## CONTENTS

## The Strange Story of a Hidden Book

> PAGE

PREFACE I.- A story.
II.-A HISTORY :-

Paṇḍiṭ Dhanarāja.-Extracts from the Prashnottara.-Pandit Parmeshri Dās' Narrative.-Paṇḍiṭ Dhanarāja's Biography.-List of Inextant Samskrt Works mentioned by Pandit Dhana-rajja.-Personal Narrative in connexion with the Pranava.Väda.
III.-THE GENUINENESS OF THE WORK. Ixiv
IV.-The nature of the pranava-

VĀ́pA.
V.-THE MANNER OF THE BOOK. IXXXYiii
VI.-The nature of the present

TRANSLATION AND SUMMARY. XCiV
VII.-Pretiminary note on system of
transliteration etc., EOLLOWED HERE.

Preface by Gärgyàyana ... ... ...
SECTION I.-Sandhi-Prakrti-Prakarana-THE ULTIMATES IN THEIR PRIMAL NATURE AND THEIR COALESCENCE :-

A as the Self.-U as the Not-Self.-M as the relation of Negation between them. -The tri-unity of the World-process, and the triplicity of every factor of it.-Illustrations.

SECTION II,-Yoga-Prakãra-Prakarana-The methods of the conjunction of the three FACTORS :-

The importance and the consequences of the knowledge of Brahman as tri-une.-Further illustrations of the tripli-city.-Cognition, action and desire as corresponding to $\mathrm{A}, \mathrm{U}$ and M.-The multifarious triplets arising under desire and action.
SECTION III,-Kriyā-Acrion :-
CHAPTER I.-The relation of Action to knowledge, i. $\epsilon$., to the Vep̣as:-

Action as the fruit of cognition and desire.-Right action possible only after right knowledge and right desive, i.e., after mastery of the four Vedas, Re, Yajuh, Sāme and Aṭharva, corresponding to cognition, desire, action and their summation, respectively.-The fourfold subdivision of each Veḍa into Mantra, Brähmana, Upanishat and TTantra, by the same correspondence.-The study of all the four Vedas necessary for perfect accomplishment of the four stages of life and the achievement of mokssha.-The fourfold path to moksha.-The four ashramas, governed by the same correspondence.Their inner significance.
CHAPTER II.-The genesis of the Vedpas:-
The authors of the Vedas :--The rulers of the worlds.-The world-systems and cycles which they rule.
CHAPTER III.-The COMponents of the Vep̣as:-
A résumé.-Preliminary remarks about the nature and mutual relations of the Pranara, the Gäyatri, the Mahä-vàkyas
and the Verlas.- The fruit of the study
of these.
CHAPTER IV.--THE COMPONENTS OR THE VEMAS :-
(Continued).
The Gäyatiri and the Mahã-vākyas.Incidental remarks on the three forms of yog , and on castes and àshramas.

CHAPTER V.-THE RG-VEñ:-
The Vedas.-The Rg-Veda.-The nature of its contents.

CHAPTER VI.-Sub-Section i.-THE YAJUR-VEḌA.—
The Yajur-Veda. -The nature of its contents.-The nature of kriya.-The relation of action to mokșha. -The various kinds of mokșha.

Sub-Section $i i$--The sacrifices mentioned in the Yajur-Vega :-

The significance of various yajñas or sacrifices.-The five daily sacrifices or the pañcha-mahâ-yajñas, and the bali-vaishva. deva, the bali-pradana, and the bali-bhüța.-Ashva-meḍha, gō-medha, narameḍha, ajā-meḍha and mähiṣha-medha.-Agni-hotra.

Sub-Section iii.--The sacraments mentioned in The Yajur-VEDA :-

The significance of the samskancas or sacraments.-Their dual aspect, conventional, unreal or formal, and real or metaphysical.-The supreme importance of mpa-nayana.-The symbolical meaning of certain ceremonial articles connected with brahmacharya.-The sixteen sams. kāras.
Sub-Section iv.-The sacraments of theYajur. Veda :-The various samskäras.-1. Implanta-tion of the seed of the body.-2. Invoca-tion of the jiva to inhabit it. -3 . Humani-sation of both.-4. Bringing to birth andouter manifestation.-5. Assignment ofcharacteristic name. -6 . Dressing up andpreparing for future work.-7. Deter-mination of specific vocation and outermarking of it.177
Appendix to Section III by Dr. Louise
Appel:-
Samskäras.195
Sub-Section $v$.-The sacraments of theYajur-Vep̣a:-The eighth sacrament, upa-nayana,investiture with the sacred thread.-Studyand preparation for future study.216
Sub-Section vi.-The sacraments of theYajur-Veḍa:-The ninth to the fifteenth sacraments.-(9) The 'bath-rite' closing study.-(10) Marriage.-(11) The home-comingwith the bride.-(13) Parentage.-(14)Progenition.-(15) Retirement from thehousehold.238Sub-Section vii.-The sacraments of theYajur-Vep̣a :
The sixteenth sacrament, post-mortem rites.257CHAPTER VII.-Sub-Section i.-The Sàma-Veḍa :-The nature of Shakti-energy ingeneral.-Distinction between Shakți,Ichchhā and Māyã and Brahman.-MāhäMāyā and its sub-divisions, Yoga-māyā,Bhagavatī, Yoga-nidrã.288

Sub-Section ii.-The SĀma-Veḍa :Particular forms of Shakți-energy.Sarasvațī, Lakşhmī, Saṭī.-Their summation in Paramā.-Their sub-divisons.
Sub-Section iii.-The Säma Vep̣a:-
The need to meditate on Necessity.The contents of the Sãma-Veda.-Considerations as to variations in the order of succession of cognition, etc.-The significance of devotion and of hymns and singing generally.
CHAPTER VIII.-The Aṭharva-Veḍa:-
The Attharva as the summation of the other three Vedas. - The partless unity of the whole appearing as uniformity amidst endless variation and detail of parts.-The realisation of non-separateness the one final goal.-The contents of the Atharva.Endless successions.-The significance of sat and asat..-Why sat corresponds with kriyā, ānanḍa with ichchhā, and chit with cognition.-The explanation of the symbology connected with Shiva.-Sat-chit-ananda and the nerve currents of iḍā-pingalā-suṣhumnā.-Reproduction of trinity in each.-Endless permatations.Further contents of the Aṭharva.
CHAPTER IX-The Brāhmanas :-
The reasons for the name Brähmana, common to a portion of the scriptares and to a caste.-The general nature and scheme of the contents and the authorship of the Brāhmanas.-The mystery of being, the endlessness of details, and their synthesis and unification in the scriptures.-The relation of the various parts of the scriptures, as principle and

```
concrete detail, aphorism and com-
mentary.-The Brähmanas of the Rg-
Veda.-Those of the Yajuh.-Those of
the Sama.-Those of the Atharva.-Open-
ing root-sentences of each of the four.-
Recapitulation.--The significance of
hymns and prayers.-The allegory of
Mahã-Viṣhṇu sleeping in the ocean of
milk.```

