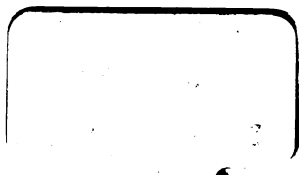


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1898.

PROSPECTUS.

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In 1893, what was called the "PARLIAMENT OF RELIGIONS," was held at Chicago, in the United States. One object was to diffuse correct information regarding the religions of the world. Of all subjects religion is the most important: it concerns not only our welfare in this world, but our everlasting happiness in the next. It therefore deserves most careful study. We should not blindly accept the faith of our fathers, but be able to give satisfactory reasons for the adoption of our creed. The Bible says, "Prove all things; hold fast that which is good."

Great facilities are now afforded for inquiry into the religions of the world. The principal books have been translated by scholars who have devoted their lives to their study. Among those available the first place must be given to the magnificent Series of the SACRED BOOKS OF THE EAST, edited by Professor Max Müller; but Trübner's *Oriental Series*, the *Journals of the Asiatic Societies*, and writers like Muir and Griffith, have also contributed valuable materials.

Such works, however, are voluminous and costly, accessible only to a limited number. It is proposed, therefore, to issue popular accounts of the principal books. The plan is to give an explanatory introduction, a correct summary of each work, and remarks at the end reviewing its character. Three already issued, described below, will give an idea of what is proposed.

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MADRAS, *April*, 1895.

SELECTIONS FROM THE UPANISHADS.

TRANSLATED INTO ENGLISH,

WITH NOTES FROM SANKARA ACHARYA
AND OTHERS.

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From Darkness lead me to Light.
From Death lead me to Immortality."

Brihad Aranya Upanishad.

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M A D R A S :
THE CHRISTIAN LITERATURE SOCIETY.
S. P. C. K. PRESS, VEPEERY.
1895.

PREFATORY NOTE.

The following English Translations of a few of the Upanishads appeared originally in the Journal of the Bengal Asiatic Society. Permission to reprint them was kindly granted by the Committee on condition that no change was made in the text.

All the translations are by Dr. Roer, an eminent German Orientalist, except the extracts from the CHHANDOGYA UPANISHAD, which was translated by the late distinguished Indian Scholar, Dr. Rajendra Lala Mitra.

The KATHA, ISA and SVETASVATARA UPANISHADS, given in full, and the BRIHAD ARANYA and CHHANDOGYA UPANISHADS, from which copious extracts have been made, are considered to belong to the first rank, and give a favourable idea of the whole.

A few notes have been added from Professor Max Müller's Translations in the SACRED BOOKS OF THE EAST. All who can should study his work.

To aid the reader in forming his own judgment of the Upanishads, criticism is reserved for the concluding chapters.

An English Translation of the Twelve Principal Upanishads has been published by Mr. Tookaram Tatya, 17 Tamarind Lane, Fort, Bombay. They are all from the Journal of the Bengal Asiatic Society; the price is Rs. 4.

Some details regarding the Philosophic Schools of India will be found in PHILOSOPHIC HINDUISM (Price 2½ As.) Two of the Chapters, towards the end, are quoted in the following compilation.

Every educated Hindu should have some acquaintance with the Upanishads. The following pages will enable him to form some estimate of their value.

MADRAS, *April* 1895.

J. MURDOCH.

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THE UPANISHADS.

INTRODUCTION.

Course of Hindu Thought.—India was first occupied by non-Aryan races, generally like the wild tribes still found in various parts of the country, although some had attained an elementary civilisation. Their religion apparently consisted in propitiating the demons and tutelary gods which, to the present day, forms the actual cult of the masses.

The Aryans poured in from Central Asia through the western passes, and spread over the great river basins of the Indus and Ganges, where they gradually became mingled with the pre-existing population, the two races mutually acting upon each other.

In later Vedic times the Indian tribes were gathered together in farms, in huts of sun-dried mud, in houses of stone, in hamlets and in fenced towns, under village chiefs and rajas. The outward aspects of their life were not unlike those of rural India of to-day. The Indians of the Vedic age tilled their rice and barley, irrigated their fields with water courses, watched the increase of their flocks and herds, and made a hard or easy livelihood as blacksmiths, wheelwrights, boat-builders, weavers, doctors, soldiers, poets, priests. They lived upon the produce of their cattle and their fields, drank wine and soma juice, and exercised their leisure in sacrificial feasts, in games, and spectacles.

The powers of nature present themselves to them as so many personal objects. The child personifies the stone that hurts him; the child of superstition personifies the laws of nature as gods. Sky and Earth are the father and mother of gods and men. Mitra, presiding over the day, wakes men, and bids them bestir themselves betimes, and stands watching all things with unwinking eye. Varuna, ruling the night, prepares a cool place of rest for all that move, fashions a pathway for the sun, knows every wink of men's eyes, cherishes truth, seizes the evil-doer with his noose, and is prayed to have mercy on the sinful. Agni, the fire-god, bears the oblation aloft to the gods. Indra, ruling the firmament, overthrows Vritra; Soma invigorates the gods, and cheers mankind.

The gods require to be flattered with hymns, to be fed with butter, to be refreshed with soma juice, that they may send rain, food, cattle, children, and length of days to their worshippers. Life is as yet no burden; there is nothing of the blank despair that came in later with the tenet of transmigration, and the misery of

every form of sentient life. Pleasures are looked for in this world ; their harvests are enough for the wants of all ; their flocks and herds are many ; and pleasures are looked for again in the after-life in the body in the kingdom of Yama.

This worship of the personified powers of nature with a view to material benefits gradually hardened into a series of rites to be performed by the priesthood. In course of time it came to be held that the sacrifices performed without knowledge of their import produced their desired effect,—some material good, the birth of children, long life or future happiness. This later form of Vedic religion received the name of the *Karmakanda*, or ritual department of the Vedas.

But in the midst of this life of the primitive Hindu, there are discernible the first stirrings of reflection. They will be described in the next chapter.

The period of the hymns was followed by that of the ritual and legendary compilations known as the *Brahmanas*. Of these *Brahmanas*, particular portions, to be repeated only by the hermits of the forests, were styled *Aranyakas*, and to the *Aranyakas* were attached the treatises setting forth as a hidden wisdom the fictitious nature of the religion of rites, and the sole reality of the all-pervading and all-animating self, or *Brahman*. This hidden wisdom, the philosophy of the *Upanishads*, in contradistinction from the *Karmakanda*, or ritual portion, received the name of *Jnanakanda*, or knowledge portion of the *Sruti*, or everlasting salvation. There were now virtually two religions, the *Karmamarga*, or path of rites, for the people of the villages, living as if life with its pleasures were real, and the *Jnanamarga*, or path of knowledge, for the sages that had quitted the world, and sought the quiet of the jungle, renouncing the false ends and empty fictions of common life, and intent upon reunion with the sole reality, the Self that is one in all things living.*

THE UPANISHADS.

Meaning of Title.—Sankara Acharya explains *Upanishad* as meaning the “setting to rest” (or destruction) of ignorance. “The term,” says Gough, “imports mystic teaching, and the synonymous term *Vedanta* means a final instalment of the *Veda*. The *Upanishads* are also called *Vedantas*, and the philosophy of the *Upanishads*, in its developed form, is known as the *Vedantic system*.”

According to Professor Max Müller :

“All we can say for the present is that *Upanishad*, besides being the recognized title of certain philosophical treatises, occurs

* Abridged from Gough's *Philosophy of the Upanishads*, pp. 7-17.

also in the sense of doctrine and of secret doctrine, and that it seems to have assumed this meaning from having been used originally in the sense of session or assembly in which one or more pupils receive instruction from a teacher.”*

Place among Hindu Sacred Books.—There are two great classes, *Sruti* and *Smriti*. The *Sruti*, the higher, means heard. It is equivalent to direct revelation, and is believed to have no human author. *Smriti*, ‘that which is remembered,’ though believed to be founded on direct revelation, is thought to have been delivered by human authors.

Sruti includes the three portions of the Vedas, viz. the *Mantras* or Hymns, the *Brahmanas*, directions about sacrifices, &c., and the *Upanishads*.

Smriti may be held to include all the other sacred books, the *Darsanas*, *Dharma Sastras*, *Itihasas*, *Puranas*, *Tantras*, &c.

The *Upanishads*, as stated above, belong to the *Sruti* class. Max Müller says that “the recognized place for the ancient *Upanishads* is in the *Aranyakas*, or forest books, which, as a rule, form an appendix to the *Brahmanas*, but are sometimes included also under the general name of *Brahmana*.”† The *Chhandogya Upanishad* gives the following account of its own origin: “Brahma told this to Prajapati, Prajapati to Manu (his son), and Manu to mankind.”

Number.—Weber, some years ago, reckoned the number of the *Upanishads*, as 235; but some of them seem to have been quoted twice under different names. A later estimate makes them 170. New names, however, are being added to the list.

Max Müller says in his *History of Ancient Sanskrit Literature*:

“During the latter ages of Indian history, when none of the ancient *Upanishads* could be found to suit the purpose, the founders of new sects had no scruple and no difficulty in composing new *Upanishads* of their own. This accounts for the large and evergrowing number of these treatises. Every new collection of MSS., every new list of *Upanishads* given by native writers, adds to the number of those which were known before; and the most modern compilations seem now to enjoy the same authority as the really genuine treatises.”

Most of the *Upanishads* are small and unimportant. The two longest are the *Chhandogya*, attached to the *Sama-Veda*, and the *Brihad-aranyaka*, attached to the *Satapatha-Brahmana*. Among others may be mentioned the *Isa*, attached to the *White Yajur-Veda*; the *Kena*, of the *Sama-Veda*; the *Katha*, *Prasna*, *Mundaka*, *Man-dukya*, of the *Atharva-Veda*; and the *Taittiriya*, of the *Black Yajur-Veda*. The *Svetasvatara*, attached to the *Black Yajur-Veda*, is considered one of the most modern of the *Upanishads*.

* Introduction to Translation, p. lxxxii.

† *Ibid*, lxvi.

Date.—Max Müller says :

“ Though it is easy to see that these Upanishads belong to very different periods of Indian thought, any attempt, to fix their relative age seems to me for the present almost hopeless. No one can doubt that the Upanishads which have had a place assigned to them in the Sanhitas, Brahmanas, and Aranyakas are the oldest. Next to these we can draw a line to include the Upanishads clearly referred to in the Vedanta-Sutras, or explained and quoted by Sankara, by Sayana, and other more modern commentators. We can distinguish Upanishads in prose from Upanishads in mixed prose and verse, and again Upanishads in archaic verse from Upanishads in regular and continuous anushtubh slokas. We can also class them according to their subjects, and, at last, according to the sects to which they belong. But beyond this it is hardly safe to venture at present.”*

Sir Monier Williams considers some of the more ancient probably as old as the sixth century B. C.

Orthodox Hindus believe the Upanishads to be part of the Vedas ; but their quotations from the Rig-Veda Sanhita, as well as their language, prove them to belong to a much later age than that of the Rig-Veda.

Text, &c.—Several of the Upanishads, in the original Sanskrit, have been published by the Bengal Asiatic Society. Sankara Acharya, the great Hindu controversialist, who flourished about the eighth century of the Christian era, wrote commentaries on eleven of the Upanishads. There are also commentaries by other Hindu writers. About fifty of the Upanishads were translated into Persian by, or, it may be, for Prince Dara, the eldest son of Shah Jahan. He seems to have heard of them during his stay in Kashmir in 1640. He afterwards invited several pandits from Benares to Delhi, who were to assist him in the work of translation. The translation was finished in 1657. Persian being at that time widely read, they became accessible to many. In 1775 Anquetil Duperron, the famous traveller and discoverer of the Zendavesta, received a copy of the Persian translation. A Latin translation by him was published in 1801 under the title of ‘Oupnek’hat.’† Ram-mohun Roy translated four of them into English. Drs. Rajendralal Mitra and Roer have translated others. The most recent English Translation is by Max Müller, forming part of the *Sacred Books of the East*. But only a few of them have yet been translated or even printed. *The Philosophy of the Upanishads*, by Mr. Gough, Principal of the Muir College, Allahabad, gives an admirable review, with copious extracts, of some of the most important of them.

Progress of Hindu Philosophic Thought.—It has been mentioned that even in the Vedas the first stirrings of Hindu speculation are discernible. Questions begin to be asked in the hymns of

* Introduction to Translation, p. lxix.

† Ibid, pp. lvii, lviii.

the Rishis in regard to the origin of earth and sky. Sometimes they said that they were made by the gods, or by one or other of the gods, working after the fashion of a human artificer. At other times they said the gods begot them. One of the Rishis asks about the earth and sky, "Which of them was first, and which was later? Ye wise, which of you knows?" Another asks, "What was the forest, what the tree, they cut the sky and earth out of, that abide and wear not out, while the days and many dawns have worn away?" In one hymn earth and sky are the works of Visvakarma. In another it is Hiranya-Garbha, the golden germ, that arose in the beginning; in another it is Varuna. Agni is sometimes the son of earth and sky; at other times he is said to have stretched out the earth and sky.

In Rig Veda X. 72, 2 it is said: "These (generations of the gods) Brahmanaspati produced with blast and smelting like a smith. Existence, in an earlier age of gods, from non-existence sprang."

In Rig Veda X. 90, the world, the three Vedas, the four orders of people, are produced out of Purusha, the highest deity, the personality that pervades all living things, offered up by the gods, the Sadhyas and the Rishis as a sacrificial thing. Here the idea of the emanation of the world from a divine spirit is presented in a gross form. "A thousand heads had Purusha, a thousand eyes, a thousand feet. . . This Purusha is all that yet hath been, and all that is to be; the lord of immortality which waxes greater still by food."

The highest point of Vedic thought is reached in Rig Veda X. 129, which claims to be written by Prajapati, the Supreme. "Here, says Max Müller," we find the conception of a beginning of all things, and of a state previous even to all existence."* It is thus translated by Griffith:—

1. There was not non-existent nor existent: there was no realm of air, no sky beyond it.
What covered in, and where? and what gave shelter? Was water there, unfathomed depth of water?
2. Death was not then, nor was there aught immortal: no sign was there, the day's and night's divider.
That One Thing, † breathless, breathed by its own nature: apart from it was nothing whatsoever.
3. Darkness there was: at first concealed in darkness this All was indiscriminated chaos.
All that existed then was void and formless: by the great power of Warmth was born that Unit.
4. Thereafter rose Desire in the beginning, Desire, the primal seed and germ of Spirit.

* *Ancient Sanskrit Literature*, p. 559.

† The unit out of which the universe was developed.

- Sages who searched with their heart's thought discovered the existent's kinship in the non-existent.
5. Transversely was their severing line extended: what was above it then, and what below it?
There were begetters, there were mighty forces, free action here and energy up yonder.
 6. Who verily knows and who can here declare it, whence it was born and whence comes this creation?
The gods are later than this world's production. Who knows then whence it first come into being?
 7. He, the first origin of this creation, whether he formed it all or did not form it,
Whose eye controls this world in highest heaven, he verily knows it, or perhaps he knows not.

