

men saying amongst us "If you want my help, I would assist you. If not, I would let you alone." Well gentlemen, such may be the state of things at present. There might have been a time in the age of this old world, when men talked to spirits, and asked their help, as we do now talk to our friends, and request them to assist us. Yet India of to-day now wants men of commerce, science, and arts to elevate her materially, as the West men of spirituality now, that they have attained a pre-eminence in material prosperity.

Gentlemen, I now beg leave to conclude the subject with which I have endeavoured to engage your attention this evening; but before I do so, a few words by way of explanation of my views on it, appears to me to be necessary. Most of you, gentlemen, have no doubt read and heard much of modern Spiritualism, and of the phenomena constituting it. It is a growth of the 19th century—a century of enlightenment and civilisation, yet is the most derided of all subjects, being another name for villainy. But amidst public denouncings and private upbraidings, amidst the general contempt of the press and the scientists, the magic car moves on. Men in the first rank of literature, science and philosophy mightily stood against it, yet men of equal position and calibre found glimpses of truth to push their enquiries on. The Churchmen denounced it as "humbug" and "satanism," and yet the Churchmen admired the new-born infant, and engaged themselves in right earnest to foster its growth. The medical men, who more than all others, hurled their dire anathemas over its devoted head, were the foremost to elucidate many points of interest unknown to the public. Thus amidst severe opposition and some approbation, amidst contumely and regard, amidst fury and forgiveness, the magic car moves on. The Spiritualists see the merciful hand of Providence in the movement, which has gained followers not by hundreds or thousands, but by millions, and the day is not distant when a spiritual Columbus will explore the hitherto unexplored land, and amidst tears and *Tede-*

ums of joy, land his trusty, weak and weather-beaten comrades to proclaim the glories of the far-off region, now dimly seen by few, and hoped for and trusted by many.

## LECTURE—II.

AN EXAMINATION OF PATONJAL YOGA PHILOSOPHY.

[ DELIVERED ON THE 6 APRIL 1890 ]

( *Inscribed to the Sacred memory of my Father.* )

I PURPOSE to examine this evening one of the most interesting subjects for study, namely, the Yoga philosophy of *Maharshi Patonjali*. There are indeed many treatises on Yoga philosophy in the Sanskrit language, which are more or less alike, but the one ascribed to the noble *Rishi* whose name I have just mentioned, is universally considered to be the best, both for a clear exposition of the subject, and for the soundness of the views based on practical experience of facts, and judicious study of phenomena, as they presented themselves to a mind refined by previous study, reflection and religious devotion.

A comparison of the two high minds, the mind of *Maharshi Kapila* and that of *Maharshi Patonjali*, the founders of the two most ancient schools of philosophy, will not be uninteresting at the outset. *Kapilá*, the founder of the *Sankhyá* school, was one of the boldest and most original geniuses ever born. His mind was not merely the mind of a great philosopher or of a poet, but of a seer, grasping the questions of life, death and eternity, of human passions, pains and happiness, with the ease of one who, as if he came down to the earth with the express purpose of teaching mankind, in language more terse and epigrammatic than that of Bacon or Emerson ; yet strange as it would seem, but it nevertheless appears to be a fact, that he was wanting in the idea of God. Distressed with the divers forms and dimensions of human pains as the unavoidable condition of life in this world and

hereafter, he proposed not to discuss but to teach mankind, how they could be entirely and absolutely overcome. True it is, he says, that the pains open the door to all questions of the science or in other words, knowledge, yet knowledge is the only weapon to be employed to destroy them. Secular knowledge, he maintains, can partially remove pains as a dose of an adequate medicine can relieve a patient ;—a knowledge of the weather can forewarn an individual from an impending storm ; a strong wall can ward off a thief or a burglar for sometime , yet it is only a partial relief, and is no adequate provision for a hereafter. True knowledge, the knowledge which gives a man the idea of what he is, *i. e.* though born to suffer for a time from *Abidya* or ignorance, yet as a spiritual being, he has a capacity for infinite knowledge and infinite improvement. *Budha*, who followed his footprints without deviation, suddenly lost sight of his master in the very place, where he soars majestically high and loses himself in a spiritual envelope. *Kapila*, in spite of his shortness of vision in one respect, *i. e.*, the incompatibility of a perfect God with idea of creation, is, nevertheless, eminently spiritual, while the ultimatum of *Budha's* enquiry is *Nirvana*. The one wrenches the supreme authority from God and gives it to the spirits, who are said to be the actual rulers, and who can attain absolute happiness called *mukti* or freedom from the bondage of '*Prakriti*'; the other dooms man to an eternal cessation of existence.

The mind of Maharshi Patanjali was of another stamp. It was, as appears from his works, the mind of a great scholar, a profound thinker and a benign and pious man—calm and deep as the Pacific "on whose bosom the image of bright nature sleeps." Having usefully and successfully spent his youth in the study of grammar, literature and science, as appears from his learned dissertations on *Panini* and *Charaka*, he seemed to have commenced at a somewhat mature age, the study of the Yoga philosophy, briefly enunciated by his venerable predecessors,

Kapila and others, and of nature directly to complete a self-imposed task for himself and posterity—a task as noble as could be conceived by a high mind, comprising within its elements the solutions of the great questions of Yoga, which had been attempted by his predecessors with more or less success, and are as follow:—

(a) Whether life could be prolonged for the attainment of higher knowledge and devotion to God.

(b) Whether, if life could be prolonged, would it be possible to keep it free from the attacks of diseases and vices which retard progress in spiritual work.

(c) Whether mind, which by its attributes, and with the help of physical powers, distributes, combines, resolves and transforms matter so as to serve the ordinary purposes and enjoyments of life could be so developed, as to enable it (a) to exercise those faculties at will in waking moments, which seem so wondrous at times in a sleeping state, such as foreseeing future events and visiting distant places, &c., and (b) to exercise in an embodied state the powers exercised by a disembodied soul.

It was the endeavour of his high mind and genius from such analogies as are mentioned above, to discover the laws by which apparent impossibilities could be made possible, with the view of extending the dominion of human knowledge ; and, at the same time, to make the new knowledge subservient to the attainment of the principal object of human life, namely, of approaching God daily more and more with the humility and reverence of a dutiful son and servant. What are these laws, how had they been discovered, and what uses had they been applied to, are the questions which form the subject of this lecture. It is not my purpose to give you a translation of the *sūtras*, but to put prominently before you those only which answer my purpose. Having thus defined to you at the threshold the scope of this paper, I feel myself to a certain extent easy; but considering my own incompe-



tency I can only say, that my attempt is to be taken in the light of a venture and not a promise to do that justice which the subject deserves.

To understand the Yoga philosophy—to see the grandeur of the wealth buried therein, it will be necessary (a) to define clearly what the term Yoga signifies, and (b) to take the following propositions as truths for a time:—

(a) That here exists a Creator and Supreme Ruler of the universe who is perfect in all attributes.

(b) That there exist also spirits who have divine powers as rulers and controllers of worlds under them.

(c) That there exists such a spirit as stated above in a nascent state in man, capable of infinite expansion in knowledge and powers.

(d) That matter is under the control of psychic force and intelligence.

(e) That there exists an intelligent, moral, and psychic bond between the perfect God and all intelligent orders of creation, binding all in a uniform sense or law of love and justice, which becomes more and more perfect, according as souls are nearer to God, and more and more imperfect, according to their distance from Him.

(f) That for the existence of this intelligent moral and psychic bond, it becomes possible under peculiar circumstance of distress and devotion, to establish an intelligent communication between man and God, and man and spirits, however remote they may appear to be in the light of our present knowledge.

(g) That having established such a bond of communication and sympathy between one's self and a spirit whom one takes as his model or standard of individual excellence, it becomes possible for him, according to his sincerity and diligence to acquire all the *Bibhuties* or wealths\* of his model.

Let me now, according to my proposal, attempt to define clearly what Yoga is, which is variously understood by various

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\* I have used this word in the plural number throughout.

individuals. The term literally means to join or figuratively "as with God". The Sanskrit lexicon of Professor H. H. Wilson gives twenty-eight significations of Yoga, yet it is divisible into two primary classes, Yoga secular and Yoga spiritual, and comprises divers questions of logic, literature, science, arts, religion and psychology. The Yoga secular gives us an insight into the laws of the combination of matter, enabling us thereby to trace the true relations and causes of physical phenomena, to enquire logically into questions of divers sciences and arts, to expose tricks and fallacies, so as to arrive at right conclusions, to pry into the laws of luck, &c. Yoga spiritual gives us an insight into the mysterious powers of the human mind, its tendency in a healthy state to release itself from the bondage of matter, and to join with the Great Mind of which it is said to be a part, and the means by which this can be effected. The *Rishis*, who were the early teachers of Yoga secular, were Ushuna, Bhrihaspati, Indra, Punarbasu, Agnibaish. Those, who first taught Yoga spiritual were Brahmā, Mahashwari, Shivani, Kapila, Janaka, Bashishta, Jagyabalka and Patonjali.

The subject of this paper is to deal with Yoga spiritual and the subjects connected therewith ; to do which, it will be necessary, at first to enumerate the eight principal *Bibhuties* or wealths (powers), which it is one of the chief ends of Yoga to attain. They are as follow :

1. Anima—Extreme minuteness or invisibility.
2. Laghima—Extreme lightness or incorporeality.
3. Mohima.—Illimitable bulk.
4. Prapti—Attaining or reaching a thing.
5. Prokamyā—Fulfilment of every wish.
6. Bashitya—The power of enchanting, or changing the course of nature.
7. Ishitya—Dominion over inanimate or animate nature.
8. Kama-bashaytya—The accomplishment of every promise or engagement.

Budha enumerates five Bibhuties or supernatural faculties, *i. e.*, excepting the first three of the eight mentioned above (*vide* Review of *L' Histoire du Budhism Indien*. Journal Asiatic Society, 1845).

To a mind trained exclusively to physical enquiry—to a mind given up to the acquisition of wealth or to the enjoyments proceeding therefrom—to a mind, to which the wealth of imagination which makes the poets the interpreters of moral laws, truth, beauty and harmony are denied, these Bibhuties, are *prima facie* absurd and unfit subjects even for enquiry. It would be indeed as much hard for a person in these days when the systematic study of Yoga has been stopped for hundreds of years, to try to convince another of the possibility of the attainment of the *Bibhuties*, as it would be for one versed in Geology to establish from isolated data the existence of an ocean\* in the Himalayas in primitive days. We have in our attempts, as if to grope our way through miles of a subterraneous passage to get at the vaults and our feeble lights are laughed at and taunted by the stupendous darkness reigning therein. Yet we must proceed. To proceed, it will be necessary to bring forward certain facts before you which, it is supposed, suggested to the *Rishis* the idea and principles of Yoga. They, as far as could be gleaned from various ways, have been put together and are given below :

(a) Solar rays when concentrated and brought to a sufficiently powerful focus, can melt rocks and minerals. †

(b) Hybernation of certain animals. ‡

(c) The will-power of a species of snake, known in india as *Raj-sap*.

(d) The very extraordinary *Chaturi* or cleverness a

\* Vide Captain Hutton's Geological Report. Journal Asiatic Society, 1841.

† Jatha arka rishmi sunjogat arkanto hootashansu,  
Abikaroti Nykasun Drishtanta sa tu Jogina.

‡ Neshanti dardurta shitya fanina pabanasana,  
Kuremascha shaguptaro drishtanta jogino mota

woman acquires when she covertly tastes forbidden pleasures.

(e) The power of contraction and expansion of bodies by the snakes.

(f) The steady, long and ardent watchings of a fowler or hunter.

To adopt the language of the lawyers, the facts stated in (a) and (d) should be read together. The very extraordinary cleverness which a woman acquires when her whole soul is brought to a focus for the attainment of one ruling object, such as has been mentioned above—when all obstacles put in her way are surmounted as if with a superhuman power—when privations of food, drink and sleep are never cared for or even thought of—when time and distance are no objects of consideration—when she can at will transform a fact into a fable and a fable into a fact, had suggested to the *Rishis* how much more a mind can do in another way, when it could be brought to a focus for the attainment of the highest spiritual object and aspiration of human life, namely, the wished-for union with God—the source of all *Bibhutes*. But how small is the active portion of human life in comparison with the greatness of the end aimed at! To prolong existence, experience has taught them that hybernation or slow respiration is necessary,—a lesson learnt from the fact mentioned in (b). I am indebted to Pundit Kalibur Vedantabagish's vernacular edition of *Patanjal Durshan* for the subjoined table:—

Name of animal.	Number of respirations per minute.	Average length of life. Years.
Hare	... 38-39	8
Pigeon	... 36-37	8-9
Monkey	... 31-32	20-21
Dog	... 28-29	13-14
Goat	... 23-24	12-13
Cat	... 24-25	12-13

Name of animal.	Number of respirations per minute.	Average length of life. Years.
Horse	... 18-19	48
Man*	.. 12-13	100
Elephant	... 11-12	100
Snake	... 7-8	120
Tortoise	... 4-5	150

Assuming the table to be tolerably correct, it will show that those animals which respire slowly are the longest lived. This fact, as well as the one mentioned above, are the groundwork of our ancient Yoga system. The first leading principle of a subject having been once discovered and logically and broadly laid down, the improvements and details are only a question of time, labour and experience. Thus assuming from the *datum* laid down above of the possibility of great expansion of power, it is not difficult to learn another lesson and then another, namely, the lesson taught by a fowler or hunter. His keen and fixed gaze on one object, his solitariness, his ardent devotion to work, his fixed statue-like posture and his wonderful patience. Indeed, the injunction for a Yogi, as laid down in the *Shastras* teaches us as much. *i.e.* he is to select a solitary yet a lovely place, a grotto, where he is to perform his Yoga; a place where no unsightly object, no disturbing sound would break the serenity of his mind, and then he is to fix his eye upon a particular part of his body or object to concentrate his thoughts &c.

Turning now to the question of *Bibhuti*, the raj-snake teaches us one of the grandest lessons ever taught, namely, the power of will, the will that brings to it its living food without any other exertion save its own exercise. It will be here interesting to describe the method adopted by this species of snake to get its food when hungry. It, in this state, lies dormant and motionless and then gives out a long whistling sound,

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\* 14 to 16 is the present average number.

which, as far as it travels, brings with a psychic force small reptiles to its mouth which its swallows. There was a *shashan* (injunction) at one time amongst us, and not without some wisdom that youthful damsels should abstain from food at night, if they happen to hear the sound of a flute from a distance in the stillness of night. It must be borne in mind that in those remote days the chances of hearing such a sound at night were rare, as the people took to their beds within about two hours after candle-light, and not as now, in these days of theatres and concerts ; and those who dared to play on a flute at night were hunted out and reprimanded by the headman of the locality. I would beg leave here to mention to you an instance of will-power. The story of (Maharshi) George Müller of Bristol, as personally communicated by him on the 19th January '89 is to me a singular instance of will-power and efficacy of prayer. One day, when George Müller was a young man, he saw some orphans who were almost perishing in fog and snow. He took pity on them and brought them home to his wife at a time when he had not sufficient provisions for his own children. He prayed to God for the orphans, and singularly enough, got sufficient provisions as a present that day. Since then he has been maintaining orphans. His orphanages now, as I have been given to understand are known all over the world and maintained at an annual cost of about 4 or 5 lacs of Rupees, (and to the glory of God) all this money comes to him from all sides *unasked*.

