncultivated forest, inhabited by small insulated tribes, speaking a jargon which hardly furnished them with terms expressive of their immediate and natural wants, there is scarcely any doubt. While in this state of society, the sage *Agastya*, to whom treatise under examination is attributed, appears to have brought hither the first colony of Brahmans and other classes from the north,

* The author it would appear identifies the civilization of the South of India with the establishment of the *Pandya* principality; events which professor Wilson conjectures, on the authority of the traditional records of the South, to be distinct, and of different eras.

and with them the Hindu religion and literature, in form the same as at the present day. He is believed to have been the inventor of the letters now in use in the Tamil, and the first who refined that language on the principles of the Sanscrit or northern dialect; and as this personage is stated also to have officiated both as minister and spiritual teacher to the founder of the *Pandya* principality, it is not unlikely, that the usefulness of the arts of building to such an infant state, should have induced him to write a treatise on the subject.

The foregoing notice of the contents of the several treatises, or fragments of treatises may seem to promise a good deal of useful information on the arts of which they treat; but, in truth, the architectural portions of them, if divested of all the extraneous matter with which they abound, contain little more than a dry detail of the technical names, and of the proportions of the several members of a sacred edifice. It has already been stated that considerable portions of the works above-mentioned, are replete with minute descriptions of religious rites, to be performed on various occasions from the commencement, to the completion of a building, as well as rules and aphorisms drawn from its situation, aspect, &c. for predicting the future destiny of the builder. The latter, however, form no part of the present inquiry and they are interesting so far only as being descriptive of the customs of the ancient Hindus, with regard to their belief in divinations, omens, prodigies, &c., a belief which is still fondly adhered to by their posterity. With respect to other branches of the art on which information is wanting, it is stated by good authorities, and there is reason to believe the statement, that military architecture is treated of at length in some of the ancient treatises on *Arthasastra*, or political science, and particularly in one attributed to *Chanasya*, the well-known minister of Chandragupta.* The same authorities also state, that ample instruction for the building

* A celebrated prince who reigned in Pataliputra when Alexander visited the upper Hindustan; the same who is known to the Greek writers by the name of Sandracottus.

of private dwelling-houses, is contained in other works, professedly written on civil architecture; † but as these books are not at present to be met with, it has been thought advisable to restrict this research to religious architecture.

† Since writing the above, a respectable friend of mine had the kindness to procure me, from Travancore, a copy of a work entitled *Manushyālaya Chandrika*, which as its name implies, treats of that branch of the art which applies to private houses, but of the description built in that kingdom.

BOOK-REVIEW.

The Hindu System of self-culture, or the Pātanjali Yoga Sastra, by Krishori Lal Sarkar M.A., B.L.,—A fair attempt at an analytic presentation of the fundamental principles of *Yoga* as taught by Patanjali is to be found in this small treatise. The author points out that according to the Hindus real self-culture consists in the restraint of the mind that culminates in *Samadhi*; and in doing so he has shown some originality in rearranging the teachings of the *Sutras* supplemented by quotations from the *Bagavadgita* and such other standard works, and scientific explanations so as to bring out the connection between the parts. Though nothing is said in the main body of the book to indicate this grossly misjudged and misrepresented science of the ancient Hindus, yet in the appendix our attention is drawn to the explanations offered by Western scientists to a few of the so called mysterious phenomena of mesmerism, clairvoyance and spiritualism which are in accordance with the doctrines of Patanjali.

We believe that the psychical and mental phenomena of the order referred to at the end of the book are merely the records of stray facts but not the results of a systematic and scientific study based on the scientific principles underlying such phenomena. The author would have done a greater service to the cause of *Yoga* had he given a satisfactory exposition to its doctrines and methods of practice from the standpoint of modern science. We hope that he will continue his researches in the field of practical psychology and make both the East and the West indebted to him by giving a modern scientific exposition to the teachings of the ancient *Rishis*. On the whole we congratulate the author for his boldness of thought, simplicity and clearness of expression.

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