Monier Williams says: "It is interesting to trace the rudiments of the later philosophy amid the labyrinth of mystic language, fanciful etymologies, far-fetched analogies, and puerile conceits which bewilder the reader of the Upanishads."*

It is held by Max Müller that the doctrine of *Máyá*, illusion, is not taught in the principal Upanishads. It begins to show itself in the Svetasvatara Upanishad, and is more clearly taught in the later Upanishads.† On the other hand, Gough holds that it appears earlier.

"Liberation" the Aim of the Upanishads.—As already mentioned, in Vedic times a cheerful view was taken of life; but with the Upanishads, says Dr. Mitchell, "commences that great wail of sorrow which, for countless ages, has in India been rising up to heaven, and which, as time goes on, will deepen into the darkness of despair. In modern Europe the evils that still afflict both the individual and society have suggested the question—'Is life worth living?' If this be the case we cannot wonder that those ancient hermits were overwhelmed by the deep mysteries of existence and the manifold trials of life."‡

The doctrine of transmigration, probably developed about the time of the Upanishads, had doubtless a great influence in producing this tone of sadness. Solomon, the richest and wisest king in ancient times, after trying every sensual pleasure, characterised them all as "vanity and vexation of spirit." Buddha, the son of an Indian Raja, with similar experience, came to the same conclusion. His first "noble truth" is that "*Existence is suffering.*" As a devout Buddhist counts his beads, he mutters *Anitya, Dukha, Anatta*, "Transience, Sorrow, Unreality." Life is a curse, and the great aim ought to be to get rid of it.

Hinduism has been powerfully affected by Buddhism. "Transmigration is the great bugbear, the terrible nightmare and daymare

* *Indian Wisdom*, p. 34.

† *Lectures on the Vedanta Philosophy*, p. 129.

‡ Abridged from *Hinduism Past and Present*, pp. 49, 50.

of Indian philosophers and metaphysicians. All their efforts are directed to getting rid of this oppressive scare. The question is not, What is truth? Nor is it the soul's desire to be released from the burden of sin. The one engrossing problem is, How is a man to break this iron chain of repeated existences? How is he to shake off all personality?*"

"Ask a Hindu," says Dr. Robson, "what is the chief end of man's existence? and he will answer, Liberation (*mukti*)." This is the answer which will be given alike by the peasant and the philosopher of any of the Schools. Ask him what he means by Liberation, and he will say that it is "to cut short the eighty-four."†

"The Upanishads express the desire of the personal soul or spirit (*jīva* or *jīvātman*) for deliverance from a long series of separate existences and from liability to pass through an infinite variety of bodies—gods, men, animals, plants, stones—and its longing for final union with the supreme soul or spirit of the Universe (*Atman* afterwards called *Brahman*)."‡

Max Müller, in his *Hibbert Lectures*, thus points out the object of the Upanishads :

"To show the utter uselessness, nay, the mischievousness of all ritual performances, to condemn every sacrificial act which has for its motive a desire or hope of reward; to deny, if not the existence, at least the exceptional and exalted character of the *Devas*, and to teach that there is no hope of salvation and deliverance except by the individual Self recognizing the true and universal Self, and finding rest there, where alone rest can be found." pp. 340, 341.

Way of Liberation.—How is liberation to be obtained? How are the 84 lakhs of births to be cut short? It is not to be gained by a virtuous life or by works of any kind. The following illustration is used, and with the Hindus an illustration has all the force of an argument:—

"We are bound to our existence by two chains, the one a golden chain and the other an iron chain. The golden chain is virtue, and the iron chain is vice. We perform virtuous actions and we must exist in order to receive their reward; we perform vicious actions, and we must exist in order to receive their punishment. The golden chain is pleasanter than the iron one, but both are fetters, and from both should we seek to free our spirit.

"We must seek a higher end—deliverance from pain and pleasure alike—and look for it by nobler means, by being free from works altogether. Knowledge is the instrument, meditation the means, by which our spirit is to be freed. To avoid all contact with the world, to avoid distraction, to avoid works, and to meditate on the identity of the inter-

* Sir Monier Williams.

† The 84 lakhs of births through which a person may pass.

‡ *Religious Thought and Life in India*.

nal with the external spirit till their oneness be realized, is the 'way of salvation' prescribed by the higher Hinduism. Sankaracharya, one of the principal authorities, says: 'The recluse, pondering the teacher's words, "Thou art the Supreme Being," and receiving the text of the Vedas, "I am God," having thus in three several ways—by the teacher's precepts, by the Word of God, by his own contemplation—persuaded himself "I am God," obtains liberation. This is the Hindu philosophical answer to the question, 'What must I do to be saved?' It is called the 'way of knowledge,' and is said to be the highest and only infallible way; the other ways being suppose to conduce to it.'*

Character of the Upanishads.—The larger Upanishads contain dialogues and mythical stories; the shorter are more abstract and observe more order. "The images pressed into service are of the simplest order. The fire produced from the attrition of two pieces of wood, the spokes issuing from the nave of a wheel, the athlete running a race, cows suckling their calves, leaves attached to the branches and the stocks, a bowstring, an arrow let fly, a flaming fire, a rolling car, a bellowing ox, a drop of water on a lotus-leaf—such are the images which flit across our mind as we turn page after page of these ancient books. A favourite storehouse of figures is the beehive and the honey squeezed from it, which is now the best of gods, then the best of sacred writings, and anon the best of ceremonial observances."†

The gods of the Upanishads are those of the Vedas. Their number varies from three and three thousand to one, but as in the Rig-Veda, a partiality is shown to "thirty-three" or "thrice eleven." These gods are invoked in the Upanishads. The Taittiriya begins: "May Mitra be auspicious to us, may Varuna be auspicious, may Indra, . . . may the wide-striding Vishnu be auspicious to us."

The ceremonies referred to are Vedic. The Aswamedha, or horse sacrifice, is graphically described and referred to again and again. The Brihad Aranyaka thus sets forth its greatness:

"The dawn is verily the head of the sacrificial horse; the sun is the eye; the wind the breath; the fire, under the name Visvanara, the open mouth; the year, the body of the sacrificial horse; the heaven is the back: the atmosphere, the belly; the earth, the footstool (hoof); the quarters, the sides; the seasons, the members; the months, the half months, the joints; day and night, the feet; the constellations, the bones; the sky, the muscles; the half-digested food, the sand; the rivers, arteries and veins; the liver and spleen, the mountains; the herbs and trees, the various kinds of hair. The sun as long as he rises, the forepart of the body; the sun as long as he descends, the hind part of the body. The lightning is like yawning; the shaking of the members is like the rolling of the thunder."

* Robson's *Hinduism*, pp. 104, 109, 110.

† *Hindu Philosophy*, by Ram Chandra Bose, A. M.

The Soma-yajna, the Pasu-medha, or inferior animal sacrifices, and the great sacrifices, called Purusha-medha, or the sacrifice of the Lord of creatures, have also references.

"The most essential teaching of the Upanishads, is, and has been so understood by the great expounders of them from ancient times, that every thing is Brahma. That our *átmá*, or soul, is itself Brahma and the highest worship according to them is self-worship, and that consists in meditating that my own self is Brahma, that it is every thing."*

Dr. Murray Mitchell says of the Upanishads :

"These are by no means either systematic or homogeneous. They have well been called 'guesses at truth; for they present no formal solution of great problems. They contradict one another; the same writer sometimes contradicts himself. They are often exceedingly obscure, and to Western minds repellent—vague, mystical, incomprehensible. A few rise to sublimity; others are nonsensical—'wild and whirling words,' and nothing more. Yet there is frequently earnestness—a groping after something felt to be needful; there is the yearning of hearts dissatisfied and empty. In this lies the value of the Upanishads."†

The Cambridge Professor of Sanskrit thus describes them :

"The Upanishads are usually in the form of dialogue; they are generally written in prose with occasional snatches of verse, but sometimes they are in verse altogether. They have no system or method; the authors are poets, who throw out their unconnected and often contradictory rhapsodies on the impulse of the moment, and have no thought of harmonizing to-day's feeling with those of yesterday or tomorrow. Through them all runs an unmistakeable spirit of Pantheism, often in its most offensive form, as avowedly overriding all moral considerations; and it is this which has produced the general impression that the religion of the Veda is monotheistic."‡

* *Theism and Christianity*, by Rev. Nehemiah Goreh.

† *Hinduism Past and Present*, p. 49.

‡ Quoted by Colonel Jacob, *Vedantá Sara*, p. 15.

SELECTIONS FROM THE UPANISHADS.

To give a better idea of their character, three of the principal will be given in full, and some of the most important passages in the two longest Upanishads the *BRIAD ARANYAKA UPANISHAD* and the *CHHANDOGYA UPANISHAD* will be quoted.

The translation of the last is by Dr. Rajendralala Miṭra; the others were translated by Dr. E. Roer. All were published by the Bengal Asiatic Society, from the Committee of which permission has kindly been given to reprint them.

The notes are chiefly by the Translator; but there are many from the commentary of Shankar Acharya, marked *S.* and a few from Anandagiri, marked *A.*

While Professor Max Müller's translation, in the *Sacred Books of the East*, should be studied if available, the following translations are by two eminent oriental scholars, and there are valuable Introductions.

THE KATHA UPANISHAD. INTRODUCTION.

The Katha Upanishad, as commented on by S'ankara A'cbárya, consists of two parts (*Adhyáya*), each of them containing three *Vallis* (creepers). Dr. Weber¹ is of opinion that the Katha originally closed with the third *Valli*, and his reasons are, that the first

¹ *Indische Studien*: vol. ii. pp. 197—200. Even a hasty glance at the Katha Upanishad shows, that it consists of two parts, the first of which is formed by the first, the second by the second *Adhyáya*. While the first part is quite independent and complete, and moreover proved as such by a formal conclusion, offering promises to those who would declare or hear this "*náchikétam upákhyānam*,"—the second is composed almost exclusively of Védic quotations, which are to prove more in detail the doctrines pronounced in the first, and which are always introduced by "*étad vai tad*," exactly in the manner and sense of the "*tad api ésha sloko bhavati*," "*tad éshá bhyanúktá*," &c. in the *Brahmanas*, and of the "*tathá choktam, yatah*," "*aparam cha*" in the *Hitopadésa*. It is therefore quite proper, that in the enumeration of the *Atharva Upanishads* with Colebrooke (and in Chambers 127 b.) both parts are directly counted as two different Upanishads. That the second part is later than the first, independent of the nature of the case, is clear from several other, especially linguistic reasons. First, the name of *Nachikétas* is no longer mentioned therein, with the exception of one passage (added to it at a yet later time) at its close, where, however, he is called *Nachikéta* instead of *Nachikétas*, but he is constantly addressed by the name of *Gautama*, which name again is not used in the first part. Farther the word "*déha*" for body is not met with in the first part, as it is in the second. Except in this passage, I have as yet found this word only in *Taitt. A'* x. 13. and if its interpretation "*what sullies*" is correct, it belongs to a pretty advanced stage of Indian asceticism. With this it further agrees, that

part is complete, and has a formal conclusion, that the second part consists almost entirely of Védic quotations, that there is a difference of language in the first and second parts, and that in the Atharva list they are enumerated as distinct Upanishads. These arguments appear conclusive, and we would especially urge the difference in the composition of them. The subject of the Upanishad is indeed fully treated at the conclusion of the first part; in the second there is no new thought; and although not a mere repetition of the first, there is no leading idea by which its parts are arranged, so that it appears to have been composed at a later time, with a view of elucidating some of the topics of the first part more explicitly, and of proving its doctrines in a more convincing manner.

The Katha has always been considered as one of the best Upanishads, and it must be admitted, that in elevation of thought, depth of expression, beauty of its imagery and an ingenuous fervour, few are equal to it. The lofty conception, by which in its introductory legend¹ Death is made to give a reply to the highest questions the human mind can propose to itself, the enthusiasm and intimate conviction which Nachikéas shows about the infinite superiority of what is good over the pleasures of the world, even if their enjoyment be as perfect as lies in its nature, the firmness which he maintains amidst all the allurements that are placed before him, and which bears some resemblance to the energy of mind with which Plato in the first and second books of his "Republic" shows that Justice has an incomparable worth, and ought to be preserved under any circumstances, the fine comparison of the body with a car, the soul with a rider, the senses with horses, the mind with the rein, &c., and which again recalls Plato by the similar

in § 3 of the second part the technical term of "Yoga" is known, and explained to denote the highest degree of devotion, which is perhaps a sign that this expression was then yet new and required interpretation..... Verses 7 and 8 in § 6, lastly, are only a (modified) repetition of 3, 10—11. However, likewise the second part, although later than the first, has yet a pretty ancient form, a character which it owes perhaps more to its quotations (as 5, 9—11 Agni, Váyu, Surya,) than to its original passages. It is evident, that the second part originally concludes after the words "tam vidyáchakram amritam" which for this purpose are repeated. The two next verses are a still later addition, the first prompted by a tender heart which could not suffer the reader to remain in doubt about the fate of Nachikéa (sic!); this, however, is quite un-Védic, and never occurs in the legends of the Bráhmanas, viz., that he attended to the doctrines of Death,—the second is the introductory and concluding verse, already discussed, which it has in common with the three last Upanishads of the Taitt. A'rayaka, and which here also has crept in, because this is originally considered as a Taittiríya Upanishad.

¹ The legend itself is borrowed from the Taitt. A'. prop. xi. 8. where Nachikéas's visit in the empire of Yama is described (vide Weber's *Indische Literaturgeschichte*, p. 90); but the mode in which it is treated here, is original. The part of the legend, which is borrowed, is distinguished even in language from the rest; for while the language of the Upanishad is elevated and refined, it is simple and even rude in the legend.

comparison in his "Phædrus,"—place it in a high rank as a poetical exposition of the doctrine that man is the same with the infinite soul.

In a philosophical point of view we cannot give the same praise, at least as to the form of the Upanishad ; there is little connection between the thoughts, no progress from one to another, so that they rather appear a compilation than the production of an original thinker. If we moreover attend to the distribution of the subject, at first no arrangement is found, the sentences do not shew a connected sequence, as when treating on one subject, another starts up without apparent necessity. On a closer examination a certain order becomes manifest, and to render this more perceptible, I shall state here the chief questions to which an answer is sought in every Upanishad, questions which are in fact, and must be, the subject of investigation to every philosophy, although they may assume a form very different from the one in which they are found in the Upanishads. They are one practical and three theoretical questions. 1. What is the highest object of man ? 2. What is the last cause of the world ? 3. In what connection is this cause with the world ? and, 4. How do we know of it ?

The first Valli endeavours to answer the first question. Its views are briefly as follows :—It is generally thought that knowledge of the Védas leads to supreme happiness ; but the happiness, which is derived from such a knowledge, and from the performance of the rites enjoined by the Védas, viz., the enjoyment of heavenly bliss, is transient, and does not satisfy the mind of man, who is desirous of a happiness wherein there is no change.