The next lesson which the fact mentioned in (e) suggested to early enquirers, was the idea of the first and the third *Bibhuti*s, namely, *Anima* and *Mohima*, i. e., the power of contraction and expansion of one's body at will. Thus, gentlemen, I have endeavoured to shew to you to a certain extent that our ancient *Yoga* system was no fairy structure that rose out of a magician's word in the course of a single night. It was a superstructure wisely and cautiously planned, that took centuries to be built, in which all the renowned architects of ancient India

took a zealous part and to which each contributed his own quota of skill and experience, and the result is now the venerable sombre-looking edifice that repels both the Indian and the foreigner alike to approach, but within it are scenes of sylvan repose, of love, beauty, harmony and health, of brightness supreme, and treasures such as look down upon gold and diamond as dross. To such scenes then let us repair taking *Maharshi Patonjali* as our guide to-night.

The lovely celestial scenes to which we are to be ushered by and by, are not the scenes of the physical world tangible to our physical senses, but of the inner world—a world no less actual than the physical, cognizable by the intuitive perception of the all-beauteous mind, and giving rise to, under a variety of circumstances, variety of phenomena that are governed by their own laws—laws that shew the same superiority over those of the physical world, as intelligence over matter, sympathy over attraction, and love over cohesion. To ignore these phenomena because they cannot often be read in the light of the hitherto discovered physical laws, is to overlook a part of our own existence, to shut the very door of our improvement, to divide as it were one's own dearest relation on earth, the mother, for instance, on the plea that she belongs to the father. Such indeed appear to be the attempts of the physicists who deride the most instructive and glorious records of the visions of the saints, who ridicule the idea of a spirit appearing in its former habits as an illusion, who laugh at the "highest grade of Divine Beatitude" as temporary madness.

It is a known fact that an American Indian can, by the acuteness of his sense of smell, trace an enemy a long way off, and "an Arab by his strong power of observation can tell the number of approaching horsemen, where a modern Englishman barely sees a speck on the horizon". It is also a well-established fact that a written or a printed paper put on the epigastric region (the seat of *Kula Kundalini shakti*) of a mesmerised person in the clairvoyant stage, can be read out by him correctly.

and that under certain circumstances, a man can consciously or unconsciously project his double which has in a large number of cases been seen and tested by eminent personages, for instance, M. Adolphe D'. Assier, a member of the Bordeaux Academy of Sciences. These are all facts, and as such they cannot be gain-said by any amount of adverse criticisms. Were these facts not investigated in our own time, any positive allusions to them in our *Yoga shastra* would simply have been laughed at, as some of the processes of Yoga are deemed and pronounced as meaningless, such, for instance, the process of fixing the gaze by a *Yogi* on the spot between the two eyebrows and pressing the crown of his head at the time of performing *Japa*, or putting a sweet-scented flower thereon. A glance at the phrenological bust before me, shows that one is the *seat of individuality* and the other the *seat of veneration*.

Thus what are clamoured to be perfectly meaningless, stand to sufficient reason when read in the light of modern discoveries. The entire range of edifices is divided according to *Maharshi Patonjali* into four sections ;—the first two of which ( the *Samadhi* and *Sadhan* sections ) are called the training grounds of the young devotees, which are artistically laid with lovely parterres of the most delicious flowers of all hues. These are the celestial flowers of *Ahingsha*, *Satya*, *Astya*, *Dya*, *Arjaba*, *Kshema*, *Dhriti*, *Parimitahar*, *Showcha* and *Bramhacharjya*.\* The walks between the parterres are formed of precious stones of all colours and value, known by the general name of worldly wisdom, and at intervals separate from each other, lovely groves planted with evergreen trees, where a thousand birds

\* Abnegation of all desires to hurt or injure any one

Truth defined to be that which tends to do universal good.

Abnegation of all wishes to possess another's property

Kindness defined to be the performance of duty to all creatures.

It is that state of mind in which it has neither inclination, nor disinclination for worldly things.

Forgiveness defined to be the act of seeing all created beings with equal eye.

Steadiness in misfortune.

Temperance.



warble their melodious notes. The groves are ten in number and are called *Topasya*, *Suntosh*, *Astikya*, *Dan*, *Iskwarpuja*, *Sidhanta*, *Sravan*, *Laj-ja*, *Moti*, *Japa*, and *Jajna*. † In the centre stands a lofty dome of elegant form, called the dome of *sama-dhi*, supported by a hundred columns of marble as white as alabaster and illuminated by night and day by the silvery rays of beings of higher orders who are attracted there by sympathy for the devotees. Within the dome are to be found arranged on a single piece of cloth of gold the solid likenesses of many of these beings formed of crystals, gold, silver, porphyry, agate. &c. Encircling the dome flows a stream, the waters of which run nectar and are fed by fount in the fourth section. This stream is called the stream of *Bhukti* or the conjoint stream of faith and love. As you pass these lovely grounds, you see the devotees, some in parterres, some in walks, some in groves, and some within the dome. Those on the walks are conversing sweetly and with brotherly love for one another; some are singing deliciously, but they almost all betray in their walks a certain degree of stiffness, shewing either want of courage or some unwillingness to tread the precious stones of worldly wisdom. In course of time they would accustom themselves to these walks like those yonder, and tread the ground with more manly steps and with their heads more divinely erect than at present. Those in the parterres and in the groves wear such benign and sweetly resigned looks that can only be

External and internal cleanliness

Asceticism and purity of character.

† Devotion

Contentment.

Faith.

Charity.

This is a complex term. It means that the heart should be kept free from all worldliness, the tongue unpolluted by a lie and the body unsullied by any desire for hurt or injury.

reading or listening to readings from religious books.

Sense of shame.

Sincere desire for performing duties.

Japa (taking the name of God)

Performance of Vedic rites.

compared with those of a young wife who having sacrificed all for her husband, looks with bewitching tenderness into the eyes of her lord, her husband, her all. Their faces are bright with the consciousness of having sacrificed their all of this world for the next, ambition, riches, fame, family and pleasures. Yet how much more happy are those in the dome of *Somadhi* !

HAPPINESS like wisdom has its countless folds and grades. To quote a sentiment expressed by one of Bengal's best poets, men enjoy here the happiness of the sweetest dreams in their waking hours ; for here they get glimpses of those dear souls lost to them on earth, of forms of loveliness and grace compared to which the best likenesses of the loveliest beauties on earth are but rough sketches ; of hearts more tender in love and 'sympathy acute' than the most loving sister, wife or mother.

Let us here pause a while to hear the words of Maharshi Patonjali in respect to *Samadhi* and *Sadhan*. He says :—

*Jogaschitabriti Niradhá.*

*Jogá* is said to be that state of the mind which is known by the term *Niradha*. The questions here are, 1st. what is *Niradha*, and 2nd. what are the other stages ? To be brief *Niradha* is the 5th. or the last stage in which the mind has no external or internal wants, and is supremely happy. The other stages are—

- (a) *Khipta*.
- (b) *Murha*.
- (c) *Bi-khipta*.
- (d) *Akagra*.

The first stage is called by the *Yogis* the insane stage, wherein the mind is never calm and is continually tossed in the sea of worldliness. The second is that stage in which the mind is always clouded by one or more dominant passions, such as anger, lust, covetousness, vanity, &c. The third stage is like the second with occasional lucid intervals. The one can be fitly compared to continued type of fever, the other to the remittent type. The fourth is that stage in which the

mind is steadily centred on one worthy object and does not lose itself in the whirlpool of business. It is the object of *yoga* to calm in the mind in the first stage, and to clear it of worldliness in the second, with the view to attain the fourth and fifth stages. *Yoga* does not necessarily mean asceticism—King *Janaka*, who was one of the best of *yogis*, had a family and a kingdom to look after. With regard to the second and third stages, it is necessary to state that a wide generalization of human nature and foibles has shown, that almost all men have in themselves at least one weakness, which opens a door for sins to enter in. The man, who is covetous, rarely misses an opportunity or scruples to take another's property, large or small, if he can conveniently lay his hand upon it. To him the largeness of his own property is no consideration whatever, to dissuade him from grasping at the most trifling thing belonging to another ; but to him probably a lovely woman is no temptation whatever. The same theory holds good with respect to other passions, anger, lust, vanity, &c. I remember once to have heard of an eastern zemindar, who from wounded vanity, *i.e.*, for not having been offered the first garland in a *Sradha Sova* to which honour he thought himself to be entitled, vowed then and there the ruin of his adversary by a law-suit, and in attempting to do it, he ruined him as well as himself. Indeed the history of humanity from the earliest age down to our own time, does not furnish us with a single instance of a perfect man on one side, and the most depraved individual without one redeeming quality on the other, *Maharshi* Dipayana Vysa or Fenelon may be held up as the best types of humanity, but our expectations regarding them are not all satisfied : while on the other hand, the wretch\* (a Frenchman) who having commenced his career by gambling, gradually sold his principles, his conscience, his

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\* " Philosophers and Actresses " is the title of a book translated from the French into English in which the career of this man is depicted. The book was read by me some years ago and is now lost.

religion ; who murdered his wife and sullied his father's good name. [The father cursed and disinherited him, but what of that ?] this man had, however, one thing still to sell, *i.e.* his country. He entered into a conspiracy, was detected, and thrown into prison, where by his good looks he seduced the daughter of his jailor to whom I think he was ultimately married. This most depraved of depraved men had yet one redeeming quality. He loved his daughter sincerely, who, for her matchless beauty, became, if I remember rightly, the queen of her country. It is the endeavour of *Yoga* to control these failings. The means by which, however, the last stage is to be attained is laid down in the following *Slokā*.

*Sradha Birja smriti somadhi pragya purbaka utarasham*

The *yogi* must have in the beginning a faith or *sradha* in the *shastras*, in his own work, and in himself. This triple faith at the outset is necessary for self-discipline as well as for success. The faith infuses *birja* or strength into the mind of the devotee, and fills him with ardour to pursue his course. His recollection or *smriti* helps him at this stage to compare notes of what he was and what he is now, and bids him devote himself more zealously to his subject—a course which in its progress cannot fail to produce *akagrā* or abstraction. As the *sāmadhi* deepens, and as one by one the landmarks of worldliness become more and more faint, and its jarring sounds gradually die away, a new creation with new scenes, new language, new thoughts and aspirations and new delights, dawns upon the internal eye of the devotee—a new light, soft and serene, without heat and incomparably brilliant—the faintest resemblance of which on earth is the 'St. Elmos' or the 'Holy Light,' that fills the heart of the mariners with joy, safety and hope after the storm, breaks upon him. But in order to attain the fifth stage, a *yogi* must have an assurance that God exists, and also that it is possible for him to acquire powers by prayer. The sacred words of *Maharshi Patanjali* indeed give us that assurance in both respects when he says :—

(a) Tatra Niratishoya sarbagatya bijam.

[Jatpadpadma Sharanat aumnimadi Bhibhutya.

Bhabanti bhabanamastu Bhutnath sa Bhutaya.]

The word *tatra* signifies in Him, *i. e.*, in God, "*Niratishya*, &c.," mean perfection of all knowledge as exists in the seed. The words are indeed few, but the meaning is great. Man in this world is said to be great, because he can command threefold knowledge, *i. e.*, he can from past experience and records, will the present, and from the past and present formulate the future. He can do this individually as well as collectively. No other animal to our knowledge has power to do it. Instinct may be complete in its own way, and capable, so to speak, of accreted improvements, but there is a line which it has not yet crossed, and therefore we say, it cannot cross. Man knows of no such line. Further, his memory and reason are not the only exhaustive sources of knowledge. His moral sense, his innate idea of right and wrong, of love, harmony and health, is another and a better and holier source of knowledge. And knowledge is power, and power wealth. If, for instance, we say, the British nation is at present the most wealthy nation, we cannot but simultaneously think, that it is the most powerful and at the same time most intelligent. Wealth is not the result of power, but is another name of power. God in whom this three-fold knowledge exists in *Niratishya* or perfection (a subject to be discussed afterwards) is logically the most powerful and most wealthy. His wealth is not simply natural, but intellectual, moral and physic ; and hence the *commentator* very aptly says, that from *sharanum* or contemplation of His *lotus* foot, *Anima* and other wealths flow. It is a truth of every day experience that an inferior individual partakes of the virtues of a superior personage when constantly placed together. A man even if he be wicked enough (absolute wickedness is unknown as pointed out above to the goodness of God), can, by his subsequent faith in God and contemplation of His goodness, partake according to his merits, of

His wealths and necessarily His knowledge. The conclusion thus arrived at, has all the force of facts and philosophy. It now remains to be proved that God exists ; and that God is the best knowledge, the best power and the best wealth. The ways adopted by the ancients to prove a proposition, are according to *Maharshi Patanjali*

"Protokshya anumana-gama promanoni."

(a.) Protokshya, *i. e.*, the perception of true knowledge by the senses.

(b.) Anuman, *i. e.*, a truth arrived at by the combined processes of imagination and reason.

(c.) Agam, *i. e.*, the testimony of truthful persons.

Our physical senses shew to us an infinite number of worlds more or less alike, governed by suitable laws, displaying to our mind a wonderful discipline, wonderful power, wonderful intelligence, wonderful beauty and wonderful softness and hardness of heart. This law, power, intelligence, beauty and heart are conjointly seen and felt by us every moment, and designated by the term "God" or by a happier term "*Ishwara*" as amongst us. It is a mathematical truth that a straight line is the shortest distance between two given points. In proving God, we take the aid of this truth, to prove the *Truth*, namely, that between our own existence and attributes collectively, and those of His, the distance is the shortest ; for it takes no time, no aid of learning or genius to say that there is a Creator and Ruler. We care not to ask a Butler or a Huxley to prove or disprove this fact. The mankind that preceded, the mankind that exist, all say *at once* when asked, that there is a God, and as all the grand truths in nature are simple, this truth which is the grandest, is the simplest. Those who disbelieve and those who proclaim their disbelief to others, are either perverted in nature or pervertors of truth. We thus know God (a) by our senses (b) by our mind and (c) on the testimony of almost all mankind past and present.

With regard to the God's attribute that He is the Best Know-

ledge, it is the same perversion, that led Kapilá, the first of historic men, to ascribe vanity to creation, or evil to the nature of God has led also others to do the same in other ways. It has already been said in the opening part of this lecture, that Kapilá misconstrued His attributes, for it was not vanity, but love, not materialization but etherealization of matter that led Him to create; and as the etherealization cannot be effected, except gradually from lower to higher evolution, the evils of destruction and pain are evils apparent to our short sight and short history. The child that is born of my flesh and blood, of my intelligence and character, becomes a somewhat different being from what I am, say somewhat perverted in nature. I who see him in his present character, and anticipate a worse future, advise, threaten and chastise to mend him. The rod that I apply occasionally with the best of intentions and the best of love is a positive evil to *his* short sight and short history of existence; but I who have the duty to mould his future conduct, see the rod as a necessary evil that is to bring about happy change hereafter. The heart that makes the earth yield the sugar, the lily and the rose, that sends the soft southwind to give us "joy, youth and warm desire," cannot, we ask, be the same heart that lets us fall victims to cholera, lightning and tempest. Yet it is so, and in all such mighty contradictions, He is the same loving God; for geology would shew you at once that the world as it advances in age, wears a sereener and a brighter aspect. The existence of God and His loving attributes thus discussed, it remains for us to prove the other propositions which we took for granted at the outset. Amongst the first of these, stands the existence of spirit and spirit-control. We have both seen and proved that there is something in us which is more than matter. Call this by any name you please; we use the commonly accepted term 'spirit,' with this comment only, that the Hindus consider that all spirits except God, are to a certain extent material. Of this more than gross matter something, has been seen and tested in various ways, and is a phenomenon as old as man. To ac-

knowledge it, is simple ; to deny it, is trouble. This something survives the physical change, called death. All religions tell you that it exists after death in Hades, Hell or Heaven according to its deserts ; that gradual progress is its law. The Hindu philosophy which is a part of the Hindu religion, adds something more definitely (I do not know whether any one else has read our *shastras* as I have). It says that this something exists neither for torture in Hell, nor for enjoyments in Heaven, but passes through these stages as an apprentice to qualify itself for higher powers and higher appointments, namely, for creating worlds and controlling them. The venerable Kapila told this pretty clearly, the *Tantras* speak of this covertly, the *Surja Shidhantá* (a Hindu Astronomical work) gives to some stars the names of Rishis, such as *Agusta*, the *Saptorshi mandle*, &c. Space is infinite—matter is infinite—the laws of nature are fixed, the principles are uniform, and it therefore deducts no glory from the Almighty to say, that the venerable Agusta has created a *Loka* of his own and peopled it, any more than when we build cottages, ships and palaces, control our own family, devise plans for our own comfort, &c. To say that we shall exist after expiation as pensioners for enjoyments only, and for no action whatever, is a theory repugnant, alike to reason and experience. Suppose a real ghost appears before you, dressed in a suit of clothes he used to wear when in life on this earth, and with spectacles and stick also. You ask where could he have got these things outside our limited area ? Yet you see them, others also see them. There can, therefore, be no mistake about them. The answer is that the ghost has created them for a time from matters less gross, by his then higher powers of combination and transformation of matter.

With regard to the possibility of establishing a bond of sympathy and communication between man and spirit, and man and God, under peculiar circumstances of intensity of grief and devotion, history as well as our individual life furnish us



with many notable instances. Consolation\* comes in exact words, whether in dreams or waking hours. Call these words by any name you please. Call them *Adesh*, call them 'Inspiration', the fact remains a fact. The consolation comes, the future is laid bare, and new ways are shewn. For any one to say that he does not believe, because he has no such experience, is not to speak either rationally or logically. There are happinesses allotted to the poor which the rich cannot possibly expect to enjoy. There are happinesses allotted to the devotional which the undevotional cannot, by any right, hope to attain, any more than a grammarian to enjoy the delights of a poet's imagination. To believe, the alternative course left for the individual is either to turn himself devotional or to hear with respect the statements of the devotional—the same respect which the undevotional expect the world to show to him, *i.e.*, to his words, his theories or his discoveries. Nor is it rational either for a person, however deeply versed he may be in his own department of science, to leap out of his stage at times to ridicule or comment on the statements of others who have given a considerable portion of their lives and labours to establish for themselves an authority for speaking definitively.

Let us now pass to the description of powers attainable by *yoga*—leaving out the process by which they are attainable, as a mere narration of them is sufficient to form the subject of another paper. Besides the eight principal *Bibhuties* mentioned before, we find other powers attainable by *yoga* some of which are given below :—

(1) By regulation of breath and concentration of mind on the epigastric region, a *yogi* can get a knowledge of the internal organs of the body.

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\* He who, wearied with the fight with the powers of darkness, asks himself in a solitary place "Is it all for nothing? Shall we indeed be overthrown? He does find something which justifies such thoughts. In such a moment of utter sincerity, when a man has bowed his own soul before the immensities and eternities, a presence in which his own poor personality is shrivelled into nothingness, arises within him and says as plainly as words can say "I am with thee and I am greater than thou."—*Ethics on Religion*, by W. K. Clifford, F. R. S.

(2) By a similar process and concentration of *mind* on the interparietal region, he can see spiritual beings and hold communications with them.

(3) By a similar process and concentration of *mind* on the sternal regions, he can know the thoughts of other men.

(4) By intense and long concentration of *mind* on the sun he can get a universal knowledge of things.

(5) By a similar concentration on the frontal region he can perceive a light within him—a light similar to the first light of day, by the aid of which, nature and her laws are revealed to him.

“Tell me Kshetra,” once asked my official superior, holding certain papers in hand, “whether I am to consider these as rules or waste papers?” We ask a similar question here. Tell us, gentlemen, whether we are to consider these writings as a systematic attempt to delude mankind with narration of nothing but myths, or do they contain things substantial, worthy of our confidence, hope and respect? So far as we have seen and discussed, both the principles of *yoga* and the possibility of the attainment of certain powers are within the bounds of facts and philosophy. There are certain still higher powers which are not merely uncommon, but transcendental, and are by common consent ascribed and ascribable to God. We stop here, and are either averse or dare not to add the words “to the godly also” after the word God. The reason is obvious; we do not see such men often enough to produce a belief. But the limited experience of one time should not be the basis for forming and passing a sweeping judgment over another period. How little does modern Europe know even of the Human history? We have recorded evidence of scientific value to show that doses of medicines of a Vedic man were four times as much as those for one of our own time; that 4 seers of broth was the light food prescribed for the weak stomach of a patient; that 8 totals of *ghee* (clarified butter) was also prescribed as *Anupan* or adjunct to a medicine;

that men lived in the *Saty yoga i.e.*, before the first great cataclysm, up to 400 years ; and that as every century rolls by, a diminution of one year takes place in the average longevity of mankind. Calculating from this hypothesis formed on considerable observations by ancient medical men, man's appearance on the globe, would be as old as 30,000 years. These are all astounding statements to be found in the pages of ancient India "rich with the spoils of time". Again Kapila, the boldest of philosophers and a man hardest to believe a fact, acknowledges without a comment the existence of spirits and the possibility of communication with them, because such communications in his time were too common to admit of any precise mention. Of the second great *Bibhuty* namely, *Laghiha* or extreme lightness, we know as a fact in our days that a man, while in a sitting posture can by *kumbhak* or the pactice of holding breath, rise to the extent of a foot from the ground. Of the first and the third *Bibhuties*, *i. e.*, of extreme minuteness and illimitable bulk, we are inclined to think that they are possible with those who can project their doubles at will, instances of which are now not unknown in Europe and America. Of the 4th and 5th *Bibhuties i. e.*, attaining or reaching a thing and fulfilment of every wish, we believe they depend chiefly on the will power of an individual. Of the 6th and 7th, namely, the powers of changing the course of nature and of dominating over animate and inanimate creation, human history furnishes us with many remarkable instances. They are born of extraordinary development of *Tej* (psychic force) in man produced by the government of passions and devotion, which can make or unmake things at will, which according to Kapila marks out a spiritual from a natural man, giving him power to control nature instead of being controlled by her. It is this *Tej* which by a word of mouth heals a sick man, changes a British coin to an American dollar, transforms small gravels to fine pearls, turns water to milk, milk to champagne at will. These

exhibitions of power or enchantments are lasting or temporary according to the psychic development of the *Yogi*. I here beg leave to cite two very remarkable instances of the two descriptions of power mentioned above—instances that can be proved at any time by appealing to facts, and to the testimony of respectable witnesses, Babus J. N. Banerjee and R. N. Bose, who communicated them to me. The first was the case of a lady now living, who is the sister-in-law of my friend, Babu J. N. Banerjee. This lady had several issues, every one of which died a few months after birth. Once at *Kalighat* there came a renowned *yogi* to whom her case was narrated by one of her relations. He took pity on her and agreed to perform a *Homa* for her benefit. After the promised performance of the ceremony at the temple, he declared that the next issue would be a male child who alone would live to an old age, and that her subsequent issues would be short-lived like her previous offsprings. After the predicted birth of the son, he came to bless the mother and the child in the confinement room. He was offered a sum of money which he indignantly spurned. This son, Babu Rangolal, is now living, and the fact can be verified at any time, and the other fact also that the subsequent issues of the lady were short-lived. The next instance was narrated by Babu R. N. Bose, who went to Kota at the invitation of the *Maharaja* of the place. While at Kota as a guest of the *Maharaja*, he expressed a wish to see two *yogis* near *Adhurshila*, a place well-known to all as a holy spot. The *Maharaja* sent a detachment of a dozen infantry soldiers, two elephants and a number of *sowars*, as the place was infested with man-eaters. Thus equipped, the gentleman went on the bank of a stream which divided him from the *yogis*. He saw one in *Samadhi*, i.e., dead to external nature, the other in *Dhyan*, who could only be roused by the simultaneous firing of several guns, a course necessary for getting his permission, as he had two big tigers about him. The guns were fired, he opened his eyes, looked at the

gentleman and by the waving of his hand bade him to retire. His wish was obeyed. Of the 8th *Bibhutee* I beg to say that I do not clearly understand it. I therefore leave it without a comment. On the subject of other powers mentioned before, it may be observed that they were all along considered as totally ridiculous, until lately the mesmeric experiments made by competent persons in Paris have\* shewn, that concentration of mind on the epigastric region or on the *Kulakundalini chakra* of the ancients as stated before, can impart knowledge of many hidden things such as obscure diseases and their remedies, &c. By parity of reason it would be simply unphilosophical to denounce the other sources of knowledge, for instance, by concentration of mind to the interparietal region, a person can have perception of unseen beings. To test, it would be necessary for one to go on with the alphabet of *yoga*.

The question next is, granting that the attainment of some of the powers mentioned above, is possible even for family-men who are sincere enough, what possible public benefit is likely to be effected by their cultivation? We have now telegraphic lines to give us information of distant relations with incredible speed, railways to carry us to distant places, bloodhounds and detectives to find out secret murders and missing things, scientific instruments and scientific medicines to detect obscure diseases and to cure them, and have hopes of a still glorious future. As for communications with unseen beings, were they to be real, they are not universally considered as necessary in the present state of our existence. The question is thus difficult of solution. It is as if an attempt is to be made to encounter an adversary with his own weapon and on his own ground. But we have other ways of proving their utility than those explained above, except of course in respect to the command of futurity of which no human science will ever have any cognizance whatever. It has been said by an ancient Greek writer with great truth that "it is by means of

wealth that virtue becomes a public good," *i.e.*, wealth is to be allied to virtue to be of public good. Treasures hidden in earth or treasures kept in a stingy hand come to no public benefit. The wealths acquired by *yoga* are no secret treasures. The greatest *yogis* were all philanthropic and public-spirited men. They made no attempt to shut out their treasures from public view. Even a *Sudra* in their days could learn *yoga*. They did something more. They allied *yoga* to religion to confer many inestimable boons on the public. These boons are:—

1st. Health and longevity.

2nd. Stability of society.

3rd. A tangible knowledge of the unseen to diminish crimes, and to encourage every individual member of society to do good to his neighbours.

4th. Development and expansion of psychic powers.

The regulation of diet and the government of passions and breath required by *yoga*, are things too universally known to contribute to health and long life, to demand any fuller explanation from me. There are at present in our society no more miserable intelligent beings than those known by the term—"Brahman Pundits." These men live in huts that admit sun, rain, fog and cold throughout the year. They live on food which they cannot previously wish for, or anticipate. They have no fixed income and know not what to-day's sun may bring them; then added to these misfortunes they are continually subject to the buffetings of Mill and Huxley-reading men. Yet these men are, according to the proverb, like crows, never known to die and keep up good health, and why? because they do not in the first place touch unpermitted and undigestible food, such as mutton, beef and whiskey; and, in the second place, they govern their passions and are required to govern their breath at least during the times of their three prayers in the course of a day. The stability of a society depends very much on religion. Individual experience as well as historical

facts corroborate the assertion. We have never seen an individual man, and individual family or an individual nation going down hopelessly having religion for a support. As a man cannot live in society without daily being of some use to it, as a flower cannot bloom without purifying the surrounding atmosphere, so a pious man cannot perform his acts of piety without benefitting his family and his neighbours, and purifying the atmosphere of his society. Predominance in numbers of such men, gives strength and stability to society, which neither science, literature nor philosophy or all combined can give, as has been repeatedly exemplified in the history of the French nation. We here beg leave to insert a page from English history. Such pages can be found in the histories of other nations, but our space would not allow us more.

“ The Saxon race had become degenerate—the race which could boast of Alfred and Athelstan which had produced heroic kings and sent forth saintly men to bear the Christian faith into other lands. The best part of the old Saxon character was wasted away in widespread licentiousness and debauchery. The people had grown to be sensual and self-indulgent, and riotous revelling was their habit with no better excuse, than the Danes had taught them to drink deep. Danish vice became also the Saxon vice, and, worse hundred-fold, a horrid slave trade shows into what deep and cruel profligacy England at the time was sunk \* \* \*

\* \* \* \* \* There was such depravity in England, that though the sensual deaf in their debauchery and wickedness heard it not, the cry went up to Heaven for vengeance. The national corruption seemed to provoke national retribution, and when it came, it was in fierce and bloody chastisement. \* \* \* \* \* Yet they would not rouse themselves ; the wine cup was too sweet, the couch too soft, “the joys of the ball” the story, the song, the ‘gleebeams’ of the harp—these gladdened their days, and to these, in spite of Danes and St. Dunstan they clung faster

and faster. The dream went on, the lethargy became heavier. At last the stroke came, more terrible in its reality than the most anxious had imagined. It was not merely a change of kings or families ; not even an invasion or ordinary conquest ; it was a rooting and tearing up, a wild overthrow of all that was established and familiar in England."

The *yoga* gives to the devotees a tangible knowledge of the future and unseen as nothing else, not even religion can give ; and inasmuch as all men have a natural curiosity for such knowledge, a judicious cultivation of it is by no means either unpermitted or improper. On the contrary as such knowledge becomes a part of our education and more and general, it acts upon public morality, health and longevity more and more beneficially.

To return to the main subject, as the *yogi* advances in power, his heart is filled with joys. Yet what are these joys in comparison with those of *Kybalya*. The world he has left behind. Its landmarks have faded from his sight. The ordinary heavens which delight ordinary spirits he has passed. Better heavens with serener joys and higher spirits, and still better, dawn upon him. He enjoys the scenes for a while. He moves on. He moves up, and as he moves, he loses self. His own light is merged in infinite light ; his own love in infinite love. He sees all suns—all space—all laws—all glories in God, and in ecstasy exclaims ' I and Bramhá are one.'