This happiness is possible only under the condition, that the soul itself attains to an unchangeable state, and hence the question arises, whether after death there is an existence of the soul, separated from all the instruments of transient enjoyment, as the senses, the mind, &c. The investigation is difficult ; but there should be no hesitation of entering upon it ; for the object is incomparably high, as it is a knowledge which leads to unalterable bliss.

In the second Valli a general solution is given of the questions :—What is the last cause of the world, and how do we know of it ?

The good, in accordance to it, is different from what is pleasant, and on this account man has to choose between either ; for from the diversity of their nature both cannot be obtained together. By discrimination it will be found, that the good is the higher of the two. The knowledge of the things that are pleasant is in fact ignorance,¹ because it leads to delusion about the true nature of

¹ The idea, here expressed that knowledge which has no reference to the supreme soul, is ignorance, approaches closely the tenet of the Védānta, that the world is produced by ignorance, delusion, and far out-strips the

things, viz., by producing the belief, that only this world with its enjoyments exists, and not another. The result of this ignorance is, that the soul passes from life to death and *vice versâ*. Knowledge, on the other hand, refers to what is good, and its object is the true nature of the soul of man. It is different from virtue and vice, from cause and effect, different from past, present and future times. The soul then by which man knows, is not born, nor does it die; it is not cause or effect; it is unchangeable, and the visible changes are only changes of the body. It is the one, infinite Brahma, who is incorporeal, great and all-pervading and although infinite, placed in the cavity of the heart of the living creatures.

The knowledge of Brahma, or of the soul as Brahma, is difficult to obtain, it requires both an able teacher and an able disciple. It is not acquired by mere arguing, not by knowledge and understanding of the Védas, or by manifold science, but by the union of intellect with the soul (Adhyátma Yoga). The most perfect means to acquire a knowledge of Brahma is the meditation on the word "Om," which is the substance of all the declarations of the Védas, and which refers either to the inferior or supreme Brahma, or to Brahma, considered either in his relations to the world, or in his own absolute nature. Or the knowledge of Brahma can only be gained by a person whose senses are subdued, whose intellect is concentrated, whose mind is at rest, and who has the desire of knowing him.

The third Vallí treats on the relation between the infinite Brahma and the world in general, and with special reference between Brahma and the individual soul.

There are two souls in this world, the embodied or finite soul, and the unembodied or infinite soul.¹ The embodied soul is endowed with senses, their objects, the mind and intellect, and is the ruler and enjoyer. Among them the objects are higher, that is to say, more comprehensive and subtle, than the senses; the mind higher than the objects; the intellect (buddhi) higher than the mind; the great soul (mahátmá); higher than the great (mahat) the unmanifested (avyakta); higher than the unmanifested the soul,

more cautious Mundaka Upanishad, (1, 4), according to which two sciences, viz., the science of Brahma and the science which refers to the Védas, are admitted, although the latter is declared to be inferior.

¹There may be here a doubt, what is meant by the "two who drink the due reward from their works in this world," whether the individual soul, and universal soul, which is the totality of the individual souls, or the individual soul and Brahma in his real nature as separate from all worldly relations. The latter is evidently the sense of the passage; for with regard to the universal soul the same necessity would exist to know itself as the infinite soul, and therefore no contrast could exist between the individual and universal soul; and, secondly, this meaning is borne out by the further exposition, where first the nature of the individual soul is described, and afterwards that of the infinite Brahma, while no allusion is made to the notion of an universal soul.

which is without limit, and which is the last aim. This soul, concealed in all beings, is not manifest, but it becomes so to concentrated intellect; to know one's self as gradually depending upon intellect, the great soul, the placid soul, is to advance to the knowledge of Brahma, by the acquiring of which true immortality is gained.

The fourth Vallí is, according to S'ankara, to show that the great obstacle to a knowledge of the soul is ignorance. However it appears rather to give an answer to the question:—How can the soul be known, if it is concealed, which was maintained at the end of the third Vallí? The answer is:—When the senses are withdrawn from their objects and enjoyments, the soul is known by every one's own soul; for by this all sensual and other qualities, in the state of awaking as well as in dream, are perceived, known; nothing remains unknown to it; it is knowledge itself, and thereby the same with the supreme Brahma. Then follows a description of the different relations of the soul like that in the third Vallí. The individual soul is the same as infinite soul; it is also Hiranyagarbha, the first emanation of the universal soul, as also the soul in the creatures, where, together with all the senses, it dwells in the cavity of the heart. There is no real difference between the supreme Brahma and the individual soul; both are the same, and this knowledge is immortality.

In the fifth Vallí an attempt is made to prove the existence of the soul as a principle different from the body, and to show how the one soul can be also manifold. The soul is the ruler of the senses, and all the functions of life depend upon its existence. When the soul has left the body, these functions cease. Life does not proceed from any of the vital functions; therefore it proceeds from something else, different from them, upon which it is founded. How the one soul can be manifold, is shown merely by comparisons. As one and the same fire by its coming into contact with various things becomes various, or as water, though of one nature, appears of many forms, when in connection with other and other things, so appears the soul various by its various relations. In all these relations, however, the soul is not affected by the imperfections of the various things, as the sun is not sullied by the defects of the eye, in which it is reflected; for it is not only within, but also without the creatures.

The question at the end of the fifth Vallí:—How can I know Brahma, does he manifest or not? and which is answered there:—Nothing can manifest the infinite Brahma, because all is manifested by him,—is again taken up in the sixth Vallí. First the answer is supplied by a comparison. The world is like a fig-tree, whose root is upwards, and whose branches go downwards. Then a description is given, which we already know (from the third Vallí), of the soul in its relations to worldly existence, viz., that the mind is above the senses, intellect above the mind, the great soul above

intellect, the unmanifested above the great soul, and the soul (Purusha) above the unmanifested, and which is apparently intended to show the instruments by which the soul might be possibly comprehended. The soul is not known by the senses, nor by the mind; it becomes known through intellect by thinking; it is apprehended from the existence of its effect, the world, which like a tree to its root, points to its cause. The cause is afterwards to be considered in its independent nature, by which the true notion of Brahma is obtained. The chief means by which this thinking is produced, is the Yoga, which denotes a state, by which the senses and the mind are withdrawn from their objects, and the intellect is directed only to Brahma.

The question,—How we know of the infinite Brahma?—is in the Katha Upanishad more fully treated than in most of the others, and as the standing point of the Upanishads depends entirely upon this answer, viz., whether they claim to be founded upon revelation or upon philosophical thinking, it is worth while to ascertain it in this case. From such passages as:—"It (the soul) is difficult to be known, it is very subtle" (1-21), "A wonderful teacher is required" (2-7), "The soul, more subtle than what is subtle, is not to be obtained by arguing" (2-8-9), it may at first appear that revelation is the source of that knowledge; for if the soul cannot be known by arguing (nor by perception,) there remains no other means to know it but tradition, and it is expressly asserted that a teacher is necessary. His knowledge is derived from another teacher, and so on, until we come to a last teacher, who must know it by immediate revelation from Brahma. However, the whole Upanishad is against this supposition. First, a knowledge of Brahma is impossible by the Vêda, which is considered as the ordinary source of revelation. "The soul cannot be gained by knowledge of the Vêda, not by the understanding of its meaning, not by manifold science." (2, 23.) Secondly, the soul is immaterial, and cannot be apprehended by the senses, and therefore not by tradition. "The soul's nature is not placed in what is visible, none beholds it by the eye." (6, 9.) "It is not gained by word, not by the mind, not by the eye." (6, 13.) "With regard to him (Brahma) the sun does not manifest, not the moon, not the stars When he is manifest, all after him becomes manifest; by his manifestation this whole world becomes manifest." (6, 11.) These passages deny even the possibility of a revelation. Thirdly, the knowledge of the soul is independent of everything else; it can be obtained merely by the soul itself. "By the soul which is chosen, it (the soul) can be gained. His (everybody's) soul reveals its own truth." (2, 23.) "Who beheld this (soul) as dwelling in their own body." (5, 12.) Fourthly, it is clearly stated, by what means a knowledge of the soul is gained, viz., by thinking. "The soul must be thought of in various ways (2,8.)

“The wise thinking him (Brahma) by union of intellect with the soul.” (2,12.) “He is beheld by the attentive, subtle intellect of men of subtle sight.” (3,12) “None beholds him by the eye; by the heart(intellect) through thinking (manasá) he becomes manifest.” (6,2.) Moreover, not only the instrument of our knowledge of Brahma (the intellect) is pointed out, but also the peculiar process of thinking, by which that knowledge is obtained, viz., in the passage:—“He is not to be gained by word, not by the mind; not by the eye, how could he be perceived by any other than by him who declares that he exists? The soul is to be perceived by existence as well as by its true notion; that is to say, by both when it is perceived by existence, its true notion becomes manifest” (6, 12-13), that is to say, Brahma will be known as the cause of the world, as the world is an effect and must have a cause; if this notion has been produced, the independent nature of Brahma will be also comprehended. Here the notion of Brahma is clearly based upon argument. And, lastly, it is asserted of the soul, that it can arrive at the knowledge of Brahma by its own nature; for the soul is Brahma, is knowledge in the highest senses. “His soul reveals its own truth” (2, 23) what remains unknown to the soul by which one knows of form, &c. (4, 4.) Hence the world denoting the perception of Brahma is knowledge, while every other perception is ignorance.

From this exposition it is evident that, according to the Katha Upanishad, the knowledge of Brahma depends upon a process of thinking, that is to say, that it is derived from philosophy, not from revelation. By reflection upon the world and the soul, by discrimination, the nature of Brahma becomes manifest, and it would have been rather surprising, if those bold and original thinkers, the results of whose enquiries are deposited in the Upanishads, had not been aware of the manner in which they arrived at the notion of Brahma, which is so far removed from common thinking and the conception of the Védas. In later times, when the process of thinking by which that idea was formed had been forgotten, and original thought had been abandoned for the formulas of the schools, the attempt was made to assign the origin of their leading notion to another source, than from what it was actually derived; and we may find in the Katha already some traces of this in the value, which is attached to the Yoga, according to which not the perspicuity, order, and mutual determination of the ideas lead to truth, but a state in which the senses and the mind by some artificial means are withdrawn from their objects, a state, therefore, in which, if it were possible, every thought would cease.

The standing point of the Katha is on the whole that of the Védánta. It is the absolute spirit which is the foundation of the world, and it is the object of true science to know him as the same with all creatures, especially with one's own soul, which by this

knowledge attains its final aim,—absorption into Brahma. In the order of manifestations or emanations from the absolute spirit it deviates, however, from that adopted by other Upanishads and by the later Védánta, and is evidently more closely allied to the Sánkhyā. The order is here:—The unmanifested (avyakta), the great soul, (mahátma or mahat,) intellect (buddhi), mind, the objects of the senses and the sense. The same order is followed by the Sánkhyā, with the exception, that they have not between the unmanifested and intellect the intervening “mahat,” which with them is equivalent to intellect. The “manas” (mind) has here also the same function as in the Sánkhyā the ahankára (self-consciousness). Hence it is probable, that this Upanishad was written at a time when the Sánkhyā had already been founded, and with a view of conciliating part of the Sánkhyā, especially the followers of the Yoga, by some concessions: for while it disputed against them as to its assumption of many souls, and urges, that by mere thinking (tarka) the absolute spirit cannot be comprehended, it adopts, on the other hand, almost the whole order of their emanations as well as some of their technical names (mahat, avyakta, Purusha) and recognises the necessity of the Yoga. Beside the Sánkhyā, the Katha seems also to refer to the doctrine of the Buddhist; for they, if not the Chárvákas, are probably referred to, in the passage (1, 20.)—“There is an enquiry. Some say, the soul exists after the death of man, others say, it does not exist,”—since the Sánkhyā cannot be meant thereby which, as well as the Védánta, maintains the independent existence of the soul.

Of the Katha several versions exist. It was translated into English first by Ram Mohun Roy, and again in the *Tattwabodhiní Pátrika* (vol. i, pp. 316-27) where also a Bengalee version is given (vol. i, 423-56). Into the German it has been translated by Windischmann (in the work of his father “*Die Philosophie im Fortgang der Weltgeschichte*,” pp. 1706-17), and by Poley in the appendix to his translation of Colebrooke’s *Treatise on the Védas* (pp. 113 to 128). Dr. Weber has commented on some of its parts in his “*Indische Studien*” (vol. ii, pp. 125-207.)¹

¹ Vide also his remarks on the Katha in his “*Indische Literaturgeschichte*.” (pp. 151-52.)

KATHA UPANISHAD.

FIRST CHAPTER.

FIRST VALLI.*

1. Once desirous (of heaven) the son of Vajásrava (Gautama) gave away all *his* property.¹ He had a son, Nachikéatas by name.

2. When the presents² were brought, filial anxiety (about the welfare of his father) penetrated the youth. He thought:—

3. (A sacrificer) who bestows (cows) which have drunk their water, eaten their grass, given their milk and which are barren, goes verily to the worlds of unhappiness.

4.³ He said to his parent:—O father, to whom wilt thou give me? (He said so) a second and a third time. (Enraged) he answered him:—To Death I will give thee.

5. (Nachikéatas thought:—) Among many (sons) I am the first, among many the middle, (but not among the bad, therefore) is there any work of Yama, which he will perform to-day through me? (Nachikéatas⁴ said:)

6. Remember, how former men (our forefathers acted; consider, how the present (good men) act⁵. Like corn, the mortals get ripe, like corn they are born again.⁶

7. ⁷A Brahmana guest enters a house like Vaisvánara (fire). For him (the good) make this peace-offering.⁸ Take the water; O son of Vaivasvat the sun.

8. Hope, expectation, meeting (with the good), friendly words, sacrifices, pious gifts, sons and cattle,—all this loses the man of little sense in whose house a Bráhmāna dwells without taking food.

9. (Yama speaks:—) O Brahmana, because thou, a venerable guest, hast tarried in my house for three nights, without taking

* Creeper, a kind of plant, in the sense of chapter.

¹ In the Vis'vajit sacrifice; a sacrifice which was generally performed by kings, when they returned from their expeditions to conquer the earth (digvijaya), but which, as appears, could be also performed by Brahmanas.

² The cows, intended as presents for the priests, officiating at the sacrifice.

³ With the intention to prevent this calamity by offering himself—

⁴ When the father told him, that he had only spoken in anger, and that he did not require his self-sacrifice, after reflecting that the word of a father should on no account become broken—

⁵ Viz., they never break their word.

⁶ Therefore one ought never to speak falsely on account of this transient world.

⁷ To save his veracity, the father sent him to the abode of Yama, where, in the absence of the latter, he remained for three nights. Having returned, Yama was thus admonished by his counsellors or wives.—Ś.

⁸ Viz., water for the feet, a seat, &c.

food, therefore be salutation to thee, and welfare to me; moreover choose three boons instead (the three nights thou wast here without hospitable reception).

10. (Nachikéatas speaks:—) O death, that Gautama be appeased in thought, and composed in mind, that his anger towards me may have gone, and that he may salute me, liberated by thee, remembering (me as his son), this I chose as the first of the three boons.