## LECTURE—III.

### ON THE EARLY TANTRAS OF THE HINDUS.

*(Read at the general meeting of the Calcutta Psycho-Religious Society,  
on the 30th May, 1890.)*

*[ Dedicated to Babu Narendra Nath Sen as a token of respect and  
gratitude.]*

In my address on the spirit-worship of Ancient India I had occasion to take a superficial and a hasty glance of the



last efforts of Hindu genius, namely, the *Tantras*, Indeed, the subject of my discourse then did not require more, and while my paper on Patanjali Yoga Philosophy was read at a public meeting, I was requested by the Chairman to dive deeper into the *Tantras*, and to give to another meeting the result of my researches in a definite and agreeable shape, what has hitherto been considered a disjointed mass of matters. The task thus set on me was not only exceedingly arduous, but at the same time hazardous ; as there are so many conflicting opinions in regard to the most important texts and their ages, and so many interpolations have taken place in the originals, that one is confounded to know where is the gold, and where the dross

In the first place, it is certainly hazardous in the midst of a general belief to doubt that the *Tantras* were actually the words of Shiva, whose humble worshipper I am, or that the writers of them were all inspired men. A few of them might have been,—and these were the earlier writers, who gave their whole soul to their subjects. I have, therefore, advisedly put the words “ the early *Tantras* of the Hindus,” as the subject of this paper for the writers of the Mahomedan period and of sometimes later were low, half-educated men, who imitated the brilliant writers of the earlier time, namely, between the third and eighth centuries after the Birth of Christ, and introduced subjects under cloak of religion, which pampered the appetites of the lowest description of men.

To understand the *Tantras* it would be necessary to understand the state of the Hindu society of the time when they were publicly made known and introduced, without which the labour and researches of the original authors cannot be duly appreciated. To attempt to give a short sketch of the time would certainly be interesting for its own sake ; but in order to make it interesting, it would be necessary for one to shut his eyes altogether to the opinions expressed by other writers on the subject, and to draw his sketch from the im-

pressions left after a perusal of the *Tantras* themselves, and of works written about the same time.

That the age of the *Tantras* was the age of reformation, there is hardly a semblance of doubt. But the reforms introduced by the Tantriks, must not be judged by the light and standard of modern civilization. They should be judged according to the depths and descriptions of abuses they sought to remove on one side, and the idea of public good, that actuated them to set themselves to the task on the other, bearing in mind, at the same time, the extensive nature of work they had to grapple with, (1st) in collecting and arranging systematically the wisdoms of by-gone ages; (2nd) in purging whatever was considered unattainable and false, whether in religion, science or politics; and (3rd) in imparting into these subjects fresh ideas and experience that appeared suitable to them. They did all these at a time when they were most needed, namely, when the Hindu society was completely unhinged; when though the purity and completeness of the Brahmanical religion triumphed over the imperfections and one-sidedness of the religion of Buddha, yet the corrupted rites, the false ideas, and the dogmatic tenets, which human selfishness begat in course of ages in connection with the former religion, which led men to practise social abuses and crimes, were evils so common and so rampant that the victory achieved would not have been worth the name, and would not have been able to hold on for a long time, had not the mysterious band of *Tantriks* which had a representative in the Court of Magadhá in the person of *Siddhá Nagarjuna*, stepped in from their secret abodes in mountain fastnesses, and took up the task of reformation in the ways mentioned above.

To put clearly the whole matter before the public, it would be necessary for me to take a retrospective view of the ages, known as the middle ages of India, very probably commencing from the 10th to 6th century before the Christian era,

and of the period in which the religion of Buddhá triumphed over the Brahmanical religion, and held sway over the minds and hearts of the people for more than ten centuries. It is a fact, known perhaps to all educated Hindus that what was the task of the entire band of Tantriks at one time, was exactly the task of Maharshi Vyasa, the myriad-minded author of Mahabharatá, the Gita and the Puráns. The very rude shock, which Kapilá, the author of Sankhyá Philosophy, and Brihaspati, the author of the Charvak or the Atheistical school, gave to the authority of the Vedas, would have been quite sufficient to shatter the bonds of Hindu society at a time, when it was only tending to advance towards higher civilization, had not the great author, thinker and reformer come in opportunely, and acted as a mediator by explaining to the satisfaction of all parties the apparent incongruities in beliefs in matters of religion, by inventing homely, and at the same time, thrilling stories to remind the kings, the ministers and the warriors of their respective duties ; to show to the judges the ways to justice ; to teach every citizen his domestic and social duties, and to point out to the *Jogís* the right path to heaven and beatitude. To him almost entirely is due the stability of the Hindu society, its sacred laws and rites, and the glories of Hindu civilization. Had he been less than what he was, the Hindu name would likely have been extinct. The authority of the Vedas, the code of Manu, the transcendental philosophy of the Vedantá of Gotamá and Conad would not all have been able to keep the tottering mansion from falling, had he not worked systematically, arduously and cordially to maintain the sacredness of the social and domestic ties which bind a citizen to his relations at home, and to his neighbours in brotherly love and charity. To be compelled to state that such ties were breaking at the time when the *Maharshi* took up the task of reformation, would only be acknowledging a fact. The canker of disbelief had then already entered the flowerstalk of the Hindu

society, and commenced its work of destruction. The very unrestricted liberties with which the females loved and moved, the several descriptions of marriage, acknowledged and held good by society, the habit of drinking *sôm rasha* for *Jags*, and the very delicate notion of gallantry with which the great and the brave always ministered to every whim of the fair, produced results which can better be imagined than described. Gently and cautiously by the threats of hell to the wicked, by the reward of peace and heaven to the good and the pious, by the magical influence of his stories, and by wholesome lessons on love, justice, temperance and chastity, the *Maharshi* tried to bring order to society; and in this he greatly succeeded; but the adder of selfishness lay only half-stunned. It gathered strength as time passed, till it rose to high vigour and mad fury. The innocent *Pashavrira* led to furious gamblings. The amours of heroes furnished precedents for licentiousness. The poets and minstrels fanned flames of universal love, and sang the deeds of gallantry—of fair princes and brave kings—of dimpled maids and handsome heroes—of brilliant *Soyambhoras*† and gay tournaments. The worship of *Shakti*‡ or power gave license to the slaughter of animals for food. The accumulation of gold gave a taste for refined luxuries.§ The judges winced on their benches at crimes. The priests were degraded. Added to these, the slaughter of animals increased so fearfully, that the preachings of Gotamà Buddha's doctrine of universal kindness, rang as a celestial music, the message of peace, goodwill and love. The kings gradually favoured the new religion. The people saw in it the hand of Providence. By its

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† The public choice of a husband by a princess or a girl from a number of suitors assembled for the purpose.

‡ The female deities, such as Kali, &c.

§ *Nisha-saanka Kshata Nila Rajya*  
*Kachit bichitram Jala-jantra mandiram*

*Moni prako Sarasam sa chandanara.*

Again—

*Priya mukha chasa bikrapita mudra.*

influence, so runs the story, the robbers turned themselves to good citizens. Thus the religion of Buddha held a sway of more than ten centuries in many parts of India, and the tide of Brahmanical religion ebbed considerably away. Then slowly came a reaction. The rage of kindness was carried to such extremes that no business could be done at night, lest the burning of lamps would attract flies, and that men would not move in day-light without a duster attached to their wearing cloth, dusting the road as they passed. Moreover, after the novelty and fascination of the new religion had passed, the people saw in it the much-thrashed wisdoms of Kapila, white-washed, coloured and passed for new. It had not the every-day charm, the sublimity and wholesomeness of the *Mahavaratá*, not to speak of the Vedantá Philosophy or of the Gita. At this juncture, there came to public estimation and public admiration a human prodigy in the person of a boy of 17 or 18 years of age, who, before that age, had not only finished his high education, in grammar, rhetoric, philosophy, the Vedas and Upanishads, but was himself known as an author of some writings of profound scholarship, such as had staggered the most learned men of the time. This boy, Shankaracharya left home for *Dighijoy*|| or victorious campaigns with the venerable Pundits and Buddhistic priests at the Courts of several kings. He went from Court to Court, and travelled over a large part of India amidst considerable dangers to life, to point to the kings the incompleteness and imperfections of Buddha's religion. He argued with the best Buddhistic missionaries, and routed them. The tide of royal favour turned. Shankaracharya was almost deified, but he had still enough to do. He wrote commentaries on Vedantá ; and before the age of thirty-two, this distinguished author, this charming poet, this voluminous commentator and the victorious hero of the most renowned intellectual battles, finished his earthly career. Brahmanism triumphed again all

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i Udayanacharya and another were also in the field.

over India. The Buddhists were expelled with the exception of a few sects† which still hold a modified form of Buddha's religion. With the Brahmanism the old habits gradually returned. The wine-cup was considered too sweet, the fair face too strong, the meat, the *Pasakritas* and moonlight songs too delicious to be given up. The people fell once more. They were falling from the time when the novelty and fascination of the new religion had passed. The Brahmanical religion served as a mask for the self to assert its powers. The ethics of bye-gone ages were sold at a considerable discount, and souls were bartered cheaply and freely. So indeed were the people addicted to self, that the Tantriks had to give them at first what they wanted. They gave them the wine-cup. They gave them the woman. They gave them the indulgence of meat and moonlight songs, and they gave them at the same time wisdom and religion. How these apparent incongruities were reconciled would, indeed, be a curious page to read.

There is an English proverb, which says, "despise no condition of life lest it happens to be your own." What is truth in individual life, is truth also in the life of a nation, which has its ups and downs, its health and diseases, its growth and decay. The metaphorical battle between the Deity and the devil in the sublime epic of Milton is an everyday fact in the history of an individual life as well as in the history of a nation, and as sure as the sun shall light the heavens to-morrow, so sure is the ultimate victory of religion over selfishness. Man may ever fight hard to substitute self or science for God, but the shadow will never pass for substance. He is only a creature of yesterday with an impenetrable mystery hanging before, and an impenetrable mystery having behind. His vaunted theories in relation to nature based on small and imperfect gleanings from her untold pages, the nine-tenths of which relate to the earth, which is but a drop in the universal sea of worlds, can hardly warrant him to

be the dictator of the universe, where he has been in due season brought in to live, learn and enjoy, with no better prospects here for the future species than to be ruled by the superior beings of the next geological epoch, now "hidden in the Majesty of nature," as the opossums, the hogs and horses, the once lords of the Oolitic era, and of the Miocene period of the Tertiary age are ruled by him. \* His cavillings about the conception of the glorious Majesty of the Author of the Universe, remind us of the story of some blind men's dispute about the size and conception of an elephant in which each individual tried, by the force of blows, to convince another, that he was no larger and no broader than the part which each one had singly and separately felt by the touch of his hand. His imagination—that faculty for which he is so proud, is so limited, that he can never conceive anything beyond the existing orders of things. Instead of, therefore, falling in humble adoration for the truths vouchsafed to him, his uncontrollable vanity raises him superior to his Maker, or induces him to banish Him from the Universe. Well have the *Rishis* of old said that there is no greater enemy of man than his own vanity. The pre-Tantrik age of India may well serve a lesson to the India of the day.

Unlike the scientists of the day who separate religion from science, these Tantriks sought nature to understand religion. Instead of, therefore, being elated with an undue notion of self-worth by any happy discovery of truth in the arena of nature, they sought to glorify God for such discovery. Indeed, so self-surrendering were they, that they ascribed to their and my God, Shiva, all their discoveries in the departments of medicine, animal magnetism, psychology and general knowledge of things. Nor were their discoveries inconsiderable, considering the age in which they lived. They were the first who taught us the use of several minerals and metals in medicine, and the means and methods by which they are to be sublimated. \* They discovered the medicinal properties of

a large number of non-official plants, and taught us the combination of various drugs for the purpose of medicine. They taught us the existence of a subtle force in man, known at present by the term 'animal-magnetism', with which he can charge another, and be charged. They taught us that by this force, he can attract or repel another, and be attracted or repelled himself. They taught us that by this mysterious force, one can work an immense amount of good or an immense amount of evil\* on another. They taught us also the uses of this force for the various purposes of life. They taught us in a way that satisfied them of the existence of the soul, which cannot be destroyed by any known earthly agents of destruction. They taught us also of the existence of several orders of etherial beings, mentioned in the Vedas and Puranas, and the means by which they can be communicated with. They did more. They contributed to the existing stock of knowledge many interesting informations on things to add to the curiosity and comforts of life.

Who were these Tantriks? What were the general features of their religious belief? What reforms did they introduce, and what useful discoveries they make, are the subjects of my present address. It is my endeavour to touch on all these points to the best of my ability, from informations available to me. As things stand at present, many important Tantras are missing. Many are in a mutilated state, and many are disgraced by the interpolations of later writers, who, as occasion required, passed off their own writings as texts to carry out their selfish views and purposes.

In the *Sunkerdigbijoy* we find, distinct allusion to these Tantriks† who were partially represented as Kapaliks. Who are the Kapaliks? The Kapaliks, as defined by the late Professor H. H. Wilson, are the worshippers of Shiva of the left-hand order, characterized by carrying a half of the skull

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\* Maran, Uchatan, Stambhun, &c.—

† Atharvina Kurugrahi proethal Kapalika Bijatanu



as a cup for drinking spirituous liquors. Properly speaking, the Tantriks are the worshippers of *Sakti* or *Power*. They are also called Kouliks for their devotion to Nature. To represent their idea of creation, let us conceive a geometrical figure, such as an Epicycloid. Now an Epicycloid is a curve, generated by a point in the circumference, which rolls about the circumference of another. Let DB be the generating circle, rolling round the circle AD. Divide half of DB into any number of equal parts, and the quadrant DC of the large circle AD into the same number of equal parts. Through these points as K, M, N, O, and C, draw radial lines from the centre A. From A with AB describe a semi-circle BC. From the points where the radial lines cut this, describe a series of circles equal to the generating one. Well, then, the point A in the great circle of creation AD, is the *Om* of the Vedas, the creative will of the Almighty, which supposes the Hindu Trinity, the spirits of creation, preservation and destruction, the three in one, and the one in three, as the morning, the noon and the night following one another in successive order, and no one can be said to be either the cause or the effect of the others. *Apropos* to the divine command, the Tantriks say let DB be the generating circle, rolling round the circle of creation AD. What is the generating circle here? It is the Mohamya, the dual cause of the universe, the spirit<sup>‡</sup> and the matter,<sup>§</sup> the man and woman the subjective and objective causes.<sup>¶</sup> How sublimely and beautifully this subject is described in the *Chandi* of Markandya, when Samadhi, a Vyasá, who, when he was robbed by his wife and sons, and driven from his house, asked Maidha why, after all that had happened, his heart still fondly yearned to see their faces? The sage replied it was Mohamya? Who was Mohamya? asked Samadhi. How

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‡ Ja-devi Surabhinatasu Chaitanyabhi dhritam.

§ Bhutam Sritirapatam sthitirupachalanam.

¶ Taviha dharjate surbum Tayitat Srijatay jagat.

\* Prakritastau ha surba-hya Gunatray Bibhabini.

came she to exist, and for what purposes? The sage replied when in the beginning, the Great God, Vishnu, was absorbed in *Yaga-nidra*, or in his creative will and Bramha, the creative principle as also the matter had already sprung, there sprang from the matter two mighty *Ushuras*, Madhu and Kytava, evidently water and fire, who waged war for 5,000 years\*\*—a period geologically not extravagant. The Bramha prayed to the almighty Will, and from the Will sprang the divine effulgence—the *Mohamya*. Well did the sage put into the mouth of the Brahma the following exquisite†† lines, which express Her to a certain extent, for how could she be properly described by any human language? It will be seen that the generating circle is composed of two-halves, representing, we may say here, the spiritual and material sides. The material side is divided into two parts, showing the divers phenomena of life and nature. To make the subject still plainer, let me here quote some lines of a western writer, William Halcombe, M. D. He says:—"Binary causes lie at the bottom of all things. The sun and moon cast their light upon us, the rain falls, and the waves roll, the spheres preserve their rotundity, and persevere in their motions, all are the result of underlying dual forces. Every human being man or woman, is like the Lord Himself, in a certain sense bi-sexual, having both masculine and feminine qualities, which are to be blended or equilibrated in a spiritual marriage, which is regeneration. This spiritual duality of each individual is represented in the physical duality of the human body. It is composed of two similar halves, united at the meridian line, which are positive and negative, or male and female in relation to each other. The entire brain, the nervous system with their wonderful appendages of muscles and bones, are

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Again.—

Tang Baishatbi Saktirapanta birjya Bishnahya Bijam Paramashī maya.

\*\* Panchabarshe Shahasrani Bahu Pasuarana Bihhu

†† Tang Shaha tang Sodha Tang ho Bashatkara Sarantika.

Sodhatya Mukhasynita tridhametra trishatinka. &c.

peculiarly alike on both sides of the body. We have two eyes, two hands two feet, two breasts, and when there is apparently one organ as the nose or mouth, it is composed of two halves, peculiarly alike and accurately adjusted or married to each other. There are other marriages also in the body, between organ and organ, between function and function, between nervous fluid and the blood, &c. The crowning act of divine glory was the production of two bodies, that is, the natural body and the spiritual body."

Again—

"Divine love is feminine, the Divine wisdom, the masculine principle in the Divine nature. They are inseparable, co-existent, co-animating, co-operating. They are the positive and negative poles of the infinite magnet. They exist, and are perpetuated by the action and re-action upon each other. The activity of love is goodness; the form of wisdom is truth. Divine goodness and Divine truth are the sexes of God, yearning for each other with infinite attraction, united together in divine marriage. Their reciprocal action is the cause of all life and love and light" in one word "*Mahamaya*." I have endeavoured to explain the term as fully as I can, because it is the key to the *Tantras*, and yet it is not generally understood by all.

To return to the main subject, the early *Trantriaks*, as said before, were a mysterious band of human beings, who lived mostly in mountain fastnesses. They were much in advance of their time, both in learning and thought, and carried their worship, experiments and researches, unobserved and undisturbed by vulgar curiosity and vulgar interference. They would rarely come to society, Their secluded habits, their mysterious forms of worship led men to distrust them and to look on them with awe. But the time, however, came when they took upon themselves the task of reformation. What the reforms were, will be the subject of other papers. In the present address, it will be necessary at the

threshold to try to explain a mystery, which has hitherto been considered as such, and which is nevertheless the principal feature and element of *Tantrik* worship, namely, the mystic power of certain letters of the alphabet, and of their combinations, called *Bijes*. The power of certain letters proceeds, as I understand, from the supposition that God as well as the ethereal beings are *Burnorupá*, i.e., they are to be understood by means of certain letters, or a combination of letters, which would produce a certain idea of the attributes of the being worshipped or invoked, to establish a bond between the worshipper and the worshipped. The argument, as it is, should be based on the supposition that there exist such beings as are mentioned above, and any manifestations proceeding therefrom, if such manifestations be of a nature sufficiently strong for the presumption of higher agency than the self of the worshipper, they should not be classed as simple phenomena of the mind. Let us illustrate this point by an actual phenomenon of a dream. An intelligent, educated person once saw the form of a woman in a dream, who, he knew resembled no body he was acquainted with. Under the circumstance, naturally enough he asked in sleep who she might be. She simply smiled as if to evade an answer, and took her seat quietly by his side, and opened an almanac to show by the signs of the Zodiac that from such to such a time he (the sleeper) would be in many troubles, and then from such a time, he would be engaged in certain pursuits, which would bring him certain distinctions. The sleeper awoke, and, in course of time, finds that the prophesy of the phantom was literally too true. Under the circumstances, it will be very hard for the individual to ignore the individuality of an unknown being, distinct from his own self in the very strange phenomenon of his dream.

In his article on "the Analysis of language" published in the 'Open Court' on January 2nd, 1890. Professor Max Muller writes :—"now let me tell you, first of all, that this

chemical analysis of words is by no means a new invention. It was performed for the first time more than 2,000 years ago by the grammarians of India. They reduced the whole of their abounding language to about 1,706 roots. Given these roots, they professed to be able to account for every word in Sanskrit, and to a certain extent, they achieved it. Considering the time when that experiment was carried out, it strikes us as perfectly marvellous. Still, we have made advance over Pannini, and Mr. Edgren has reduced the number of necessary roots to 816 afterwards to 630, and at last to 587. With these roots he thinks that the great bulk of the Sanskrit vocabulary can be accounted for." In the Hindu *Shastras*, or more particularly in the *Tantras*, although there are descriptions of many and various orders of beings for worship and invocation, they are represented by a few combinations of letters, called *Bijes* or seeds. They are so called, because it is possible to derive from them the four aims\* of life, namely, virtue, wealth, fulfilment of wishes and salvation. The *Bijes* represent the names and orders of invisible beings, which convey the idea of certain mysterious charms or powers inherent in them. That ordinarily some names have charms no body will deny. What feeling of the tenderest and holiest nature are not awakened in us by the term mother. What a number of agreeable associations do not delight us when we use the term 'vernal'. But the mysterious charms or powers of *Tantric Bijes* are not to be understood in the sense indicated above. They are supposed to exert an influence over the life and character of an individual, when he is solicitous to awaken that influence, and hence is the popular belief that when a person is attended with misfortunes after misfortunes, he is advised by his friends to get himself *dikhita* or initiated by a proper *Guru* or instructor. Granting here, for he sake of argument, that the *Bijes* have the powers mentioned above, the question naturally

arises, whence are the powers? The answer is mind. It is a notorious fact that scepticism begets nothing but sterility, while faith, which, though at times, gives birth to many a rank vegetation, called superstitions, is far better than absolute sterility. Age, study, experience and good associations may clear the superstitions away, and make the land cheerful to its possessor and passers-by, while scepticism presents nothing but a dreary aspect of an arid waste, unapproachable owing to the hot glare of ceaseless egotism. The faith has its action on the mind, and mind is the power in man. Under the vivifying influence of faith, the powers of the mind are not only nourished and strengthened each day; and according to the nature of the man of faith, the circumstance of his life and the department of his enquiry, they give birth at times to extraordinary mental images and ideas—extraordinary we call them, and extraordinary they shall always be considered, in the absence of a written history of such phenomenal images and ideas of imaginative thinkers from the birth of civilization, arranged, classified and indexed, such as we have of the remarkable incidents in the life-histories of kings, ministers, statesmen, &c. These images and ideas open new relations, and establish new connections between the visible man of faith and the invisible orders of being in the same way as nature speaks intelligibly to those devoted to her, and opens new relations, and establishes new connections between them and the organic and inorganic worlds.

The saying "think of the devil, and he will appear" is no less true than think of an angel, and he is near you, which means, think of the angel's attributes deeply, sincerely and lovingly, and you cannot but have a perception of the being. His attributes will converge themselves to an image—an image the glory and brightness of which will startle even yourself—an image that *shall lead you step by step to better and happier states*. The images themselves may be illusions, though we are assured in the *Tantras* that they are not, and

in time capable of being developed into tangible shapes ; but the term 'illusion' supposes the existence of something, whose form and character it temporarily assumes, though in itself it may be unreal. Let us take a physical phenomenon, perihelion or mock sun, for example, of which there are some very beautiful plates in No. 1, Journal, Asiatic Society for 1854. This astronomical phenomenon is caused by great cold, and depends upon minute crystals of aërially-suspended ice for their prismatic colours, in other words, it is the reflection of the sun in the aërially-suspended icy particles. The mental images, so far as their mentality is concerned, appear to be of the character of the physical phenomenon adduced before. I think, I can go so far with the scientists, but there are collateral attendant circumstances which prevent me from endorsing their opinion that they are wholly baseless. There is a ceremony amongst us, called the ceremony of *homd*, which, if rightly performed, the worshipper can, to a certain extent converse intelligently with the invisible, and interpret from visible signs the approaching incidents of life and the fulfilment of the object aimed at. There are physical circumstances attendant on this ceremony over which the mind of the worshipper can have no control whatever, and which, in adverse cases, he would certainly avoid or hold in abeyance if he could, but being uncontrollable, they are ascribed to the invisible. Yet the worship, the ceremony itself is built on faith. Remove this faith, and the worshipper like the pseudo-prophet in the Persian tale, who, when his magic box was burnt down, was no longer able to make aerial flights at will, and was subject to the same law of gravitation as any ordinary individual. Love a woman fondly and devotedly, and you will see new charms in her every day. Lose faith in your own love, and she is nothing to you. The physician, who after years of practice, says that in matters of cure, the medicines are nothing—that human constitution is every thing, has lost his faith in his practice and in himself, and

should be the last person to be sent for in cases of serious complaints. Thus, faith is the basis of success not in religion only, but in all departments of knowledge. It is said in the Bhagbat, and very aptly, that faith steps in where knowledge fails to go, and thus the sublimest passages in the scriptures of the Hindus, Mahomedans or Christians are due to those unaccountable moments of inspiration, which have their basis on faith. Knowledge has been represented in that precious work as a male, and faith as a female. Knowledge is often hesitating distrustful, sombre and heavy. Faith is ever-confident and confiding, light and cheerful. To leave religion alone with knowledge, is to leave her to distraction.

I have mentioned to you the probable age of the early *Tantras* which can be better judged from the style of writings and use of expressions than from any thing else in the absence of any certain data. Some of the *Tantras*, however, appear to be of so later date that their thoughts and language are more Bengali than Sanskrit—a circumstance which inclines me to think that they were composed much later than the poems of Bidyapati and Jnanadas. I have mentioned to you also who the early *Tantriks* were, how they lived, and managed to carry on their study and researches. I have mentioned to you at the same time that they existed before the Buddhistic era, but their opinions and tenets were not generally accepted by the society till after the great religious revolution. Their religious views were never antagonistic to those expressed in the Vedas and Puranas, but they introduced a freshness and simplicity of their own, which commended themselves to the minds of the people at once. Unfortunately, however, their intentions have been so grossly misrepresented in our days that the very name of *Tantra* sometimes shocks our nerves ; yet the two-thirds of our religious rites are *Tantrik*, and almost one half of our medicines is *Tantrik*. Are we then justified to decry the *Tantras*, simply because some bad men do at times distort their mean-



ings or translate into actions various practices of objectionable nature mentioned therein, to serve their own base purposes? Science is bound to deal with every kind of fact. There cannot be any thing indelicate, objectionable or harmful in science. Mentions have no doubt been often made of such performances as *Maran*, *Stambhun*, *Uchaton*,\* &c. Are we, therefore, to conclude that the *Tantriks* are to perform them to the injury of their neighbours? Mention is now-a-days made of painless death by electricity, and it has been said to be scientifically possible; it, therefore, does not follow that one should kill another for that, any more than a chemist to poison a man or even an animal because poisons are always within his reach. There are many indelicate passages in the *Tantras*, but their indelicacies cease altogether when we look on them in the light of science. *Tantra* is science, *Tantra* is religion. The two have been blended together for reasons mentioned before. The *Tantras* are not unique in this respect. The Hindu Astronomy, Geometry, Algebra, Medicine, Laws, have all been connected in some way with religion.

I have now one more point to touch in the preliminary portion of this address, namely, the origin or the *Tantras*. It would be hazarding a conjecture, were I to tell you that they originated in Kamrup. I have looked into one or two Kamrup *Tantras*, and from the similarity of subjects and from bolder and ampler delineations of matters, I am inclined to hold that opinion. Who has not amongst the Hindus here present, heard of the powers of facination, often practised by young Kamrup witches in years gone by, on unwary travellers, and made them forget their homes, wives and children for them? Who has not heard of wonderful tales of black arts, practised by Kamrup men? And as the shrine at Kamrup is the oldest on record, it is not improbable that

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\* The processes by which one from a distance can kill or turn another mad, &c.

they originated there, and gradually spread over the eastern portion of India.

The preliminary questions in regard to the *Tantras* having been discussed, I shall, in my next paper, endeavour to examine the religious and medical aspects of the books. An examination of the medical aspect is attended with difficulties; as it would be, in the first instance necessary to prepare a comparative statement of plants metals and minerals which were used in the Vedic and *Tantric* ages. Such a statement when prepared will no doubt be useful as well as interesting.

### *The Religious aspects of the Tantras*

I will first of all describe wherein consists the newness of Tantrik worship.