11. (Yama speaks:—) Through my favour, Audálaki, the son of Aruna¹, will remember thee with love as before; he will sleep happily at night; free from anger he will see thee, when released from the mouth of death.

12. (Nachikéatas speaks:—) In the place of heaven there is no fear of any kind; thou art not there, none fears decay. Without either hunger or thirst, beyond all grief (all) rejoice in the place of heaven.

13. Thou hast, O Death, a recollection of the heavenly fire,² make it known to me (also) who have faith. The dwellers in heaven³ enjoy immortality; this I choose as the second boon.

14. (Yama speaks:—) I will tell thee: do thou attend to this *my word*. I know the heavenly fire, O Nachikéatas. Know that the fire, which is the cause of acquiring infinite worlds, which again is the foundation (of the universe), is placed in the cavity (of the heart).

15. He then explained to him that fire, which the first⁴ of the worlds, the nature of the bricks,⁵ and their number, and in what way (the rite of that fire is to be performed.) Nachikéatas also repeated it in the same manner as it was explained to him. Then thereby pleased, Death again said:—

16. Satisfied, magnanimous Death spoke to him:—I grant thee now another boon again. After thy name shall be named that fire. Take also this many-coloured chain.

17. Whoever performs three times the sacrifice of the Nachikéata fire, when he has received advice from the three, (viz., the mother, the father and the teacher,) who has done the three works (offering, reading of the Védas and liberality),—overcomes birth and death. Whoever knows and judges well, (that fire) which sprung

¹ Weber, *Ind. Literaturgeschichte*, p. 152, says about these names:—Two other names (beside that of Aruni) which are given to the father of Nachikéatas (a fourth name is Gautama) viz., Audálaki and Vájaśravasa, are at variance with the other accounts. Vájaśravasa is also found in the corresponding passage of the Taittiriya Brahmana; whether also Audálaki, I do not know. Vide *Ind. St.* vol. ii., pp. 201-3.

² Of the fire by which heaven is gained.

³ Those who by the fire-sacrifice have obtained heaven.

⁴ The fire is here equivalent to the Virat, the first production of Brahma.—S.

⁵ Deposited every day after the fire-offering (to show the number of ceremonies) performed during the year.

from Brahma, and is wise, which divine, and worthy of praise, obtains that everlasting peace.

18. Whoever offers three times by the Nachikéta fire, when he knows its threefold nature, leaves before (the death of the body) the chains of death, and without grief rejoices in the place of heaven.

19. This is the heavenly fire, which, thou, O Nachikétas, chooseth for thee by the second boon. Men will call this fire even after thee. Choose the third boon, O Nachikétas.

20. (Nachikétas speaks:—) There is this enquiry : some say, (the soul) exists after the death of man,¹ others say, it does not exist. This I should like to know, instructed by thee, such is the third of the boons.

21. (Yama speaks:—) With reference to this (question) there was enquired of old even by the gods ; for it is not easy to understand it, subtle is its nature. Choose another boon. O Nachikétas, do not compel me to this ;² release me from this (boon).

22. (Nachikétas speaks:—) Even by the gods verily was enquired (into this question), and as to what thou sayest, O Death, "that it is not easy to understand it," there is no other speaker to be found like thee, there is no other boon like this.

23 (Yama speaks:—) Choose sons and grandsons who may live a hundred years, choose herds of cattle, choose elephants and gold and horses, choose the wide-expanded earth, and live thyself as many years thou listeth ;

24. Or if thou knowest a boon like this, choose it together with wealth, and far-extending life. Be (a king), O Nachikétas, on the wide earth, I will make thee the enjoyer of all desires.

25. All those desires that are difficult to gain in the world of mortals, all those desires ask thou according to (*thy*) pleasure,—these fair ones (of heaven) with their cars, with their musical instruments ; for the like as they are not to be gained by men. Be attended by them, I will give them to thee ; (but) do not ask (the question of the state of the soul after) death.

26. (Nachikétas:—) (All those enjoyments) are of yesterday;³ they wear out, O thou end of man, the glory of all the senses. And more, the life of all is short. With thee remain thy horses and the like, with thee dance and song.

27. Man rests not satisfied with wealth. If we should obtain wealth *and* behold thee, we would (only) live as long as thou shalt sway. The boon, which I have to choose, is what I said.

28. Which man living in this lower world, who knows that

¹ It exists separate from body, senses, mind, and intellect.—S'.

² To fulfil this, like a debtor is compelled by his creditor to pay his debt.—S'.

³ Literally, of to-morrow.

he decays and dies, while going to the undecaying immortals, (he shall obtain some exceeding bliss,) who is aware of (the nature of the Apsaras and the like who) rejoice in beauty and love, can be pleased with a long life?

29. Tell us, O Death, what it is which they inquire into, as to the great question, concerning the next world. Nachikéatas asks for no other boon, but that (concerning the soul) of which the knowledge is hidden.

SECOND VALLI.

Yama speaks.

1. Another thing is what is good, another what is pleasant. Both, having different objects, chain man. Blessed is he who between them takes the good (alone), but he who chooses what is pleasant, loses the (last) object (of man).

2. What is good, and what is pleasant, take hold of man; the sage comprehending them, distinguishes (their nature); the sage chooses even the good, because it exceeds (in value) what is pleasant; but the dull man chooses what is pleasant for acquiring and preserving.

3. But thou, considering the objects of desire, whether they are pleasant (as a son, &c.,) or of pleasant shape, (as the heavenly nymphs,) hast abandoned them, O Nachikéatas. Thou hast not chosen the road of wealth, on which so many men perish.

4. Those two, ignorance¹ and knowledge² are known to be far asunder, and to lead to different goals.³ I think thee, O Nachikéatas, desirous of knowledge, because (even) many objects of desire did not attract thee.

5. Those⁴ who live in the midst of ignorance, but fancy themselves wise and learned (Pandita) go round and with erring step, deluded, as blind people lead by a blind.

6. The necessary causes for gaining the next world are not apparent to the careless youth, who is foolish by the delusion of wealth. Believing this world exists, and not the other, he is again and again subject to my sway.

7. Of the soul,—which is not gained by many, because they do not hear of it, and which many do not know, although they hear of it,—of the soul is wonderful the speaker, ingenious the

¹ Whose object is what is pleasant.

² Whose object is what is good.

³ One being the cause of transmigration, the other of liberation. Vide S'wét. U. 5, 1, and Váj. S. U. 10.

⁴ The same verse occurs in the Mund. U. 2, 8, only that here, instead of 'dandramyamáná,' is read "janghamyamáná."

receiver, wonderful the knower, instructed by an ingenious (teacher).¹

8. That soul, declared by an inferior man,² is not easily to be known, as it is to be thought of in various ways, (but) when it is declared by a teacher; who beholds no difference,³ there is no doubt concerning it, (otherwise) the soul being more (subtle than what is subtle), is not to be obtained by arguing.⁴

9. That knowledge, O dearest, (for which thou hast asked,) is not to be gained by argument; (but) it is easy to understand it, when declared by a teacher who beholds no difference.⁵ Thou art persevering as to the truth. May there be for us an (other), enquirer like thee, O Nachikéatas.

10. I know, worldly happiness is transient⁶ for that firm one is not obtained by what is not firm. Hence the Nachikéata fire⁷ (is established) by me through transient things; (thereby) I obtained the permanent (place of Yama).

11. Thou, O Nachikéata, although thou hast beheld the fruit of sacrifice, the eternal place (of Prajapati), where all desires are fulfilled, the world is founded, where every fear ceases, which is praiseworthy and great, of wide-extended sphere, and the abode (of the soul),—yet, wise by firmness, thou hast abandoned it, O Nachikéatas.

12. The wise by means of the union (of the intellect) with the soul⁸ thinking him, whom it is difficult to behold, who is unfathomable and concealed, who is placed in the cavity,⁹ whose abode is impervious, who exists from times of old,—leaves both grief and joy.

13. Having heard this (nature of Brahma), comprehended it, having distinguished the (soul, as) endowed with qualities, (Dharma) (from the body,) obtained it in its subtle nature, the mortal rejoices; for he has obtained what is a cause for rejoicing. (Thee), O Nachikéatas, I believe a house, whose door is open (for Brahma.)

14. (Nachikéatas speaks:—) (Then) make known to me the (being) which thou beholdest different from virtue, different from

¹ Vide Bhag. G. 2, 29.

² Vide 3rd Mund. 2, 4.

³ "Ananyéna," or whose soul is not different from the supreme soul.

⁴ Viz. not by arguing, founded upon our own understanding.—S'.

⁵ Or:—The knowledge, which it is easy to understand, when declared by a teacher.... cannot be destroyed by argument. (Nápa-nétavyá, na hantavyá).—S'. But then, says Weber, the long á in "ápanéya" is not explained.

⁶ Because it is the effect of works which are transient.—S'.

⁷ Which is the cause of obtaining the transient happiness of heaven.—S'.

⁸ Adhyátmayoga, by withdrawing the mind from external things, and fixing the intellect on the soul above.

⁹ In the cavity, the ether of the heart, in intellect.

vice, different from this whole of effects and causes, different from past, from future (and present time). (Yama speaks :—)

15. The word of which all the Védas¹ speak, which all the works of penance proclaim, of which desirous they live as Brahma-students, this word I will briefly tell thee ; it is "Om."

16. This sound means Brahma,² this sound means the supreme.³ Whoever knows this sound, obtains whatever⁴ he wishes.

17. This means is best, this means is supreme ;⁵ whoever knows this means, is adored in the place of heaven.⁶

18. The knowing⁷ (soul) is not born, nor does it die, it was not produced from any one, nor was any produced from it ; unborn, eternal, without decay, ancient as it is, it is not slain, although the body is slain.

19. If the slayer thinks I slay, if the slain thinks I am slain, then both of them do not know well. It (the soul) does not slay, nor it is slain.

20. The soul, which is subtler than what is subtle, greater than what is great,⁸ is seated in the cavity of the living being. He, who is free from desire and without grief, beholds by the tranquillity of his senses that majesty of the soul.

21. Sitting it (the soul) goes afar, sleeping it goes everywhere.¹⁰ Who else (therefore), save myself, is able to comprehend the God¹¹ who rejoices and not rejoices.

22. Thinking the soul as unbodily among the bodies, as firm among the fleeting things, as great and all-pervading, the wise casts off all grief.

23. The soul¹² cannot be gained by knowledge,¹³ not by understanding,¹⁴ not by manifold science. It can be obtained by the soul by which it is desired. His soul¹⁵ reveals its own truth.

¹ Namely a part of the Védas, the Upanishads.—A'. G.

² The inferior Brahma.—S'.

³ The supreme Brahma, Brahma in his own absolute nature.

⁴ Whether it be the supreme or the inferior Brahma.—S'.

⁵ Or not supreme, as its object is either the supreme or the inferior Brahma.

⁶ Viz., being Brahma, either the supreme or the inferior, he is adored accordingly.—S'.

⁷ Verses 18 and 19 occur in Bhag. G. 2, 19, 20. Verse 20 is also found the S'wét. U. 3, 20.

⁸ Because the whole world is placed upon it.—S'.

⁹ From Brahma down to inanimate matter.—S'.

¹⁰ Vide a similar passage. Vaj. S. U. 5.

¹¹ The soul, which is represented here under contradictory attributes to show the difficulty of comprehending it.

¹² The same idea as in verses 7-9. It occurs also in Mund U. 3, 2, 3.

¹³ And performance of the rites of the Vêda.—S'. Vide S'wét. U. 4, 8.

¹⁴ The meaning of the Vêda.—S'.

¹⁵ The soul of him who is desirous of knowing his own soul.

24. Whoever has not ceased from wicked ways, is not subdued (in his senses,) not concentrated, (in his intellect,) and not, subdued in mind, does not obtain it, (the true soul), not even by knowledge.¹

25. Who is able to know in this manner, where that soul is whose food is both the Brahma and Kshattra, and whose condition is death?

THIRD VALLI.

1. (The supreme and inferior souls,) drinking² the due reward from their words³ in this world,⁴ entered both the cave, the highest place of the supreme (soul). The knowers of Brahma call them shadow and sunlight, thus also the performers of the five-fold fire,⁵ and the sacrificers of the three Nachikéta fires.

2. We are able (to understand both) the Nachikéta fire, which is the bridge of all sacrificers (to cross unhappiness), and the undestructible Brahma, the place, where all fear disappears, the refuge of those who are desirous of crossing, (the ocean of the world.)

3. Know the soul (the embodied soul) as the rider, the body as the car, know intellect as the charioteer and mind again as the reins.⁶

4. They say, the senses are the horses, and their objects are the roads. The enjoyer is (the soul) endowed with body, sense and mind; thus say the wise.

5. Whoever is unwise with reins never applied, has the senses unsubdued, like wicked horses of the charioteer.

6. But whosoever is wise with the mind always applied, has the senses subdued like good horses of the charioteer.

7. Whoever is unwise, unmindful, always impure, does not gain that goal,⁷ (but) descends to the world (again.)

8. But whosoever is wise, mindful, always pure, gains the goal from whence he is not born again.

9. But the man, whose charioteer is wise, (and) the reins of

¹ By knowledge of Brahma.—S'.

² "Pibantau," although only the worldly soul obtains the reward from its work, and therefore the singular number should have been employed, the dual number is here used on account of the connection of the worldly with the supreme soul.—S'.

³ "Sukritau," literally "good work," here generally for their works.

⁴ "Loka" means here, according to S'ankara, "body."

⁵ The house-holders.—S'.

⁶ Vide S'wet, U. 2, 9, where a similar comparison is used.

⁷ Mentioned in the second verse.

whose mind are well applied, obtains the goal of the road, the highest place of Vishnu.¹

10. Higher indeed than the senses are their objects, higher than their objects is the mind, intellect higher than the mind, higher than intellect the great soul.

11. Higher than the great one the unmanifested, higher than the unmanifested the soul (Purusha), higher than the soul is nought; this is the last limit and the highest goal.

12. Being the hidden nature of all beings, it is not manifested; but it is beheld by the attentive subtle intellect of men of subtle sight.

13. Let the wise subdue his speech by mind, subdue his mind by that nature which is knowledge (by intellect), subdue his knowledge in the great soul, subdue this also in the placid soul.

14. Arise, awake, get the great (teachers) and attend. The wise say, that the road to him is (as) difficult to go, as the sharp edge of a razor.

15. Whoever has understood (the nature of Brahma) which is without sound, without touch, without form, which does not waste, which is without taste, which is eternal, without smell, without beginning and without end, higher than the great one² (intellect,) which is firmly based,—escapes from the mouth of death.

16. The wise who says and hears the eternal tale, which Nachikéatas received and Death related, is adored in the world of Brahma.

17. Whoever pure (in mind) explains this (work) of deep import, which (otherwise) should be concealed, in the assembly of the Brahmas or at the time of the Sráddha, obtains thereby³ infinite fruit, obtains thereby infinite fruit.