It has been already shewn in my paper on the "Spirit Worship of Ancient India", that in the Pouranik age the seeds of spirit worship were sown broadcast all over the country, which bore fruits in the age of the *Tantras*. In the Pouranik age, images of spirits prepared, coloured, dressed and adorned, were lovingly worshipped. In course of time such worships did not satisfy altogether the cravings of the hearts of the worshippers. A love so materially directed, hoped for a material response. Accordingly the worshipper hoped that the image should speak to him, and console him in his distress. Such a wish, or such an expectation, was no doubt a step in advance towards spirituality. But the image was image, however fondly made, coloured, dressed and adorned. Was it possible that dead matter would feel and speak? The worshipper hoped so. Did he not impart\* to the image a spiritual body and mind before worship? Yes, he did according to his faith. Mayhaps, he magnetised it with his own magnetism, and thus what appears to be an impossibility to another, was not so to him. Then he would

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\* The Ceremony of *Prauprothista*.

sit alone for hours looking fondly and ardently at the bright face of the image, his soul concentrated in it. At such moments of religious frenzy, of utter sincerity, of love and faith, quite Asiatic in their intensity, it was no wonder that he would see another image more glorious—celestial in its composition, stand between him and the clay, and speak to him as a soul would speak to a soul. Such experiences of the Pouraniks were not lost on the Tantriks who understood the principle of their success, and applied it not to clay, but to living, breathing woman, who was to them the emblem of divine love, grace and harmony on earth ; and who, by her very nature and constitution, was adapted to receive inspirations and communications from the spirit-world. Thus her power, and her fitness in respect to mediumship, was *first* recognized in India, which led to speedy development. The idea of 'circle' in a land where the perservation of spiritual aura in individuals was studiously maintained, was then only at an arm's length of discovery. The gifted only walked with the gifted. The pure-in-spirit flocked with the pure in-spirit, and the result was the almost unconscious formation of circles for Sadhana. A joint song—a hallelujah 'streaming sweetly upwards to the skies' was certainly more cheering, more ennobling than the average of silent worship : And the ecstastic condition attainable on such occasions led men frequently to the formation of circles. The existence of woman in such circles taking part in worship, and shedding divine love in them, resembled the soft silvery moon in the blue depths of the summer sky, that shews the way to Mercy's Seat to the silent worshippers at night. When Brahmanism triumphed over the religion of Budha, public morality was certainly not very high. A good Guru ( preceptor ) was as rare as a good disciple ; and the Tantriks had to make hard and fast rules for the guidance of those who wished to be initiated into their mode of worship. But the people were generally addicted to wine

and woman, and they had to give them both. Here it is necessary for me to break off the subject for a while, to enter fully into the views of the Tantriks, without which they are likely to be misunderstood altogether in our time. Composed, as every community always is, of a vast mass of people who differ from one another in taste, propensity and mental powers, it can hardly be expected that even in matter of religion, wherein faith enters so largely, they would all hold the same opinion unanimously. It follows, therefore, that only a few adhere strongly to religion, while the rest, a vast mass, remain indifferent for a time, and then allow themselves to be drifted every now and again from one current of thought to another. It was in India and in India only, that provisions of divers nature were *advisedly* made to suit different intellects and different dispositions. The ancients accordingly constructed numberless bypaths to lead to one and the only road to salvation, namely, the undivided attention to, and love for, God. They understood well enough their task; they knew that so long as a man has a lurking *asakti* (inclination) in his heart for earthly pleasures or powers or fame, he would be only serving two masters—the God to whom his heart ought to go as a whole and not in part, and the ideal of his imagination for which he entertains a cherished desire in the heart of his heart. They knew also that the highest and the most glorious prize of salvation could only be in the lot of one in a million, but the ninety-nine hundreds of thousands, nine hundred and ninety-nine should not go about in despondence; and accordingly arranged a system in which there were, so to speak, prizes for all grades and no blank to push them to a by-path of seeming happiness, and leave them in course of time to find out each for himself the True Road. Thus, if a man in whom ruling propensity is strong, wants power to satisfy the cravings of his heart, let him worship *Sukti* in any form according to his taste. If his inclinations be

for worldly pleasures, let him worship *Naikas* or *Joginis*. A desire for worship in any form thus engendered betimes by the help of his own inclination, cannot but be acceptable to him. Then in course of time—by the satisfaction of his desire—by the inherent law of nature that leads one to seek for better sources of happiness, he unconsciously comes to the very point, where he gets a glimpse of the Glorious.

Thus when the Tantriks saw the people addicted to worldly pleasures, they sanctioned the pleasures; but, at the same time, inculcated a taste for worship in them. They gave them wine, it is true, but at the same time they pointed out to them that it should only be used at the time of worship to concentrate their minds. They gave them woman, but they enjoined at the same time that she was the emblem of *Sukti*, and told them in the plainest possible language—"look on her in any light you please—that of a mother, sister or wife—she was to be worshipped." They sanctioned midnight songs, but advised them to sing only those which were calculated to elevate them and to glorify the spirits invoked.

While the Divine worship of most nations of the earth consists in the adoration of, and thanksgiving to, the Deity, that of the Hindus is pre-eminently a systematic, and I may add, a sort of scientific attempt on their part to establish a temporary spiritual connexion with the Deity, undisturbed by self and surroundings. What then is the form of worship for which the Hindus claim the pre-eminence? It consists (i) in the isolation on the part of the worshipper by *Ashas* and *Pranayam*; (ii) in the purification of the self and surroundings; (iii) in the shutting out of evil influences; (iv) in the burning of the sinful and the creation of a spiritual body to make it worthy of the occasion; and (v) in self-mesmerism to lose himself in meditation, thanksgiving and adoration. We shall now take up each of these recognised processes to shew that the form of Tantrik worship is not only both unique

and happy, but logically the best possible that will appear to any impartial mind unbiassed by sectarian views. Picture to yourself a man sitting in a meek and devout spirit on a silk cloth spread over a tiger or a deer skin. Picture also spread before him on a bright copper plate some full-blown and sweet-scented flowers of different hues with water drawn fresh from streams, and incense burning hard by. The first thing the worshipper does is to isolate himself by the virtue of his silk-dress and silk-laid seat. His next step is to isolate his inner-self from the influences of worldly thoughts by *Pranayam*, but his sinful soul is yet unworthy as an offering to the Holy Spirit, much less of any attempt of his part to approach Him. He, therefore, thinks of his past sins, and in a spirit of penance and in utter sincerity, destroys the sinful body both on the right and left sides by the fire of penance and breath. His next step is to create a spiritual body composed of the silvery beams of the crescent moon which he conceives in the frontal region, and then, after kicking out evil spirits by the heel of his left foot, he sits composedly to mesmerise himself by passes to be drawn by his own hands from head to foot, either 5, 7 or 12 times according to individual necessity. He next conceives another light that far outshines the light of the crescent moon on his frontal region—the light of several suns on the seat of veneration where he has laid a flower for the light to rest and illumine the newly-created body and all its chambers. He now meditates in ecstasy, veneration and love. Experience has shown to the Rishis that it is only by means of *Pranayam* or *Kum-bhak* that a man can isolate himself from worldly connections; yet beneficial as the process is in spiritual worship, and conduces as it does to prolongation of life as a fact, it should be learnt separately and gradually. Our personal experience has shewn to us that this should be done; otherwise, the attention of the worshipper would only be directed to his breath instead of to the object of his

worship. It is only when some control has been gained over breath, that the worshipper should adopt *Kum-bhak* for the purpose of spiritual communion—a communion that distinguishes itself at once from ordinary worship. The process of stretching out one's own magnetic power with a will to eliminate evil influence, requires also some remarks. The Hindus have a belief in his own spirit, as well as in the existence of spirit-spheres. They believe that evil spirits can frustrate the efforts of a pious individual, and hence by prayer and by the help of stretching one's magnetism that he drives out evil influences, and in supreme contempt kicks the evil spirits by the heel of his left foot three times. The devotee then conceives the gradual resolution of his body to the five elements—air, earth, light, water and *Akash*, each element taking its own share and leaving the soul alone uncontaminated. The soul, however, requires a body—a body that shall be worthy of the occasion of divine worship. He, therefore, composes a celestial body such as has been mentioned above. The self-mesmerism is another feature that commends itself to our thinking. Centuries before Mesmer was born, the Tantriks knew the uses of passes. They used them for meditation; and, while the other processes contributed to self-purification, the passes tended to produce abstraction and to develop the clairvoyant power of the soul.

I have described above simply the principles of Tantrik worship of the Hindus, and I doubt not it will strike every one what interest was taken by our ancestors for establishing a philosophic form of spiritual worship, and what thoughts were bestowed by them on the subject.

For detailed description, our readers are requested to refer to *Maha Nirvana Tantra*.

In examining the Tantras, one cannot help being impressed with the intelligence and comprehensiveness with which the early Tantriks, as *korviks* or students of nature, trace the universe to one abstract force and expand the same to

countless phases of life, intelligence and matter. Without rejecting the nomenclature of the Vedas and the Puranas, they represent—

Soul as Vishnu.

Intelligence (Wisdom) as Shiva.

Téj or animation (Life), including matter, as Bramha.

Singly or separately the three are held to be simple factors, as  $a$ ,  $b$  and  $c$ . They are to be combined and multiplied together, as  $(a+b)^2$  or  $(b+c)^2$  or  $(a+c)^2$  or  $(a+b+c)^2$  to have the phenomena of nature. The combining principle is *Sakti* or Force, which is one in abstract, and is called *Vaishnabi Sakti* or *Adya Sakti*\* (primeval Force) It is con-

\* In the *Jada Sankalini Tantra* it has been stated "Brahmāndai Jai Guna Sarbaj sarīreshu babasthita", i.e., "Whatever qualities (actions) we find in the universe, we see them in the human body" In the universe (we assume this from a knowledge of our own solar system) we see two forces at work the one is attraction, the other repulsion, the term force being one in abstract. We also see a play of these two forces in the human system the air that we take in and the air that we repel or exhale. When we take in air, we make a peculiar 'Hang'-like sound. When we let it out, we make a 'Sa' like sound. If we again, from any sudden cause, such as admiration, love, fear, &c, hold our breath for a moment to think on the subject that has given birth to the emotion, or if we with an effort of our will contemplate on a object that we like to carry into effect, we also hold the breath for a while, and while we do so, we involuntarily make a peculiar 'O' u like nasal sound. This last nasal sound is the *Pranava* of the Hindus—the once Jongik state of the Deity—the first starting point (Bindu) of creation, i.e., the Creative will. In the Deity, 'Hang' and 'Sa' are both inapplicable. He being not subject to life, preservation and destruction. He is so far—as all created beings know him—only "Om." The Jogis who hold their breath to contemplate Him and Him only, enjoy for the time being an immunity from destruction—an existence of life only—an immortality simple and pure. It is said that in such a state they (Jogis) can create what they wish.

When we are led by any emotion or will as stated before to hold our breath for a while, our feelings play upon our countenances like the artist colors on the canvas. The face of the Deity is the universe. As soon as the creative will came, the universe was an accomplished fact—his elimitable love, beauty, harmony, glory and wisdom shone resplendent. The creative will—the 'Om'—is therefore the '*Vaishnavi Sakti*.'

*Sardaratilak* says—"Hang" is masculine, 'Sa' is feminine. The 'Hangsa' combined, is life. all living beings worship it always. When the two are blended together in one eternal, union then 'Hangsa' is turned into 'Sohang'. The bodily 'Hākara' and the bodily 'Sākara' vanish in the union, and the result is *Pranava* or *Om*.

In the *Sivagama* it is stated—

"*Sakti* Shiva, Shiva *Sakti*, *Saktir* Brahma Janārdana,

"*Saktir*indra, *Babli* *Sakti*, *Shaktischandra* and *grahadhruva*,

i.e., *Shiva* is *Sakti*, *Sakti* is *Shiva*, *Sakti* is *Brahma*, *Sakti* is *Vishnu*, *Sakti* is *Indra*, *Sakti* is the Sun, *Sakti* is the Moon, and *Sakti* is the Pole Star.

Again: *Saktirupa* *Tapati Sarvang*, i.e., THE UNIVERSE IS MADE OF *SAKTI*.



crete in combination and diversity. *Sakti* appears to be Divine Love, *Shiva* Divine Wisdom, *Vishnu* the soul, as also soul of souls and *Brahma*, the animation or life of the universe. *Sakti* was the mother of the creation. She was the mother of the factors themselves, but after creation she has been figuratively said to be the consort of the *Shiva*, and hence the statement "*Janani Ramani, Ramani, Janani*" (the mother the wife, the wife the mother). A little reflection will show the object of the statement. Divine Love is held to have prompted the creation. Divine Wisdom made it an accomplished fact: after which Wisdom and Love are helping each other in preserving and controlling the creation. According to the *Tántriks* every man is a representation of Divine Wisdom, and every woman a representation of Divine Love. Any offence against either is an offence against Divine Wisdom or Divine Love. The two, they think, should go for ever and ever together to make a harmonious whole; and hence no worship, no prayer, no form of *Sádhana*, would be complete unless it is done† together. The woman is necessary in *Tántrik Sádhana*, whether done privately or publicly as in a circle. The word *Sádhana* is not simply a prayer or worship. It signifies a series of acts by which a devotee strives to render himself acceptable to God or a spirit as the case may be. The word is by no means a *Tántrik* word. It is a word as old as the Sanskrit language itself, and is being used from the very earliest times. The mode and character, however, of the *Sádhana* of the *Tántriks* are often singular, and sometimes different from those of the preceding ages. They have seen force as the ruling principle of nature, to the attainment of which they generally, if not invariably, direct themselves. The force of mind, the force of character, and

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† In the *Kell Tantra*, while speaking on women in general, it is said that all wishes to talk ill of a woman, to be artful to her, to do aught which is not pleasant to her, should be avoided, for in doing all these, the success in worship would be frustrated. Woman is to be considered as *Devi*, as life, as ornament.

the force of the inner self are the principal aims of their attainment. With the attainment of force they hope to rule, according to capacity, both the matter and the mind to the extent mentioned in the Tantras, irrespective of any distance of time and space. For public opinion they care not. 'Fear they have not. Uncleanliness and abomination, as understood by the Hindus, are not to be found in their dictionaries. Fastings and penance they laugh at. Wine they require in moderate quantity to control the images of their mind, and woman to draw out their best nature at the time of *Sādhana*.

At times their *Sadhana* flies off at a tangent, and partakes the character of *Bir* (heroic) † worship. Alone then in the blackest part of a moonless night, in places of cremation, and over dead bodies of persons who have died from unnatural causes, they would sit for hours undaunted, taking wine at intervals and performing those rites which, according to their beliefs, are calculated to give them supernatural powers by supernatural means; or they would surround themselves with all the temptations of flesh—the temptations of wine, of woman, well-dressed meat, sweet-scented flowers and fragrant perfumes, and in spite of them fix their mind on the objects of their worship, which in all such cases are the spirits. The worship of *Pára Brahmá* ‡ or *Deity* is separately enjoined. The Tantriks consider that man can bring within his control various orders of elemental and astral spirits, if he only

† According to the principles of Hindu religion a man is to observe certain rules in performing his worship, i. e., he must bathe, he must fast, he must perform his puja in the morning, &c., but the *Biracharjees* say, according to *Bir Tantra* that a worshipper is to bathe in mind, is to clean himself in mind, is to perform his *Japa, puja* and *Turpana* in mind. With them there is no auspicious or inauspicious time—there is no fixed time, such as day, night, evening or dead of night. He is not to be debarred from worship, because he has eaten something &c.

‡ *Bhutamara*.

"*Debyascha saktak sarbhai paranchatra dhikariná*

*Tarakó Brahmanó bhritáng binashya tradhi káriná.*"

The above two lines from *Bhutamara* clearly state that all that has been said above in regard to *Devi* worship, does not apply in the least to those who worship God (*Brahmá*). The reasons are that those who worship *Devis* (female astral spirits) do so from temporal motives, such as enjoyments of various sorts. Those who, on the other hand, worship God, should do so from no selfish motives.

knows how to invoke and attract them. To invoke and attract them successfully certain conditions are to be satisfied. These conditions are mysteriously blended with a variety of rites partaking the name of Sadhana, in which harmony of time and place, the concentration of mind, the supposed attractive power of the Mudras and of diagrams, and the power of will appear to be essentially necessary on the part of the worshipper ; and as it has been pointed out above that in Tantrik worship the woman is the most important factor, she is often made the subject or medium through whom the spirit is supposed to speak. The method of hypnotising individuals as is done in our days, was known to the Tantriks of the ancient days ; but they had their own method, which answered them admirably. This method is a part of the Sadhana, which consists in offering some wine to the medium, who is worshipped vicariously for the spirit, in whispering the *Bijes* into her ear, and the performance of *Japa* on the three joints of her arm, the wrist, the elbow and the shoulder joints, and then on the crown of her head. As the *Bijes* are whispered into her ear, the incense sends up sweet perfumes into her nostril, and the *Japa* performed on the joints of her arm, she becomes magnetised. Her looks become vacant and wild, her gentle smile is converted into loud laugh. She then begins to swing backward and forward on her seat or stands up suddenly, her hair somewhat dishevelled. A little more wine is then put into her mouth and a sabre into her hand, and the worshipper continues his worship as before, *i.e.*, offers her garlands of flowers, perfume and sweets. Then she becomes somewhat collected, and addresses the worshipper in a tone of command, and directs him to do what are necessary in regard to the particular object for which the spirit has been invoked. If any one at this time puts any test questions, he may expect to get satisfactory answers ; for she is supposed at this stage to be *en rapport* with the spirit invoked. Care should always

be taken at this time that utmost respect is shewn to her, or mischief is likely to happen. Any unsuccessful séance is at once acknowledged, for the Indians have not the appliances of the civilized countries either to hide, or impose, and thus bring discredit even on truthful séances performed by honest men and women. The Indian séances are always held on the bare ground of a room devoid of furniture, having nothing but an orthodox light of butter illuminating the place.

When a circle\* is to be formed according to Tantrik principle, each man accompanied by a woman is required to sit on the ground on *Asans* or seats prepared of *Kusha* grass, and take a cup for himself or herself. In the circle the woman should place herself on the left side of man, one of whom, according to some physical characteristics, is elected as the *Bhojrabi* or the superioress of the circle, whose orders every one is bound to obey. The glass of this lady is filled first of all with some wine; she, before touching it with her lips, delivers a set speech in which she says she takes unto herself all misfortunes or all causes of unhappiness of the company. She then drinks a little of the wine and puts the cup down on the ground, which is taken up by turn by every members of the company, and its contents are partially mixed with the contents of each one's own cup. When all the members have once finished their drink, they meditate and sing together. The superioress at the head of the circle may fall into ecstasy or not, according to the devotional character of the company.

In the case of *Sundari Sadhana*, or the worship of the beautiful, *i. e.*, of celestial spirits, either an unmarried girl of 8 to 10 years of age, or a married woman of 16 years, of fair

\* *Bhitraci Chakradandini* says that men with Sakti or women should sit as couples either in the form of a circle or in a line.

Within the circle all are to contemplate on *Sivasakti*, then flowers, &c., are to be offered to *Gurupatra*.

Within the circle all men and women of whatever caste or colour should be considered pure as *Brahmans*. Outside the circle all colours (castes) are separate as before.

colour and prepossessing appearance, after she has been clad in best of cloths and decked with best of ornaments, is worshipped in the morning, In such cases the medium is addressed as mother, whereas in other cases as mother, sister or wife, according to the option of the worshipper. The nature of the worship, which resembles the worship of images, dazes the girl considerably and imparts to her a power of prevision which enables her to forecast future events for a time.

Of solitary worship I have spoken as much as is necessary in my paper on "Spirit Worship of ancient India. I therefore need not repeat what I have said. Let me now analyze and see—

(1) Wherein the Tantrik *Sadhana* differs from the modern spirit invocation of the West.

(2) Wherein consists the newness of Tantrik *Sadhana* as compared with the *Sadhana* of the preceding ages.

The modern spiritualism of the West differs from the spiritualism of the East in the following respects :—

(a) As regards the subjects.

(b) As regards the methods.

(c) As regards the objects.

First, *as regards the subjects*, the ancients of India, as a rule, never *directly* invoked the souls of departed persons. They, however, entertained considerable respect for them, as will appear from the Hindu ceremony of *Sradhā*. The reason is obvious. The ancients wanted the attainments of certain uncommon powers, which they evidently considered as unattainable from undeveloped spirits of men. The spirits often looked to and worshipped, are the astral spirits and sometimes the spirits of elements.

Secondly *as regards the methods*, the ancients as a rule looked more to their own psychic developments than to physical manifestation, assuming the existence of spirits and spirit worlds as well-established facts. They thought that man being incomplete, he should to a certain extent take the help

of a woman—the cosine of the arc of life—to make up the ideal of human existence. They therefore used to impart their own magnetism to her to see the full play of the *Spirit* so far as is possible. Unfortunately, however, their motives have for a very long time been misunderstood and misrepresented.

Thirdly, *as regards the objects*, we see that they were either temporal or spiritual, but in no case the mere satisfaction of curiosity or experiments to convince themselves or others of the existence of an after life. The objects temporal are many, while the object spiritual is one, namely, the union with the Deity. Among the objects temporal, the *Tāntriks* enumerate the acquisition of certain extraordinary powers, which would be best ascertained by a reference of the text on the subject of *Siddhi*.

#### *The Medical Aspects of the Tantras.*

[Dedicated to Sir George Birdwood K. C. S. I. &c.]

We now come to enquire into the Medical portions of the *Tantras*. The researches of the early *Tāntriks* in the field of medicine were, in some respects, so valuable that they laid the whole of India under a debt immense of endless gratitude; yet they did not, as a fact, attempt to build a system of medicine of their own, very probably on the ground, that the then existing principles of *Ayurvedic* treatment, of we shall have occasion to speak hereafter, appeared to them to be perfect and sound. They have, however, left to us records of their individual observations and opinions in respect to medicinal virtues of plants, metals and minerals used by them in medicines, and also in respect to symptoms and treatment of diseases and preparation of drugs according to methods of their own. The result has been that the system of indigenous treatment now in vogue amongst the *Hindus*, is a mixed system, partaking in some instances the character of *Vedik*, and in some instances the character of *Tāntrik* system. If the



as passions predominated over reason, and men were estranged daily more and more from nature, new diseases as well as new phases of diseases of complex types sprang up aided by climatic changes. Such a preparation as Brahmi Rashayaná which was good enough for slight disorders, and for one state of the society, was unsuited for any special diseases of virulent type ; and hence investigations followed. The question that naturally suggests itself here is, how did the early investigators proceed in their field of investigation ? What light was thrown on their path of enquiry in those early times, considering the very large number of medicinal plants which had been tested by them before they were introduced in Hindu Pharmacopœia ? It would certainly have been a very difficult problem for me to solve all at once, specially in the absence of any written data on the subject, if I had not been an enquirer myself in the same field in my younger days, when systematic Botany was one of my pleasantest studies. The early investigators, it appears to me, were guided by *Rashes* or tastes of barks, roots, fruits and leaves of plants, and by the smell of their leaves also at times.

The *Rashes* are primarily of six descriptions—namely, (1) acid ; (2) pungent, (3) bitter ; (4) salt ; (5) sweet ; (6) astringent. But it is not unoften that *Rashes* are found in a mixed state as sweet and acid. The medicinal virtues were determined at first by *Rashes*, and then tested by internal application from small doses upwards, and their physiological actions in the animal system observed and noted. Thus sweet things have been determined to have the virtues generally favourable to the growth of the system, contributing to the development of flesh, fat and muscles. They heal up wounds, allay thirst and burning, but they produce worms and increases phlegm. The acid things promote digestion and dissolve hard food. They are agreeable to taste and produce costiveness. The salt things promote digestion, are altera-



tives, make body weak and soft, and to a certain extent, lessen the verile power. The pungent things sharpen appetite, are heating, encourage biliary secretions, and are good for worms, leprosy, itchings and irruptions. They counteract poison ; and, in large doses, produce giddiness, imaciation, thirst, trembling and burning sensation.

The bitter things are appetising, good for secretion of milk, itching irruptions, leprosy, thirst and fever ; and are alteratives and generally encourage secretions. Lastly, the astringent things produce heat. They are alteratives, costive and produce cutaneous irruptions, and in large doses palpitation and loss of sense. The medicinal properties of the plants were also ascertained to a great extent from the smell of the leaves when crushed by the fingers. Like Rashes the smell is of different descriptions, but they can be conceived, and learnt by experience ; for instance there is a peculiar smell in the leaves of plants having<sup>2</sup> Anodynic and Carminative virtues. From such general classification of medicinal virtues, followed special classification of plants tested by actual observation of their physiological effects ; and plants were grouped in the following way

As Laxatives,  
 „ Expectorants,  
 „ Diaphoretics,  
 „ Emetics,  
 „ Depressants,  
 „ Stimulants,  
 „ Tonics, &c.

One thing strikes me particularly, that the medical men in those remote days were specially happy in the combination of plants for medicines. Let us here analyze the ingredients of a mixed medicine of ancient days in case of bilious fever as an illustration :

Rt.

Kantikari

Gulanchá

... Solanum Jacquissi.

... Menispermum Glabrum.

Bahmanhatu	... Siphonanthus Indica.
Suntà	... Dried Ginger.
Durallova	... Hedysarum Alhagi.
Chirata	... Gentiana Cheratya.
Kutki	... Wrightea Antedysenterica.
Palta	... Perca bifurca.
Rakta Chandan	... Pleocarpus Santalinus.

Now it will be observed that the first ingredient in the above mixture is diarutic. The second one is a good febrifuge, the third is a diaphoretic. The fourth and sixth are well known to all. The fifth is very efficacious in bile, cold, fever and pains in body. The seventh is pungent and bitter and is efficacious in counteracting the burning sensations in bilious fever and is a febrifuge. The eighth is appetising and good article of food and the ninth is efficacious in counteracting cold, cough, thirst and vomiting.

The ancient medical men rarely used strong vegetable poisons in medicines. Such poisons as Aconite, Nanglabisha', &c., though known to the ancients, were rarely used internally. Their application was chiefly external. Of the metals we see iron was first introduced in medicine. Next to it was gold. Silver was seldom used. Sulphate of iron and sulphate of copper were both known and used occasionally. Five kinds of salt, red-hill earth, Bangsalochun or manna of bamboos were known and used. Yellow Arsenic, though known, was not much used. Besides, we see some kinds of grasses, cabbages and ashes of shells burnt in slow fire, used in medicine. Extracts of the flesh of birds, quadrupeds as well as the fat of goats, and wine in medicinal doses, were sanctioned in atonic cases.

The principles of treatment of the ancients appear to be sound. They were no doubt based on large observation of facts. The ancients described Health as the *Equilibrium of the animal system*—the due performance of all the functions and the due distribution of vital energy to all parts of the body. The disruption of such an equilibrium as explained

above has been designated as disease. Excess of fat in a system is as much a disease, as the want of proper quantity of fat ; and hence a physician is especially enjoined to investigate carefully into the causes of disruption—to see what is to be supplied or what is to be taken away with a view to bring back *equilibrium* or health.

No doubt, therefore, when the Tantriks undertook the examination of the medical works of the Vedic and Pauranik ages, they esteemed very highly the ancient method of treatment, and did not, for this simple reason, build a system of their own ; but they have left records of their own observations. The result has been as said before, a mixed system of treatment as at present in vogue amongst us. The question now is what services did the Tantriks do to medicine that they claim the gratitude of all India ? The question can hardly be answered in one word. If the Tantriks had done nothing more than discovered and introduced the various preparations of mercury, sulphur, arsenic and mica, they had done enough to claim the gratitude of all India. How many thousands of patients suffering from chronic diseases and given up by the western faculty of medicine, have been brought back to life and health by the Hindu preparation of mercury and arsenic ? The preparations of red and yellow arsenic were variously used by the Tantriks in leprosy, in atonic cases as well as in collapsed stages. The preparations of mica were introduced by them with considerable benefit in chest complaints. Sulphate of copper in cases of fever attended with gonorrhœa, Nisadal in chest complaints, copper in spleen attended with or without fever, lead in urinary diseases, diamond and pokhraj in chest complaints attended with fever, *Sarnomakshi* or copper pyrites in cases in which the system is to be nourished when prostration is due to urinary diseases. Sulphate of iron in checking hemorrhage. They also introduced vegetable poisons such as aconite, nuxvomica, croton tiglium, thorn-apple, nanguli, durmaj (a sort

of poisonous wood) and surbatik-hi These are some of the principal poisonous plants discovered by them. There are many such plants equally useful, such as a plant known by the name of Akore, the oil of the seeds of which is said by the Tantriks to possess wonderful virtues. Indeed they speak so highly of the plant, that an analysis of it and its trial may bring to light its life-giving virtues. What arsenic is among minerals, Akore is said to be among vegetables in respect to medicinal properties. It is the endeavour of our Society to procure the plant and its seeds, and to analyze them.

That the Tantriks had a sufficient knowledge of chemistry, there is not a shadow of doubt. The divers processes of dissolving of minerals, their sublimation and mixing together, amply shew that they possessed a fair knowledge of chemistry. Indeed when one after leaving medicine comes to examine the Indrajal or the magical portion of the Tantras, there lingers not a doubt in his mind, that the Tantriks possessed a tolerable knowledge of chemistry.

The portion of the Tantras on the treatment of poisons, requires in our estimation a careful examination, and, if possible, a translation in English. In one place it has been mentioned that in cases of snakebite, the person bitten should, if possible, be made to sit immersed in the waters of a stream, and the water of the stream, should be poured on his head until he is free from poison. The mode of treatment, although very wise, did not convince me altogether of the perfect efficacy of the treatment. Our doubts however were removed not long after, when we read in the *Statesman* the report of an exactly similar mode of treatment adopted by a European, which saved the life of an Indian in North India. The chapters on Prognostications of Death are useful. Indeed some of them are very wise, as for instance, when a patient does not see while pressing the eyeball with a finger the usual halo of light, he is not expected to live for more than ten days. This is a practical lesson learnt by observation,

which shows that the loss of the vital energy of the man has been full.

We give below a catalogue of the most important medicinal plants used in the Vedik and Tantrik ages. It was our endeavour to separate the medicinal plants of two different ages, but we regret to say we could not—not that we were wanting in either patience or industry, but that we find mention of the names of many Tantrik plants and minerals in the principal Ayurvedik treatises which shew that the discoveries made by the Tantriks were gradually incorporated in Ayurvedik treatises. It was by preparing two separate catalogues that we found out the difficulty. We have therefore marked out with a star those plants which are *unquestionably* Tantrik. We have given this time the catalogue merely. The virtues of the plants are reserved for a future paper.