¹ "Tad Vishno" is explained by S'ankara "vyápanaśilasya brahmana: paramátmano vásudévákhyasya," where Vishnu is identified with the son of Vasudéva. We would rather take it in the Védaic meaning, or literally as the pervader, the penetrator, as there is no other trace in this Upanishad of the opinions of the Vishnuites. Weber's *Ind. Stud.*, pp. 200-1, says about this passage: "...and it appears, we have by the *theos* (god) of the author, according to 3, 9, perhaps to understand a form of Vishnu, although, on the other hand, it is possible, that the term referred to as a recollection of the Véda (Rig. V. 1, 22, 20, 21) should perhaps not be understood in its strict sense, because the Védaic Vishnu, is quite different from the later Vishnu; but even if it were a direct reference to Vishnu, we should thereby not be authorized to ascribe the Upanishad to a Vishnu sect, as it has nothing in common with a sectarian spirit, and, on the contrary, bears an unmixed Védantic character."

² Vide Mund. 2, 2.

³ S'ankara explains "tad" (thereby) with "Sráddham," his Sráddha bears infinite fruit, while in the above translation it refers to both, the assembly and the Sráddha.

SECOND CHAPTER.

FOURTH VALLI.

1. The self-existent¹ subdued² the senses which turn to external objects ; therefore (man) sees the external objects, not the internal soul ; (but) the wise, with eye averted (from sensual objects) and desirous of immortal nature, beholds the absolute soul.

2. Idle youths follow desires turning to external objects ; they fall into Death's wide-extended net ; therefore the wise who know what is truly of an immortal nature do not ask (for any thing) here among the fleeting things.

3. To the (soul) by which (every one) knows of form, of smell, of sounds, of touch, of love, nothing remains (unknown). This is that (Brahma for which thou hast asked).

4. Thinking (the soul) by which he recognises both, what there is in dream, and what there is in awaking, thinking this as the great pervading soul, the wise does not grieve.

5. Whosoever knows this soul as the consumer of the fruit,³ as the bearer of life, as what is always near, as the ruler of the past, the future (and the present times)—does thence⁴ not try to conceal (the soul).⁵ This is that,

6. Whosoever beholds the first born⁶ from the penance⁷ (of Brahma) who was created before the waters,⁸ when he has entered the cave,⁹ and dwells (there) with (all) the beings,¹⁰ beholds that (Brahma for which thou hast asked).

7. Whosoever (beholds) Aditi¹¹, the nature of all gods, who through life (Hiranyagarbha) sprang forth (from the supreme Brahma), who was born together with (all) the beings, when she

¹The Supreme Ruler.—Ś.

²"Vyatrinat," hinsitavān, hananam kritavān, as Śankara explains it, because he is self-dependent.

³As the embodied soul, which is subject to the necessary effects of its works.

⁴From the time of his knowledge.—Ś.

⁵For he has no fear, that the soul can be destroyed.

⁶Hiranyagarbha—Ś.

⁷Penance, as characterised by knowledge, &c.—Ś.

⁸And the other elements.—Ś.

⁹The ether of the heart, after he has produced the bodies of the gods, etc.—Ś.

¹⁰The products of causes and effects.

¹¹Aditi, the whole of the senses (Śabdādīnam Adanād Aditiḥ—Ś).

has entered the cave and dwells there, (beholds) that Brahma (for which thou hast asked).

8. As the fire is concealed within the two pieces of wood,¹ as the embryo is hidden in the mother, so the fire—which is to be praised day after day by men, who are awake (careful to do their duties) and offer with clarified butter,—is that (Brahma for which thou hast asked).

9. From whom the sun rises, and in whom it sets again, him all the gods entered ; from him none is separated. This is that.

10. What² is even here, the same is³ there, and what is there, the same is even here. He proceeds from death to death, who beholds here⁴ difference.

11. By the mind is this (Brahma), to be obtained, then there is no difference whatsoever. He proceeds from death to death, who beholds here difference.

12. The soul (Purusha) which in the measure of a thumb dwells in the middle of the body (in the ether of the heart) is the ruler of the past, the future (and the present times). Hence from having this knowledge, the wise (does not desire to conceal) the soul (vide latter part of v. 5). This is that.

13. The soul, which is like light without smoke, the ruler of the past, future (and the present times), is even to-day, (and) will be verily to-morrow.

14. As water, when rained down on elevated ground, runs scattered off in the valleys, so even runs after difference a person who beholds attributes different (from the soul).⁵

15. As pure water, which is thrown down on pure ground, remains alike, so also, O Gautama, is the soul of the thinker (Muni) who knows.⁷

¹ The two pieces of wood, from which fire is produced by rubbing.

² The individual soul, which is considered as cause and effect, and endowed with worldly attributes by those who do not comprehend it in its essential being.—Ś.

³ The same, as it is in its own nature, which is eternal knowledge and separate from all worldly attributes.—Ś.

⁴ In Brahma.

⁵ Vide Śwēt. 3, 13.

⁶ That is to say, whoever sees the things as different from the soul, is, in accordance with his knowledge, born again in another body.—Ś'.

⁷ That his soul is the same with the supreme Brahma.

FIFTH VALLI.

1. (The body is like) a town with eleven¹ gates of (the soul) which has no birth and is of upright intellect. Adoring it (the supreme ruler), (the wise) does not grieve, and liberated (from ignorance, &c.) he becomes liberated.² This is that.

2. As Hansa³ (A'ditya, sun) it dwells in the heavens, as Vasu (wind) it dwells in the atmosphere, as the invoker⁴ (of the gods) it dwells within the earth, as soma⁵ in the water jar; it dwells in man, it dwells in truth, it dwells in the ether, it is born in the waters (as aquatic animals), it is born in the earth (as rice, &c.), it is born in the sacrifice, it is born on the mountains (as the rivers), it is truth, it is the great one (infinite).

3. Him, the dwarf,⁶ sitting in the middle (of the ether of the heart) who raises upwards (from the heart) the vital air that goes forwards, who dejects the vital air that goes downwards, him all gods (all the senses) adore.⁷

4. When the soul, which dwells in the body, departs and becomes separated from it, what else is left there?⁸ This is that.

5. No mortal whatsoever lives by the vital air that goes forwards, by the vital air that goes downwards (or by any sense); they live by another⁹ on which both (the two vital airs together with the senses) are founded.¹⁰

6. Now again I will declare to thee that eternal Brahma, who is to be concealed, and (her), O Gautama, (how by the knowledge of

¹ Viz., the seven openings in the face, the navel, with two openings below and the opening on the middle of the head. See a similar comparison in S'wét. U. 3, 18; and Bhag. G. 5, 13.

² The soul, Paramésvara, the supreme ruler, is here represented as a king.—S'.

³ Hansa is derived, according to S'ankara, from Hansati (he proceeds). This verse is taken from Rig. Mund. 4, 40, 5. Vide Weber's *Ind. St.* vol. ii, p. 205.

⁴ Hotar, a name of Agni, as the invoker or sacrificer of the gods.

⁵ Atithi, according to S., either the god Soma, or in its literal meaning "guest," and the sense would then be, "it dwells as guest in the house."

⁶ Vide V. 4. 12, where it is said "the soul, which is of the measure of a thumb."

⁷ By bringing him offerings, viz., the different sensations of colour, &c., as the subjects serve a king.—S'.

⁸ In all the vital airs, &c.

⁹ Different from the compound of senses, &c.

¹⁰ For, says S., the cause of life does not depend upon them, as they refer to other and other things on account of their composition; without something else which arranges them, it is impossible that things of themselves should form a compound, as the materials of a house do not form a house without somebody who brings them together.

him all concern for the world ceases,) and also, how (by not knowing him, the ignorant) obtaining death assumes a body (again).

7. Some enter the womb (again after death) for assuming a body ; others go inside a trunk, according to their works, according to their knowledge.¹

8. The perfect one (Purusha) who, building desire after desire, is awake in those that are asleep, is called even pure, is called Brahma, is called even immortal. Upon him all the worlds are founded ; none becomes different from him. This is that.

9. As the one fire, when entering the world, becomes to every nature of every nature,² so the one soul being of every nature to every nature, is the internal soul of all beings, and is also without them (in its own nature).³

10. As the one air, when entering the world, becomes of every nature of every nature, so the one soul, being of every nature to every nature, is the internal soul of all beings, and is also without (them).

11. As the one sun,⁴ the eye of the whole world, is not sullied by the defects of the eye or of external things, so the soul, as the inner soul of all beings, is not sullied by the unhappiness of the world, because it is (also) without it.

12. He is one,⁵ the ruler, the inner soul of all beings, who renders (his) one nature manifold. The wise who behold him as dwelling in their own selves, obtain eternal bliss, not others.

13. The wise who behold (the soul) as the eternal among what is transient, as the intelligent among those that are intelligent, which, though one, grants the desires of many (who behold it) as dwelling in their own selves, obtain eternal bliss, not others.

14. (Wise) think that supreme bliss, which cannot be described, to be this (individual soul). How then shall I know it? Does it manifest or does it not manifest?

15. There (with regard to Brahma) the sun does not manifest nor the moon and stars, there do not manifest those lightnings; how then should manifest this fire? When he is manifest, all is manifested after him; by his manifestation this whole (world) becomes manifest.

¹ Br. A'. 2 Adh, 2, 13.

² Becomes manifold from the manifold fuel.

³ Br. A'. 2 Adh. 5, 19.

⁴ Bhag. G. 13, 52.

⁵ Verse 12, 13, 15 occur, with a few variations, in the Śwet. U. 6, 12, 15; v. 15, in the Mund. U. 2, 2, 10, and Bhag. G. 15, 6.

SIXTH VALLI.

1. It (the world)¹ is like an eternal holy fig-tree; whose root is upwards, and whose branches go downwards. This² is called even pure, this is called Brahma (all comprehensive); this is called even immortal; upon this all the worlds are founded; none becomes different from it. This is that.

2. This whole universe trembles within the life (the supreme Brahma); emanating (from it) it (the universe) moves on. It (Brahma) is a great fear, like an uplifted thunderbolt. Those who know it, become immortal.

3. Through fear of him burns the fire; through fear of him burns the sun, through fear of him runs Indra, the wind, and Death as the fifth.³

4. If here (in this life) one is able to comprehend *him* (Brahma) before the death of the body, (he will be liberated from the bondage of the world; if one is not able to comprehend Him,) he is destined for the assumption of a body.

5. As one is reflected in a looking-glass, so (the soul is) in the body; as in a dream, so in the world of the forefathers; as in water, so in the world of the Gandharvas; as in a picture and in the sunshine, so in the world of Brahma.

6. Considering the different state of the senses which are produced one after another (from the mind) and their rise and setting,⁴ the wise do not grieve.

7. Higher than the senses (and their objects) is the mind; more excellent than the mind the intellect (Sattvam); above the intellect soars the great soul, more excellent than the great one is the unmanifested.

8. But higher than the unmanifested, is the soul (Purusha) which is all-pervading and without cause. Knowing this, one gets liberated and gains immortality.

9. Its (the soul's) being (nature) is not placed in what is the ruler visible; none beholds it by the eye, by the heart (the intellect) of the mind, through thinking it gets manifest.⁵ Immortal become those who know it.

10. The state which ensues, when the five organs of knowledge remain (alone) with the mind, and the intellect does not strive, is called the highest aim.

¹ Vide Bhag. G. 15, 1-3.

² "Tad," according to S'ankara, refers to "mūlam," this root. The latter part of this verse is the same with part of 5, 8.

³ Also in Taitt. U. 2, 8.

⁴ Which is not the case with the soul.

⁵ Vide S'wét. U. 4, 20.

11. This they call concentration (Yoga) which is the firm keeping down of the senses. At that time (man) gets careful;¹ for concentration has as well its furtherance as its hinderance.

12. It (the soul) is not to be gained by word, not by the mind, not by the eye, how could it be perceived by any other than him who declares that it exists?

13. (The soul) is to be perceived by (the notion of) existence;² it is to be perceived by its true notion;³ (that is to say) by both of them; the true nature of the soul becomes manifest, when (first) it has been perceived by (the notion of) existence.

14. When all the desires cease which were cherished in his heart (intellect), then the mortal becomes immortal, then he obtains here Brahma.

15. When all the bonds of the heart are broken in this life, then the mortal becomes immortal; this alone is the instruction (of all the Védas).

16. There are hundred and one arteries of the heart;⁴ the one of them (Sushumáná,) proceeds to the head. By this (at the time of death) rising upwards (by the door of A'ditya) a person gains immortality; or the other (arteries) are of various course.

17. The spirit, the inner soul, which is of the size of a thumb, is always residing in the heart of men; let a man with firmness separate it from his own body, as from a painter's brush a fibre.

Let a man know it, which is pure, which is immortal; let a man know it, which is pure, which is immortal.

18. Nachikéta, having gained that science declared by Death, and also the whole rule of concentration, obtained Brahma, and hence was without passion and immortal; thus also any other (will obtain Brahma) who knows in the same manner the unchangeable soul.

19. May he⁵ protect us both⁶ at the same time, at the same time support us both; may both of us at the same time, apply (our) strength; may our reading be illustrious, may there be no hatred (amongst us). Om! peace, peace, peace!⁷

¹ When he places his mind entirely upon the contemplation of the soul.

² Viz. as an existing cause from its existing effect, the world.

³ Without any relation to something else.

⁴ Vide Praś. U. 3, 6.

⁵ The Supreme Ruler, taught in this Upanishad.—S.

⁶ The teacher and disciple.

⁷ This verse is the same with Taitt. U. 3, 1, and the latter half of 3, 6.

ISA UPANISHAD.

INTRODUCTION.

THIS short Upanishad is composed for the purpose of exalting the knowledge of the supreme spirit above every other object of human aspiration. It appears to address the last advice of a teacher to his disciples, after the course of their instruction is completed, or to embody the sum total of human wisdom in a few words for those who have attained it.

There are, according to the Vājasaneyā Sanhitā Upanishad, two roads which may be followed by man, the one is knowledge of Brahma, the other action in accordance with the precepts of the Vēdas. Those who are able to understand the nature of Brahma, should consider every thing, the greatest as well as the smallest, as god; for them every thing else should be annihilated by the idea of god, and they should renounce every desire of any worldly object. If he is known in his own nature, as the one, infinite, unchangeable, incorporeal, alwise, holy, all-supporting and self-existent spirit, who is in every thing and yet not defined by it, who is above the apprehension of the senses and the mind, if he is beheld in all beings, and all beings are beheld in him,—then the highest aim of man is attained; there is no longer any grief or delusion.

On the other hand, those who cannot elevate their thoughts to the perfection of his nature, should perform the works, enjoined by the Vēdas. This may be done in a threefold manner, either by the practice of works alone, or the attainment of knowledge alone, that is to say, of the inferior knowledge of Brahma, when he is represented by worldly qualities or individual deities; or, lastly, by the practice of work together with knowledge of the latter kind.

By the practice of any of those duties man will acquire after death a state of happiness; but as he accomplishes his whole duty only by practising both knowledge (the inferior knowledge) and works, so he obtains thereby after death higher and higher worlds and the objects of his worldly desires, and at the same time becomes prepared for the reception of the most exalted knowledge. However, all that he obtains compared with the effect of the knowledge of Brahma, is ignorance, transient and unsatisfactory; for in Brāhma alone are absolute knowledge and bliss.

This Upanishad which bears also the title, I'śāvāsyam, from its two first words, has been translated by Sir William Jones (Posthumous Works, Vol. VI.) and after him by Ram Mohun Roy, Poley, and by an anonymous author in the Tattwabodhini Patrikā, (vol. I., pp. 339-45.)

THE IŚĀ UPANISHAD

OF THE

VAJASANEYA SANHITA.

1. ¹ Whatever exist in this world, is to be enveloped by (the thought of) God (the Ruler).² By renouncing³ it (the world), thou shalt save (thy soul).⁴ Do not covet the riches of any one.

2. Performing sacred works,⁵ let a man desire to live a hundred years. If thou thus (desirest), O man, there is no other manner, in which thou art not tainted by work.

3. To the godless⁶ worlds covered with gloomy darkness,⁷ go all the people, when departing (from this world) who are slayers of their souls.⁸

4. He (the soul)⁹ does not move, is swifter than the mind ;¹⁰

¹ The first Mantra, according to S'ankara, is addressed to those who strive for the knowledge of Brahma, or for their eternal emancipation, while the second gives advice to those who cannot yet liberate themselves from the bonds of the world; or, as A'nanda briefly expresses it, the first Mantra lays down the rule for knowledge, the second for works.

² "I's," the supreme ruler, the supreme soul, independent of all relations to the world. The whole world is to be considered under the idea of the soul, under the idea, that I, who am the same with the supreme soul, am the world, which in itself is unreal and gets only reality, when considered under the notion of the soul.

³ S'ankara takes "tyakténa" not as participle, but as noun instead of "tyagéna" (by renunciation); the sense, however, seems preferable, if it is treated as participle.

⁴ If the world is abandoned, nothing is left but the soul, and as the world is transient and unreal, there exists then no desire of any thing whatsoever.

⁵ The works, enjoined by the Védas, as the Agnihótra and other rites. Here are meant works which are to be done at certain prescribed periods; or, as it has been explained, works, the performance of which does not procure any special fruit, but the omission of which produces sin.

⁶ Godless are here the worlds of the gods, and they are called godless, because, in comparison with the state of the supreme soul, also the most exalted worlds of the gods are godless.

⁷ Darkness is ignorance.

⁸ The slayers of their souls are such as are ignorant about the nature of them. They kill the same, because they do not obtain their immortal and unchangeable nature. On this account they assume one worldly form after another.

⁹ In this Mantra the soul is described under opposite qualities, which yet form no contradiction, as the one set belongs to the soul, if considered in its own absolute nature, and the other is ascribed to it, if considered in its relation to the world.

¹⁰ "Swifter than the mind," swifter than what is the swiftest, the thoughts of the mind, because the soul is either not comprehended by the mind, and has therefore escaped it, or where the mind arrives, there is already the soul, has arrived already before, and the mind can never be in advance of it.

not the gods (the senses) did obtain him, he was gone before standing he outstrips all the other (gods, senses), how fast they run. Within him the Ruler of the atmosphere¹ upholds the vital actions.

5. He moves, he does not move; he is far, and also near; he is within this all, he is out of this all.²

6. Whoever beholds all beings in the soul alone, and the soul in all beings,³ does hence not look down (on any creature).

7. When a man knows, that all beings are even the soul, when he beholds the unity (of the soul), then there is no delusion, no grief.

8. He is all-pervading, brilliant, without body, invulnerable, without muscles, pure, untainted by sin; he is alwise, the Ruler of the mind, above all beings, and self-existent. He distributed according to their nature the things for everlasting years.⁴

9. Those who worship ignorance,⁵ enter into gloomy darkness, into still greater darkness those who are devoted to knowledge.

10. They say, different is the effect of knowledge, different is the effect of ignorance; thus we heard from the sages who explained (both) to us. (Vid. Tal. U. 13.)

11. Whoever knows both, knowledge and ignorance, together, overcomes death by ignorance, and enjoys immortality by knowledge.

12. Those who worship uncreated nature,⁶ enter into gloomy

¹ *Mátaris wá* (the ruler of the atmosphere) is explained by *S'ankarā* " *mátari, antarikshé śwasati, gacchātī vāyu* : " he who moves in the mother, the atmosphere, that is to say, the wind, which in accordance to him is here the upholder of the whole world (the *Sútrātma*), *Hiranyagarbha*, the universal soul. *A'pas*, literally waters, are here the actions of the living creatures, or the burning, heating, shining, and raining of the fire and the sun.

² *Vide* Bh. G. 13, 15.

³ *Vide* a similar passage in Bh. G. 6, 30. *Vide* also *Manu* S. 12, 125.

⁴ The years, says *S'ankara*, mean here the *Prajápatīs* (the creators) who are called years.

⁵ Ignorance, *avidyá*, means here *Védaic* work, if it is done alone without the knowledge of the worship of the gods, or of *Brahma*, considered under worldly attributes. *Vidyá*, knowledge, is here inferior knowledge, not the knowledge of the absolute *Brahma*, but of *Brahma*, thought under relative attributes; it is opposed to the highest knowledge, because it is also connected with works. The effect of either is:—By works alone the world of the *Pitris*, the forefathers, is obtained; by knowledge (the inferior knowledge) the world of the gods. Both, however, inferior knowledge and works, are to be practised by man; if both are performed, then by work death, that is to say, natural work and knowledge, is abandoned, and by knowledge the state of a deity obtained.

⁶ Uncreated nature, *asambhuti*, nature which has no cause, the same with *avyakta*, unmanifested nature.

darkness, into still greater darkness those who are devoted to created nature.

13. They say, different is the effect from (worshipping) uncreated nature, different from (worshipping) created nature.¹ This we heard from the sages, who explained (both) to us.²

14. Whoever knows both, created nature and destruction³ together, overcomes death by destruction, and enjoys immortality by created nature.

15. To me whose duty is truth, open, O Pushan, the entrance to the truth concealed by the brilliant disk,⁴ in order to behold (thee.)

16. O Pushan, Rishi thou alone, O dispenser of justice, (Yama) O sun, offspring of Prajapati, disperse thy rays (and) collect thy light; let me see thy most auspicious form; (for) the same soul (which is in thee), am I.

17. Let my vital spark obtain the immortal air; then let this body be consumed to ashes. Om! O my mind, remember, remember (thy) acts, remember, O mind, remember, remember thy acts.

18. Guide us, O Agni, by the road of bliss to enjoyment, (guide us) O god, who knowest all acts. Destroy our crooked sin, that we may offer thee our best salutations.⁵

SWETASWATARA UPANISHAD.

INTRODUCTION.

THE Swétáswatara, no doubt, does not belong to the series of the more ancient Upanishads, or of those which preceded the foundation of philosophical systems; for it shows in many passages an acquaintance with them, introduces the Védānta, Sāṅkhya, and

¹ Whoever worships Brahma in his effects, in any of the created substances, gets superhuman power (of eight kinds), whoever worships him as uncreated nature, becomes dissolved into the same.—S'.

² This verse, although with some alterations, occurs Tal. U. 1, 3.

³ That is to say, uncreated nature, into which every thing is dissolved.

⁴ Brahma, here expressed as "the truth;" is considered especially to abide in the disk of the sun. Pushan, the nourisher, is another name for the deity of the sun.

⁵ The nine last Mantras (9 to 18) do not any longer describe the nature of the knowledge of Brahma and its effects, but the effects, resulting from the practice of Védic works and the devotion towards God, when he is imperfectly comprehended under attributes which belong to him only in his relation to the world. The concluding prayer (15 to 18) must therefore be considered to be spoken at the time of his death by a person, who throughout his life has diligently performed the sacred works, enjoined by the Védas; for he justly has to remember his works, by which alone he can hope to obtain a comparative state of bliss in a next world, while the true knower of Brahma has only attained his knowledge by renouncing all works, together with their effects.

Yoga, by their very names, mentions the reputed founder of the Sánkhyā, Kapila, and appears even to refer (in the second verse of the first chapter,) to doctrines which have been always considered as heterodox. It must have been composed at a time when the whole social and political system of the Bráhmans was completed, when the fiction of the great Kalpas had been adopted, and when the belief of the heroic times in the coequal power of the three great gods, Brahma, Vishntua, and S'iva, had already been abandoned for sectarian doctrines, which are characterized by assigning to one of these gods all the attributes of the others. Here, it is S'iva, or Rudra, who not only is declared the creator, preserver, and destroyer of religious belief, but is even identified with the Brahma or supreme spirit of philosophy.

As the mythological views of the S'wétáswatara are those of a later time, when the worship of S'iva and of the divine S'aktis, or energies, had gained ground, in contradistinction to the ancient Upanishads, where only the gods of the Védas are introduced, so also refers its philosophical doctrine to a more modern period¹. It presents a mixture of Védánta, Sánkhyā, and Yoga tenets. From these antecedents, however, it is impossible to make an inference as to any definite time of its composition. There are similar passages in the Bhagavad Gitá and the Swétáswatara, but whether the one took them from the other, or both derived them from a common source, I venture not to determine. Both compositions borrowed equally from various sources; the Swétáswatara has many passages from the Védas and other Upanishads, so also the Bhagavad Gitá, and hence the form of their composition leads to no conclusion. At any rate, the Swétáswatara preceded Sankara, who lived in the eighth century A. C., and from the peculiarity of its tenets it is probable that the interval between them was not considerable. To understand the precise nature and object of its doctrine, it is necessary to indicate the relation which the Sánkhyā and Védánta have to the Védas. The Védánta, although in many important points deviating from the Védas, and although in its own doctrine quite independent of them, was yet believed to be in perfect accordance with them, and being adopted by the majority of the Bráhmans, it was never attacked on account of its orthodoxy. The same cannot be said of the Sánkhyā; for it was not only frequently in opposition to the doctrine of the Védas, but sometimes openly declared so. Indeed, the Védánta also

¹ In the Bramha-Sútras no allusion is made to this Upanishad. In the passage, referred to by Colebrooke (M. E. vol. I. p. 348.), it is only generally stated, that several passages of the Upanishads, which, by the followers of the Sánkhyā, are interpreted in favour of their tenets, have, in reality, a different meaning, but no passages are quoted by the Sútras themselves. It is S'ankara, who, in explanation of the text, gives examples of such passages, and quotes, among others, a passage of the S'wétáswatara.

maintained that the acquisition of truth is independent of caste or any other distinction, and that the highest knowledge cannot be imparted by the Védas (vid. Káth. 2. V. 23); yet it insisted that a knowledge of the Védas was necessary to prepare the mind for the highest knowledge. This the Sánkhyá denied altogether, and although it referred to the Védas, and especially to the Upanishads, still it, did so only when they accorded with its own doctrines, and it rejected their authority in a case of discrepancy. The Sánkhyá in fact was a reform, not only in theory, but also in life, as is evident from the relation of Buddhism to it, which is nothing else but a practical application of the tenets of the Sánkhyá.

At the time of the composition of the S'wétáśwatara, the Sánkhyá was not a new system, which had to overcome the resistance of old received opinions, and the prejudices of men in power, whose interest might be opposed to the introduction of a doctrine, by which their authority could be questioned. It had found many adherents; it was the doctrine of Manu, of some parts of the Mahábhárate, and to its founder divine honours had been assigned by general consent. It was a doctrine whose argumentative portion demanded respect, and as it was admitted by many Bráhmans, distinguished for their knowledge of the Védas, it could not be treated as a heresy. The most learned and eminent of the Bráhmans were evidently divided among themselves with reference to the truth of the Sánkhyá and Védánta, and this must have afforded to the opponents of the Védáic system, a most powerful weapon for attacking the Védas themselves. If both, the Sánkhyá and Védánta, are divine revelations, both must be true; but if the doctrine of the one is true, the doctrine of the other is wrong; for they are contradictory among themselves. Further, if both are derived from the Védas, it is evident that also the latter cannot reveal the truth, because they would teach opposite opinions about one and the same point. Such objections to the Védas had been made already in ancient times, as is clear from the Upanishads, from several passages of Manu, from Yaska, &c. and under these circumstances it cannot be wondered at, if early attempts were made to reconcile the tenets of the Védánta and Sánkhyá to save the uniformity of the doctrine, and thereby the sacredness of the Védas as the scriptures derived from the immediate revelation of god. So, for instance, it is recorded that Vyása, the reputed author of the Bramha-Sútras, wrote also a commentary to Patanjali's Yoga-S'ástra, which is still extant under his name. In the same manner composed Gaudapáda, the eminent Védántist, and teacher of S'ankara's teacher Govinda, a commentary to Íswara Krishna's Sánkhyá Káriká, and the Bhagavad Gítá has also the same object.

The S'wétáśwatara is one of the most ancient attempts of this kind yet extant, and its author, in giving to his composition

the name of Upanishad, tried thereby to clothe it in divine authority.

To show in what way the S'wétáswatara endeavoured to reconcile the Védánta and Sánkhyā, we have to recall to mind the distinguishing doctrines of either.

The last principle of creation, according to the Védánta, is Bramha, the supreme spirit, beside whom there is nothing else. He is the last cause, as well as regards the substance as the form of the world. Considered in his own independent nature, he is mere existence, thinking, and bliss. He is not the object of thinking or its subject or the act, in which both are united; for every difference with regard to him must be denied, nor is he individual existence in any conceivable form; for he is in every respect infinite, absolute, and perfect. The same is the case as to his blessedness, and the three predicates of existence, thinking, and bliss, are, in fact, not attributes of his nature which could be separated from each other, but, in reality, only different expressions of the same thing.¹ Compared with him, all other things are not existing, and bear predicates opposite to his own. They are hence without consciousness and existence in themselves, the existence which they possess is only a derived one, and their first and absolute cause is god. The world then, or the thing which does not really exist, and which is without consciousness, is pervaded by him, and hence ensues the creation, or manifestation, of the universe, by which the differences, which exist already, although in an unmanifested state, become manifest.

The Sánkhyā is essentially dualistic; it is soul, or spirit, and matter, from which the creation proceeds. As to its substantial cause, the creation depends upon a principle, whose nature is activity. This is Múlaprakriti, the first productive nature, matter without any distinction of form or qualities.² It is one, infinite, active, and beyond the perception of the senses. It is the material cause from which all effects are produced. The soul, on the contrary, is merely perceiving, witnessing, thinking, without any object that is perceived. It does not act, nor is it acted

¹ Spinoza's Eth. I. prop. 7. School. "Substantia cogitans et substantia extensa una eademque est substantia, quæ jam sub hoc, jam sub illo attributo comprehenditur."