- 1 Aguru, Aloe's wood. 2 Aswagandha, *Physalis flexuosa*.
- 3 Aknad, *Cissampelos hexendra* 4 Atush. 5 Aswathá, *Religiosa*.
- 6 Amlaki, *Emblica*. 7 Arjun, *Arjuna* (*combretaceæ*).
- 8 Asan also called Piasal, *Pentaptera tomentosa*. 9 Amruli, *Jambosa* (*alba* Roxb).
- 10 Amrataka, Bark of *mangifera*.
- 11 Ajasringi also called Jeol, *Odina* Woodier. 12 Atasi also called Mosina, *Linum Usitatissimum*.
- 13 Atibala and Bala, *Andropogon Schoenanthus*. 14 Anantamulá, *Periploca indica*.
- 15 Aparajita, *Albiflora*. 16 Apamargá, *Achyranthes aspera*.
- 17 Arká. 18 Arjak also called Babuitulshi, *Ochymum gratisimum*.
- 19 Asoká, *Asoca* Roxb. 20 Alabu, White Pumpkin.
- 21 Astisanghar also called Harjora. 22 Akasbulli *Filiformis* L.
- 23 Aktote also called Akhotá, *Triloba*, Forst. 24 Aditya' bhakta also called Hurhuria, *Calotropis gigantea*.
- 25 Adraká, *Zingiber*. 26 Alkusi, *Carpopogon preurius* Roxb. 27 Ahiphain,\* *Opium*.
- 28 Akore\*. 29 Akhsaj-ja.\* 30 Agastakusum\*, *Sesbana grandiflora*.
- 31 Ingudi also called Jeaputa or Lataphatki.\* 32 Indrajava,\* *Wrightea antidyscutirica*.
- 33 Ikshu, Sugarcane. 34 Irbaru also called Kankurá,\* *Cucumis Utilatissimus*.
- 35 Urumbar also called Dumur\*, *Ficus glome*

rata 36 Usir also called Bainarmul,\* *Andropogon Muricatum*. 37 Aila, *Alpina cardamomum* 38 Airandá, *Riscinus speciosus*. 39 Ailaych, *Cardamomum*. 40 Katki, *Wrightea antidysenterica* also *Calotropis gigantea*. 41 Katuswi also called Tita Lawoo, a bitter gourd. 42 Katfal, *Gmelina arborea*. 43 Kantakari, *Virginianum* 44 Kadamvá, *Cadamba Roxb.* 45 Kadali, *Plantain* 46 Kotbail, *Woodapple* 47 Kamalaguri. 48 Karabi,\* *Nerium odorum*. 49 Kurkatsringi, *Rheedii*. 50 Kankrole, *Momordica Charantia*. 51 Kurpur, *Camphor*. 52 Kamranga, *Carambola*. 53 Kanakdhutura, *Datura fastuosa*. 54 Kaisur, *Eclipta*. 55 Kakjangha, *Robusta Roxb.* 56 Kakmachi. 57 Kishmish, *Grapes* 58 Kakdumur, *Oppositifolia*. 59 Kanuk also called Joypal, *Vide Joypal* 60 Kalkasunda, *Seuna purpurea Roxb.* 61 Kurchi, *Kurchi*. 62 Kusunder also called Kuksim, *Celsia L.* 63 Karpasi, *Herbaceum*. 64 Kulanjan, *Galanga Major*. 65 Kusa, *Cynosuroides*. 66 Kur, *Castus speciosus* 67 Kushanda, *Benincosa*. 68 Krishnajerá, *Sativa L.* 69 Krishnaguru, *Aquillaria Agallocha*. 70 Kaitaki. 71 Kaisraj, *Calendulacea, Less.* 72 Kakoli,\* 73 Kumud,\* *Nymphæa esculenta*. 74 Kunda,\* *Jasminum pubescens*. 75 Kuch (root of white kuch).\* 76 Kasurtai.\* 77 Karanja, (seed).\* 78 Kuliakara (seed),\* *Capparis spinosa*. 79 Kachla.\* 80 Khodir,\* *Mimosa Catechu*. 81 Khajur\*, *Phoenix Sylvestris*. 82 Gandha maduli. 83 Gakshur. 84 Ganiary. 85 Gambhary, *Gmelina arborea* 86 Goruck chakulai. 87 Goo-gool, *Lignum Aloes*. 88 Gulancha', *Menispermum glabrum*. 89 Gujapipuli, *Pothos officinatis*. 90 Gandha Trina', *Andropogon Schoenawtus*. 91 Gandhali, *Pederia foetida*. 92 Gunga', *Abrus precatorius*. 93 Guratwak. 94 Grishna sunder or Gimasak, *Chironia centauroides*. 95 Gojiarmul or root of Gojia,\* *Premna esculenta*. 96 Ghrita kumari, *Aloe perfoliata*. 97 Ghulghasia also called Dranapushpa. 98 Ghoshkola (yellow).\* 99 Chakoolai, *Hemionitis cardifolia*. 100 Choye, *Piper Chuvya*. 101 Chita, *Plumbago rosea*. 102 Chirata', *Gentiana Chervaty*. 103 Chitrak, *Plumbago rosea*. 104

Chookapalonga', *Rumex vesicarius*. 105 Chandan, *Santalum album*. 106 Chorak also called Piringshak, *Trigonella corniculata*. 107 Champak (root of the Champak),\* *Michelia Champaca*. 108 Chalta (root of Chalta),\* *Dellenia indica*. 109 Chatim, *Alstonia Scholaris*. 110 Chota ailach, *Cardamums*. 111 Cholanga Nabu, Species of citron. 112 Chik-kani also called, Hanchuti, *Artimisia cternutatoria*. 113 Jibak, *Pentaptira tomentosa*. 114 Jibanti. 115 Jayafal, Nutmeg. 116 Jibak 117 Jatamanshi, *Valcriana Jatamansi*. 118 Jisal, Odina Woodier 119 Jam, *Eugenia Jambolana*. 120 Jayatri (white) *Aeschynomene Sesban*. 121 Jayapal, Coroton *Tigilium*. 122 Jatifal, Nutmeg. 123 Jaba.\* 124 Jeebputrica (seed).\* 125 Joitri, Albumen Nutmeg. 126 Jhinti. 127 Jhanti, *Barleria cristala*. 128 Dabarkanja. 129 Dangarifal. 130 Daloo. 131 Taiuri, *Convolvulus Turpethum*. 132 Tintiree, *Tamarindus indica*. 133 Taijpata, Laurno Cassia. 134 Taila-kucha, *Momordica Monodelpha*. 135 Tita-laoo, A bitter gourd. 136 Tulsi, *Ocymum Sanctum* 137 Til, *Sesamum Orientale*. 138 Tamal. 139 Tambul, *Piper Betle*. 140 Tit-tiri, *Perdix Francolinus*. 141 Tagarpadik, *Tabernaemontana coronaria*. 142 Tagar (root of tagar).\* 143 Taleesh (leaf),\* *Flacourtia cataphracta*. 144 Thulkuree, *Hydrocotyle asiatica*. 145 Draksha, *Vitis vinifera (grape)*. 146 Darchini, Cinnamon. 147 Durolata 148 Daibdaru, *Pinus longifolius*. 149 Durb-ba, *Panicum Dactylon*. 150 Dasamool, A medicament composed of ten-roots. 151 Dantee, *Croton Polyandrum*. 152 Daru-haridra, *Xanthaxylon alatom*. 153 Darim, *Punica granate*. 154 Daib-Danee. 155 Dantotpal. 156 Dhiceful, *Grislea tomentosa*. 157 Dhan-nah, *Coriandrum sativum*. 158 Dhuna, Species of Shorea. 159 Dhustar, *Datura Metel*. 160 Neelotepal, *Nymphæa cyanea*. 161 Nagcaishar. 162 Nimda, *Melia Azad-derachta Roxb*. 163 Neelbumha. 164 Nakhee, Bivalve shell used as a medicine. 165 Nagbala, *Alba L*. 166 Nisinda, *Vitex Negunda*, 167 Nisadal. 168 Nalitashak, Species of a maranthus.

169 Nagdantee. 170 Nagdona. 171 Narangee Naibu, a kind of orange. 172 Narikail (root of Narikail), *Cocos nucifera*. 173 Nata, *Caesalpinia bonducella*. 174 Preeshmiparnee also called Chakulia, *Hemionitis cordifolia*. 175 Parul, *Bignonia suave alens*. 176 Punarnaba, *Boerhaavia diffusa*. 177 Pipul, *Piper longum*. 178 Palash, *Butea frondosa*. 179 Padma, *Nelumbium speciosum*. 180 Piongu. 181 Palta, Leaves of *Trichosanthes dioica*. 182 Paniful, *Trapa bicornis*. 183 Pasan-vaidee, *Plectranthus aromaticus*. 184 Pu-i-sak, *Basella alba* and *Rubra*. 185 Pilufal, *Careya arboria*. 186 Palita Madar, *Erythrina fulgeus*. 187 Pitvringaraj. 188 Pun-nahu, *Rottlera tinctoria*. 189 Palandu,\* *Allium Cepa*. 190 Puskar (root of Puskar),\* *Nelumbium speciosum*. 191 Paruli (root of Paruli),\* *Suaveolens* Roxb. 192 Pakurá, *Ficus infectoria*. 193 Paitari (leaf of Paitari),\* *Sida asiatica*. 194 Piashal (fruit of Piashal),\* *Pentoptera tomentosa*. 195 Putin. 196 Phowkadi Joan. 197 Barahakranta. 198 Bat, *Ficus indica*. 199 Brihati, *Solanum hirsutum*. 200 Bibla, *Aegle Marmelos*. 201 Bairala, *Rhom-báidea* Roxb. 202 Bivitak, *Terminalia Bellerica*. 203 Bir-anga. 204 Bach, *Acorus calamus*. 205 Bashak, *Justicia adhatoda*. 206 Brahmee shak. 207 Bahara, *Terminalia Bellerica*. 208 Bungshalochan, Manna of Bamboos. 209. Bala, *Andropogon schoenanthus*. 210 Bainair Mool. 211 Bwakur, *Solanum indicum*, 212 Babu-i-tulshi, *Basilicum Indicum*. 213 Bahman Hatee, *Siphonanthus indica*. 214 Bis-langalee. 215 Bait, *Calamus rotang*. 216 Bata Sunga. 217 Brischik-Patree (Bat), *Ficus indica*. 218 Bak,\* *Sesbana grandiflora*. 219 Badari (Baj),\* *Zizyphus Jujubas*. 220 Brahma-dandee (root).\* 221 Bejoya (leaf)\*. 222 Banubaraká, *Cordia myxa*. 223 Bhairanda, *Ricinus*. 224 Bhoomwalakee. 225 Bhomi-Kuswando, *Cucurbit pepo*. 226 Bhallatak. 227 Bhringo-raj, *Verbesinia calendulacea*. 228 Bhadra-Mustak. 229 Bhookaisse. 230 Marich, Black pepper, pepper. 231 Mundook-párnee. 232 Mugdaparnee.



233 Masparnee. 234 Mutha, *Rotundus L.* 235 Maida 236  
 Madhooph-puspa. 237 Malatee, *Jasminum grandiflorum.* 238  
 Máuáfal. 239 Madanfál, *Vangueria Spinosá* 240 Mayanafal.  
 241 Mana-Sila, Red-arsenica. 242 Mcoh-rasa, *Bombax-hepta-*  
*plyllum.* 243 Mashina, *Linum Usitatiosum.* 244 Mathuya,  
*Callicarpaincana.* 245 Manasa. 246 Manjista. 247 Madhurica  
 (Joyésty). *Anethum Panmorium.* 248 Maithee-sak, *Trigonella*  
*Foenum greecum.* 249 Mahakal.\* 250 Muramangshy.\*  
 251 Mahendra (seed).\* 252 Markat Bal-ly.\* 253 Maithy,\*  
*Trigoneella Foenum grcum* 254 Murmuria,\* *Scirpus schoe-*  
*noides.* 255 Jasti-Madhu. 256 Joothica, *Jasminum auricula-*  
*tum.* 257 Janga-Dumur, *Ficus glomerata.* 258 Jabankur.  
 259 Jamance. 260 Jabakshar. 261 Rakta-Kanchan, *Bauhinia*  
*variegata.* 162 Rakta-Chandan, *Pterocarpus santalinus.*  
 263 Rakhal-sasa, *Ornitropic serrata.* 264 Rasma, *Ophioxy-*  
*lum serpintara.* 265 Rasum, *Allium sativum.* 266 Randhu-  
 nce, *Apium involucratum.* 267 Rudraksha.\* *Elacscarpus*  
*ganitrus.* 268 Rochana (seed).\* 269 Rudra-Danti (root).\*  
 270 Losra. 271 Langoolee (root),\* The name of various  
 plants. *Gloriosa supertca,* *leommelina salacifolia,* *Nama re-*  
*peus,* and *Jussiena repeus.* 272 Latafatkir (oil).\* 273 Laj-  
 jabuti-lata.\* 274 Shal-parnee, *Hedysarum gangeticum.*  
 275 Shatabary 276 Sharmul, *Saccharum Sara.* 277 Sankha-  
 puspy. 278 Shatamulee, *Asparagus recemosus.* 279 Shuya-  
 Shimbee 280 Shatee, the name of the zerumbet of the  
 shops (*Curcuma zerumbet*). The name is also applied to the  
 Mango-scented ginger or rather turmeric (*Curcuma Amhuldi*).  
 281 Shinshapa. 282 Shunta, Dried Ginger. 283 Shonaloo.  
 284 Shalufa, *Anthum Sowa.* 285 Shwaitsara, *Brassi Caera-*  
*coides.* 286 Shasa. 287 Shirees, *Acacia Sirisa.* 288 Shra-  
 bany. 289 Shovarjan, *Hyperanthera Morunga.* 290 Shwait-  
 Kanchan. 291 Shwait Akanda,\* The white variety of *Calo-*  
*tropis gigantea.* 292 Shwait Chandan.\* 293 Shiba-jata.\*  
 294 Sharpunkha (root).\* 295 Shusnisak.\* 296 Shalmaly  
 puspa,\* *Bombax heptaphylla.* 297 Shafalica, *Nyctanthus*

arbortritis. 298 Suchimukhy, Sausivielar zeylanica. 299 Sij (ash). 300 Som-raj, Serratula anthelmintica. 301 Supary, Areca catechu 302 Smuhi. 303 Sami 304 Sidhy (seed.) 305 Sarja, Shorea robusta. 306 Haritaky, Terminalia chebula. 307 Hing, Assafoetida. 308 Harjora, Cissus quadrangularis. 309 Habusa. 310 Hur-Huria, Achyranthes aspera. 311 Hij-jal, Barringtonia acutangulia. 312 Huridra, Curcuma longa. 313 Hingu,\* Assafoetida. 313 Hastikarna \*

## LECTURE—IV.

### SOME THOUGHTS ON THE GITA

[THE following lecture delivered at the annual meeting of the Calcutta Psycho-Religious Society on the 8th May 1891, by the Secretary of the institution, has been dedicated by him to Sir George Bidwood, K.C.I.E., C.S.I., M.D., LL.D., Vice-Chairman of the London Congress of Orientalists, as a token of esteem and gratitude for the kind interest he has taken in his writings.]

There is, perhaps, no place in all India where a traveller is feasted with such diversity of natural sceneries as in the Narmada Tracts of Central India. Travellers after travellers have sung their notes of praise concerning them from the dim dawn of history down to our own bright times, and travellers after travellers may do the same in countless years to come, and still something new, something interesting will remain to be told about them ; indeed so lovely, so soft, so rich, so wild, so ever-changing, and so delightful are the scenes. Whether we look at the dark basaltic cliffs standing in solitary grandeur and contrast them with the soft undulating meadows, or whether we look at the sparkling waters of the falls, or at the dense lines of forests where no human foot has yet disturbed their primeval grandeur, or whether we look at the bright expanse of the Narmada, or at the wild confusion of "rocks and foliage" and foliage and rocks, or at the soft sylvan scenes of the "woody islets" with immense varieties of birds, beasts and insects, we cannot