² It is true, it is maintained that nature consists of the three qualities of goodness, activity, and darkness, but they cannot be defined except by their effects, which again cannot be defined but by their relation to the soul, and further, they cannot be separated; for where the one is, are also the others. The Sánkhyā, as well as the Védánta, maintain that nature or ignorance cannot be distinguished, a view to which they were inevitably compelled; but again, in contradiction to this, they attempt to endow it with those distinctions, which is evidently the result of despairing to derive from one principle, in which there is no distinction whatever, the countless differences of existence.

upon ; it is not self-conscious and has no other attribute than that of a mere spectator. It is not, as the Védánta teaches, one, but there are innumerable souls or spirits. The creation takes place by the union of the two principles. Soul in itself, as mere spectator without activity, cannot create ; nature as active, but blind, could create, but there would be no order, no arrangement, or final end for the various productions. As final ends are everywhere perceived in those productions, it is by the reflection of the soul, of the intelligent principle, upon nature, the active principle, that the creation of the world is effected. Here, in this point, viz., as to share of the soul in the creation, the Sánkhyā is divided. According to some, there is a supreme soul, an alwise and almighty ruler,¹ who creates the universe by his decree ; according to others, and as it appears the more ancient school, the idea of a god involves a contradiction ; both, however, agree that there are many souls independent of each other in their existence, that nature is a self-existent principle, and that the material cause of the world is nature alone, and in all these notions both differ from the doctrine of the Védánta.

There are, however, many points about which Védánta and Sánkhyā hold the same opinion. The principal of them are as follow. First, the order of creation, or of the productions, is in both systems almost the same. The gross material elements, or the elements which are perceived by the senses, proceed from subtle elements which are imperceptible to the senses. These elements, according to the Sánkhyā, are derived from nature as their last cause (omitting here the two intermediate causes of the Sánkhyā, "self-consciousness" and "intellect") ; according to the Védánta, from ignorance. Secondly, the nature of the last cause of the productions is, with both, in almost all its attributes, essentially the same, for both "productive nature" and "ignorance" cannot be defined ; they have absolutely no differences of form, time, or space, and are possessed of the same qualities, viz., of goodness, activity, and darkness. Thirdly, the nature of the soul is by either described as the same. It is different from any thing material ; it is pure knowledge without any distinctions ; as the soul, according to the Sánkhyā, is diametrically opposed to nature, the one being non-intelligent, but active, the other non-active, but intelligent, so it is according to the Védánta to ignorance.

If there are so many points of agreement in both systems the thought is not far, that the differences are only apparent, and

¹ Vid. Ballantyne's "Aphorisms of the Yoga," p. 29. S. 24.—"The lord (I's'wara) is a particular spirit (purusha) untouched by troubles, works, fruits, or deserts ;" and p. 31. S.—"For him does the germ of the omniscient become infinite."

that there may be found a standing-point, where those differences altogether disappear.

This is the view, from which the *S'wétáswatara* starts, and it undertakes a reconciliation of the two systems by admitting all the minor points of the *Sánkhya* on the foundation of the *Védánta*. It grants to the *Sánkhya* the order of its creation, the production of the elements from nature, intellect, and self-consciousness ;¹ it admits its terminology, and goes so far as to concede that the creation does not proceed from *Brahma* alone, but from *Brahma* in his connection with *Maya*, delusion, or ignorance.² But then there is according to it, no difference between this and the productive principle of the *Sánkhya*; for *Máyá* is essentially the same with *Prakriti*, the first productive nature of the *Sánkhya*.³ The soul (*átmá*) of the *Védánta* does also not differ from the soul (*Purusha*) of the *Sánkhya*; it is the principle which is merely thinking and therefore non-active in itself⁴. The soul, however, must be one and the same; for the creation of the world could not take place, if it depended upon a multitude of souls. That the creation proceeds from the soul, is clear because in all productions of nature unity of purpose is visible, which would be impossible, if nature alone, a blind principle, were the cause. It is also evident, that it must be one almighty and alwise spirit, from which it proceeds; for individual souls are troubled by their partaking of worldly misery, and want therefore the consummate wisdom to accomplish the creation (1,2.) It is therefore necessary, that such an universal soul, the absolute cause of the world, exists, which is entirely

¹ Ch. 4. 11. A person who comprehends the one, who superintends the first producer and the other producers, in whom this all is dissolved, and (from whom) it proceeds,—who comprehends him, the god who grants the wish of (liberation), the praiseworthy god, obtains everlasting peace.—Ch. 5. 2. He who, one alone, superintends every source of production, every form and all the sources of production, who endowed the first-born *Kapila* with every kind of knowledge, and who looked at him, when he was born.—Ch. 6. 3. Having created this work (the world), and preserving it, he causes the one principle (the soul) to be joined with the (other) principle (the principle of nature), and joins it (the soul) with one or two, or three or eight (principles).

² Ch. 1. 3. They who followed abstract meditation and concentration, beheld (as the cause of the creation) the power (*S'akti*) of the divine soul, concealed by its own qualities,—of the divine soul which alone superintends all those causes, of which time was the first, and soul (the individual soul) the last.

³ Ch. 4. 10. Know delusion (*Máyá*) as nature (*Prakriti*), him who is united with her as the great ruler (*Mahéswara*); this whole world, in truth, is pervaded by (powers which are) his parts.

⁴ Ch. 1. 9. They (the individual and the universal soul) are alwise the one, and ignorant the other, both unborn omnipotent the one, and without power the other; (nature) is even unborn and united with the enjoyer and objects of enjoyment; the soul is infinite, the universe its nature, and therefore without agency. Whoever knows this *Brahma* as the threefold (universe),—(becomes liberated).

independent of the world, and on which, on the other hand, the world wholly depends. This is Bramha, the supreme spirit. He is the first cause, from which all proceeds, and the last, to which all returns.¹

Upon the supreme spirit are founded nature or *Máyá*, the first cause of material production, and also the individual souls and the universal ruler. Nature is twofold, unmanifest and manifest. In its unmanifested state, nature (*Prakriti*, *Pradhána*, *Aja*) is undestroyable, although it depends upon Bramha; in its manifested state it is not eternal; its production commence and cease, until all is again absorbed into the cause from which it emanated; it is pervaded in all its parts by the power of god, and is made for the enjoyment of the individual souls. The latter, like the supreme ruler, are eternal; but they are bound by nature; the supreme ruler, on the other hand, is a mere witness, and it is by him that the creation is effected.

This is in general the view of the *S'wétáswatara Upanishad* and we find it already prominently brought forward at the commencement in the two similes of a wheel and a river, in which the author tries to embody the chief points of his doctrine. Here is the foundation formed by the notion of the *Védánta* of the one, supreme, all-pervading Brahma, while all the other points of resemblance are determined by *Sánkhya* notions.

It remains to be stated, what part of the *Yoga* is admitted by this *Upanishad*. It is of course not the doctrine, by which it is distinguished from the *Sánkhya*; for although the *Yoga* teaches that the cause of the world is an alwise and almighty god, yet, it assumes at the same time, in accordance with the *Sánkhya*, the independent existence of numberless other spirits. This is denied by the *S'wétáswatara*, to which god is all in all, and it takes from the *Yoga* only part of the appliances, by which man is to be prepared for the reception of the highest knowledge.

The chief end of man is to be liberated from the bonds of the world, to become free from the miseries of life and of the uninterrupted succession of births and deaths, and this can be only accomplished by that science, which teaches, that Bramha is different from the world, that the world is created by him in his

¹That this is the fundamental view of the *Upanishad*, is evident from the tenour of the whole, and may be confirmed by a number of passages, of which we shall quote a few:—

“This is verily declared as the supreme Bramha. In him the three (the finite soul, the supreme ruler, and nature), are founded.” (1,7.) “For beside him there is nothing to be known. Knowing the enjoyer, the objects of enjoyment, and the dispenser, all the three kinds even as Brahma.” (1, 12.) “As fire is concealed in wood, butter in curds, as oil in mustard seed, so is he concealed in every one soul.” (1,15.) —“He is the eye of all, the face of all, the arm of all, nay, the foot of all. He joins man with arms, the bird with wings, the one god, when creating the heavens and earth.” (3, 3.)

connection with *Máyá* or the ruling powers (*S'aktis*), and that man is essentially the same with the ruler and the supreme spirit. To attain at this knowledge, a previous subjugation of the senses and of the mind is required, for which several artificial means are advised, as keeping the body erect, taking and exhaling breath according to certain rules, selection of a quiet place, &c., &c. This is borrowed from the Yoga philosophy, although it must be acknowledged, that a certain kind of this Yoga is found in the *Védánta*, where a great number of rules are laid down to the same effect.

Whether the author of the *S'wétáswatara* has succeeded in his attempt of reconciling the *Védánta* and *Sánkhya*, is a question which we shall not discuss at length, and only observe that he has argued well for the supposition of an alwise cause; but for the supposition, that the supreme *Brahma* is the only absolute cause, and that *Máyá* is the same with *Prakriti*, he assigns no reasons, and this was yet the chief point which ought to have been established. On the whole, we may admit, that the reconciliation is not undertaken by a more acute thinking of the contrary notions in the two systems, but by passing over the differences without having weighed their true bearing.

In the form of its exposition this *Upanishad* is very loose. The great number of passages, taken from the *Védas* and other *Upanishads*, shows that it is more a compilation than an original work, and that the author looks rather to authorities for support than to the justness of his ideas. The work has little of arrangement; for there are many repetitions without any apparent reason (unless it be, as *S'ankara* suggests, to enforce a view which it is difficult to understand),—and not only of the same thought, but even of the same words, and a distribution of the various parts of the subject is not visible. On the whole, it is more poetical than philosophical; for it is not an exposition of the principal notions, and their relations, but an illustration of the principal points of the doctrine by a number of unconnected images. This, however, is more or less a peculiarity of all *Upanishads*, in which the thought has not yet found its proper form.

*S'ankara*¹ in his commentary of this *Upanishad*, generally explains its fundamental views in the spirit of the *Védánta*. He is sometimes evidently wrong in identifying the views of some of the other *Upanishads* with the tenets of *Védánta*, but he is perfectly right to do so in the explanation of an *Upanishad*, which appears to have been composed for the express purpose of making the prin-

¹ *S'ankara*, against his custom, quotes several writings by name, the titles of which we shall here give an account of their historical interest. They are besides *Manu* and part of the *Védas*, *Vishnudharma uttara*, the *Lingapurána*, *S'ivadhara uttara*, *Sútrakára Vyása*, *Bramha Purána*, *Vishnu Purána*, *Vasishta*, *Yogavásishta*, *Yájnavalkya*, *Parásara Kavashéygitá*.

cept of the Védānta agreeable to the followers of the Sāṅkhya. The S'wétáśwātara Upanishad is translated by Anquetil (Oupñ. Vol. II. Sataster. pp. 94-127). An English version of it has been published in the 'Tattwabodini Patrikâ (Vol. I. pp. 395-397 and 475-479) and Weber has rendered nearly the whole of it in his "Indische Studien" (Vol. I. pp. 421-439).

THE
SWÉTASWĀTARA UPAÑISHAD
OF THE BLACK YAJUR VEDA.

First Chapter.

1. The enquirers after Bramha converse (among each other) What cause is Bramha ?¹ Whence are (we) produced ? By whom do we live, and where do we (ultimately) abide ?² By whom governed, do we walk after a rule in happiness and unhappiness, O ye knowers of Bramha ?³

2. Is time Bramha (as cause) or the own nature of things, or the necessary consequences of work, or accident, or the elements, or nature (Yoni)⁴ or the soul ? This must be considered.—It is not the union of them,⁵ because the soul remains ; the soul (the individual soul) also is not powerful (to be the author of the) creation since

¹ "Kim" is either the pronoun, and in this case it means "of what nature," or it is merely the sign of a question, when it implies :—Is Brahma a cause, or not a cause, and if so, is it a substantial, or an instrumental cause, or both ?—S'.

² Ultimately, that is, at the time of the destruction of the world.

³ That is to say who is the cause of the creation, preservation, and destruction of the world ?—S'.

⁴ S'ankara, who is well aware of the above explanation, yet in preference to it adopts another, which tallies better with Védāntic doctrines, viz., he connects Yoni (which means either origin,—or cause) with all the members of the above series, so that the sense would be :—Is time the cause, or the own nature of the things or the necessary consequences from work, or accident, or the elements, or the soul ? If this view were correct, Yoni would probably not have been placed between two of the members of the series, the explanation followed in our translation agrees also better with the doctrine and of the Sāṅkhya which, within the limits, set forth in the introduction prevails throughout this Upanishad.

⁵ Here is according to S'ankara, an omission in the argument which he thus supplies :—If the mentioned things are the cause, they are so either individually or collectively, but not individually, because this would be at variance with our perception.

there is (independent of it) a cause of happiness and unhappiness (viz., work).¹

3. They who followed abstract meditation (Dhyána) and concentration (Yoga) beheld (as the cause of the creation) the power (S'akti) of the divine soul,² concealed by its own qualities, of the divine soul, which alone superintends all those causes, of which time was the first, and soul (the individual soul) the last.³

4. Him⁴ we consider as (a wheel) which as one circumference,⁵ which is covered by three⁶ (layers, of which the circumference is composed), which has sixteen end parts⁷ (probably the several pieces of wood, of which the circumference consists), which

¹ Hereby, then, all the above suppositions are denied. Brahma is neither cause, nor non-cause, nor both, that is to say, not by his own nature, how then can he be a cause? The answer is given in the next verse.—Ś.

² For devátmaśaktim swagunairnigudham Śankara offers several explanations.—1. Devátmaśakti (dēva-átmaśakti) is either the own power of god, that is to say, a power which is dependent upon god. Here is the power (Śakti) the Mâyá, delusion, or nature as the root of all things (Prakriti natura naturans), and its qualities are goodness (Sattwa), activity (rajas,) and darkness (tamas);—or 2. Devátmaśakti (devátma-ná avasthitam-śaktim) is the power, which is constituted in the likeness with god. Here are the "own qualities" (swaguná to be referred to god (Dēva), as his omnipotence, omniscience, &c.; or 3. the power is of the same nature with god (dēva), and his likeness with Brahma, Vishnu, and S'iva, is the cause of the creation, preservation, and destruction, of the world. The "own qualities, (swaguná) denote, according to this view, the three supreme deities, viz., goodness represents Brahma, activity Vishnu, and darkness S'iva, by which, however, the supreme god is concealed, not adequately expressed; or 4. devátmaśakti (devá, átma, śakti) means the supreme ruler, the individual soul, and nature, which represent the power of god, and the "own qualities" (swaguná) are the different allegations of a nature, &c., by which Brahma is concealed; or 5. devátmaśakti (devátma śakti) is the power, the omnipotence of god, his overruling of the creation, preservation, and destruction of the world, which is concealed by his special qualities.

³ Viz. the causes, named in verse 2.

⁴ "Him," who superintends all those causes, the universal soul.

⁵ The circumference (némi) of the wheel, represents nature in its cause, either as unmanifested ether, or as Mâyá (delusion), or first nature (Prakriti), or as power (S'akti), or as ignorance, &c., that is to say, the cause, upon which the whole creation depends.

⁶ The three layers are the three qualities of nature, goodness, activity, and darkness.

⁷ These denote the sixteen productions of the Sánkhya, by which the creation is completed, because no other productions ensue from them (vid. Ballantyne's Lecture on the Sánkhya Philosophy, p. 2.) viz., The eleven organs (the 5 organs of intellect, the 5 organs of action, and mind, the internal organs) and the five gross elements (earth, water, light, air and ether) l. c. pp. 13-15. Śankara, or the author of the commentary under his name, evidently knows the Tattwa Samása, as he quotes passages from it almost literally.

According to another explanation the sixteen parts are the Virát and Súrátma, as representing the totality of the creation of the supreme spirit and the 14 worlds representing it in its parts.

has fifty spokes¹ and twenty counter-spokes,² which has six times eight nails (appendants),³ which has one rope of various form,⁴ whose road is three-fold divided,⁵ and which has one revolution for two traces⁶.

5. *Him* we consider as a river, whose water is derived from five currents (the five senses of intellect), which is fearful and crooked, by its five sources (the five elements), whose waves are the five (vital) airs, whose origin is the producer of the five senses of intellect (the mind), which has five whirlpools, (the objects of the senses⁷), which is impelled by the velocity of the five kinds of

¹ These are the five classes of ignorance, viz., obscurity (*tamas*), illusion (*moha*), extreme illusion (*mahámoha*), gloom (*támisra*), and utter darkness (*andha-támisra*),—28 disabilities, viz., the depravity of the 11 organs as deafness, insensibility, leprosy, blindness, loss of smell, dumbness, crippledness, lameness, constipation, impotence, insanity, and the seventeen defects of intellect (vid. B.'s L. on the S. P. pp. 35-40),—nine kinds of acquiescence (this is indifference to the investigation of truth.—l. c. p. 39),— and eight perfections (viz., *tára*, *sutára*, *tárayanti*, *pramoda*, *pramodita*, *pramodamána*, *ramyaka* and *satpramodita*, the first of which, for instance, is the knowledge in regard to the principles, the conditions of intellect, and the elemental creation, which arises from hearing alone.—l. c. p. 42). S'ankara states the 8 kinds of perfection differently, viz., three kinds, arising from perfection in the impressions of knowledge, with reference to nature, &c., which remain from a former birth, or from perfection in understanding a truth by hearing, or lastly from perfection in understanding a truth by study; three kinds, arising from our indifference to the three-fold pain (viz., pain, arising from our own nature, or from other living creatures, or from other external causes), and two kinds, arising from the acquisition of a friend and true liberality towards the teacher.

² The 20 counterspokes (pieces of wooden bolts, firmly to secure the spokes), are, according to S'ankara, the 10 senses and the 10 objects of them.

³ The first are the eight producers of the S'ankhya (nature, intellect, self-consciousness, and the five subtle elements of ether, air, light, water and earth); the second, the eight constituent parts of the body (the internal skin of sensation, the external skin, flesh, blood, fat, bones, marrow, and semen); the third, the eight kinds of superhuman power (viz., assumption of the smallest possible shape, of the greatest possible shape, of the heaviest form, of the lightest form, the power of obtaining every thing, irresistible will, ruling of all and independency of all); the fourth, the eight states of intellect of the S'ankhya (viz., virtue, knowledge, dispassion, superhuman power, vice, ignorance, want of dispassion, and want of superhuman power); the fifth, the eight deities (*Bramha*, *Prajápati*, *Dévas*, *Gandharvas*, *Yakshas*, *Rakshasas*, *Pitris* and *Pisáchas*); and the sixth, the eight virtues of the soul (compassion with all beings, forbearance, freedom from calumny, purity of mind, freedom from fatigue, prosperity, and freedom from poverty).

⁴ The rope is desire in all its varieties.

⁵ The three roads are those of virtue, of vice, and of knowledge.

⁶ One revolution, delusion, which is the cause of two, viz., of holiness and sin.

⁷ The five objects of the senses,—sound, touch, colour, taste, and smell,—are called whirlpools, because in them the individual souls are drowned.

pain,¹ which is divided by the five kinds of misery,² and which has five turnings.—

6. In this wheel of Bramha, which is the support, as well as the end of all beings,³ which is infinite, roams about the pilgrim soul,⁴ when it fancies itself and the (supreme) ruler different; it obtains immortality, when it is upheld,⁵ by him (the supreme ruler).

7. This⁶ is verily declared as the supreme Bramha. In him the three⁷ (the enjoyer or finite soul, the objects of enjoyment and the supreme ruler) (are found); (therefore he is) a good founder and indestructible. The knowers of Bramha, knowing him in this (universe)⁸ as different (from it), become free from birth,⁹ when they are absorbed in Bramha and steady in abstract meditation.

8. The Ruler (the absolute soul) upholds this universe, which in closest union is manifest and not manifest, destructible and indestructible; but the soul, which is not the ruler, is enchained by the condition of an enjoyer; when it knows god (the supreme ruler), it is liberated from all bonds.

9. They¹⁰ are alwise the one, and ignorant the other,¹¹ both unborn, omnipotent the one, and without power the other; (nature) is even unborn,¹² and united with the enjoyer and objects of enjoyment;¹³ the soul is infinite, the universe its nature, and

¹ The five kinds of pain, viz., the pain, arising from the state of an embryo, from birth, age, illness and death.

² In the text is given "Panchaśadbhédam," divided into fifty kinds, but S'ankara gives in his explanation the reading, "Panchaklésabbhédam," which I have adopted in the translation, as it agrees better with the whole passage, where a division into five members is followed throughout the verse.

³ In which all beings have their origin and their end.

⁴ Hansa, explained by Ś., "by hanti gachchhati adhwánamiti hansa"; it is called hansa, because it travels along the road.

⁵ This takes place, explains S', if a person thinks himself as one with him.

⁶ The absolute Bramha, who is without any qualities.

⁷ Vid. verse I2.

⁸ The universe, viz., in its totality from the first creation of god down to the creation of the gross elements.

⁹ Yonimuktá: free from all the evils incident on birth, old age, and death.

¹⁰ "They," god does not only uphold the universe in its unmanifested and in its manifested state, and the individual soul is not only enchained, but they, &c.

¹¹ One, the supreme ruler, the other the individual soul.

¹² Ajá, the unborn, means nature, the producer of all, or máyá, the power. If the supreme soul, whose modifications are the enjoyer, the enjoyment, and the objects of enjoyment.—S'

¹³ Because god is endowed with this power of Máyá, therefore he appears to have all those differences.

therefore without agency.¹ When a person knows this Brahma as this threefold (world),² (then he becomes liberated).

10. The first (nature, Pradhána)³ is perishable, the destroyer (Hara; god is called Hara, because he destroys all ignorance, &c.,) is immortal and imperishable; he, the only god, rules perishable (nature) and the (individual) soul. By meditation upon him, by uniting with him (the whole world), by again and again thinking one's self as the truth, at last ensues cessation of every delusion, (or cessation of the delusion of the world).

11. By knowledge⁴ of god (déva) all the bonds (of ignorance, unhappiness, &c.) are destroyed; birth and death cease with a decrease of pain of every kind. By the meditation (Abhidhyána) on him (in his relation to the world) the third state (of Brahma as Virát, or as the cause of the world) whose power equals the universe, (is obtained) at the separation from the body. (By the meditation upon Brahma) in his own independent nature (free from every relation to the world) a person obtains all desires, (becomes Brahma in accordance with his real nature.)

12. This (the absolute nature of Brahma) should be thought as eternal, and as abiding in one's own soul (this may also be translated "founded in its own majesty"); for beside him there is nothing to be known. Knowing the enjoyer (the individual soul), the objects of enjoyment and the dispenser (the supreme ruler), (knowing) all these three kinds even as Brahma, (a person obtains liberation).

13. As the nature of fire, when concealed in its cause (the wood) is not perceived, nor also a destruction of its subtle body, as it is again (and again) perceived in its cause the wood, (by rubbing),—as both is (perceived and not perceived), so (the soul is perceived) within the body by the sacred word (Om).

14. Having made his own body the lower piece of wood, and the sacred word the upper piece, a person by practice of abstract

¹ If the soul is infinite and the universe its nature, it is without agency, because agency is a worldly quality, which is included in its universality for it does not create what it already possesses.

² Threefold, as the enjoyer, the enjoyment and its objects.

³ Pradhána, nature, the cause of all creations, is not perishable in itself; on the contrary, it is without beginnings, as well according to the Védánta as the Sánkhyá, and it has been defined as unborn (ajá), even in the preceding verse. It is therefore called perishable, either to indicate the difference between god and nature, or what appears yet more in accordance with the view of this Upanishad, nature is perishable, because for him who obtains final emancipation, every part of nature must cease to exist.

⁴ In this verse two kinds of meditation, with their effect, are described. By thinking on Brahma there is a cessation of pain; if he is thought under attributes that belong to him in his relation to the world, the happiness of the Virát, or the creator, is obtained; if he is meditated upon according to his own nature without any distinguishing attributes, liberation is the consequence.

meditation, which serves as rubbing will behold god, as the concealed (fire becomes visible to him by rubbing).

15. As oil in sesam seed (is found by pressing it), butter in curds (by churning them), water in a river (by digging the ground), and fire in the two pieces of wood (by rubbing them),—so is that (absolute soul) perceived within his own self (soul) by a person who beholds him by truth and by austerity (characterized by the subduing of the senses and the mind).

16. (Who beholds) as the all-pervading soul, like butter contained in milk, as the root of the knowledge of the soul and of austerity, that Bramha, upon whom the last end¹ is founded upon whom the last end is founded.

Second Chapter.

1. Concentrating first² the mind and the senses of intellect (upon Bramha) for the acquiring of truth,³ may Savitri, having seen the illuminating fire, bring it to the earth.

2. By the grace of the divine Savitri (let us) with concentrated mind (strive) according to our power for the attainment of heaven.

3. Having united the senses (déván) through which heaven is gained, with the mind (and) with intellect, let Savitri cause them to manifest the divine infinite light.

4. Great praise (is to be given) to the all-pervading, infinite, alwise Savitri, the knower of (all) intelligent creatures, the one alone, who has arranged the sacrificial rites by the Bráhmans who have concentrated their mind, who have concentrated their senses.⁴

5. I worship your ancient Bramha with reverence; (my) Slokas will be praised as wise men on a good path; all the sons of

¹ Weber, (I. S. vol. I. p. 424.) instead of "Upanishad-param" reads "Upanishad-padam"; in this case the rendering of the passage is: "That Bramha who is the last end of the Upanishads." S'ankara explains "Upanishad-param," literally by "upanishanann asmin param, sréya iti."

² The second chapter describes the appliances, by which the concentration upon Bramha is effected. The first four verses contain, as a kind of introduction, the praise of Savitri (the god of the sun) for the accomplishment of concentration. They are almost literally taken from the Sanhitá of the White Yajur Véda—Vid. Dr. Weber's White Yajurveda Vol. I. ii. 1-5.

³ Tattwáya "for the acquirement of truth," is the reading adopted by S'ankara. Weber's edition of the W. Y. gives instead of this "Tatwáya," the Védaic gerund of the verb "tan," which Mahídharma in his commentary explains by "taritwá." According to this reading the translation would be "Concentrating first the mind and expanding the senses of intellect, may Savitri, &c."

⁴ The sense of these Mantras is very differently explained in this Upanishad and Mahídharma's commentary. In the first they refer to Bramha while according to the latter they describe sacrificial rites.

the immortal (Prajápati, viz., the gods, his parts) who inhabit divine dwellings, hear (them).¹

6. (At the sacrifice) where the fire is kindled, where (in the vessels, appertaining to it) the wind is noisy, where the Soma-juice remains, (when it has been poured in the sacrificial cup), there mind does attend.

7. Worship ye, the ancient Bramha by Savitri, the creator ; in him do thou make (the) entrance (which is characterized by concentration) ; for thy former work (ceremonial work) does not bind thee.

8. Keeping the upper parts (the chest, neck, and the head) erect² and equal to the (other parts of the) body, subduing within the heart the senses together with the mind, let the wise by the raft of Bramha (Om) cross over all the fearful torrents (of the world).

9. Keeping down the senses (Pránán), subduing his desires, and gently respiring by the nostrils, let the wise diligently attend to the mind, as (the charioteer) to a car, drawn by vicious horses.³

10. At a level place, free from pebbles, fire, and gravel, pleasant to the mind by its sounds, water and bowers, not painful to the eye, and repairing to a cave, protected from the wind, let a person apply (his mind to god.)

11. These appearances precede the concentration by which the manifestation of Bramha is effected ; it (Bramha) assumes the form of frost, of smoke, of hot air, of wind, of fire, of fire-flies, of lightning, of crystal, and of the moon.

12. When (in the Yogi's body) composed of earth, water, light, air and ether, the five-fold qualities which mark concentration (v. the next verse), are manifest, then there is no disease, or age, or pain for him, who has obtained the body burning with the fire of concentration.

13. When the body is light and without disease, the mind without desire, when the colour is shining, sweet the voice and pleasant the smell, when the excrements are few, they say, the first degree of concentration is gained.

¹ That text in Weber's edition of the Yajur V. is, with the following exceptions, the same as in the Upanishad : Instead of "Slokáy anti" Weber reads "Sloká étu ;" instead of "Súra," "Súré:" and instead of "S'rinwanti," "S'rinwantu." To show in an example the difference of the explanation, I translate here this verse according to Mahidhara's commentary. "O you sacrificer and his wife, for your sake I perform (at present) with food (namobhir) the ancient (work called) Bramha (a kind of fire offering). (By Bramha the caste of the Bráhmānas may also be understood.) May the fame of the wise (of the sacrificer), reach the two worlds, as the oblation does. May all the sons of the immortal (Prajápati) who inhabit divine dwellings, hear (the praise of the sacrificer)."

² See the similar passage in Bhagv. G. 5, Adh. 27. 3 and 6 Adh. 11-13.

³ Vid. Káth. 3, 4 to 9.

14. As a piece (of gold or silver) covered with earth, when cleansed, shines like light, so the embodied soul, when beholding the true nature of the soul, (of itself) becomes one, obtains its true end, and every pain ceases.

15. When,¹ absorbed in this concentration, (the Yogi) sees by the true nature of his own self, which manifests like a light, the true nature of Brahma, which is not born, eternal and free from all effects of nature² (or, as S'ankara explains "táttwa," from the effects of ignorance), he gets released from all bonds.

16. For he (the Yogi) is the god who is born before all the quarters and intermediate quarters (Hiranyagarbha), he is indeed within the womb, he is born, he will be born; in the shape of all he dwells in every creature.

17. To the god who is in the fire, who is in the water, who entered the universe, who is in the annual herbs, and who is in the regents of the forest, (the trees), to this god be reverence, to him be reverence.

Third Chapter.³

1. He, who is only one, possessed of delusion, (Máyá) rules by his ruling powers, rules all the world by his ruling powers,—he, who is ever one—in their (the worlds') origin and manifestation. They who know him, become immortal.

2. For it is one Rudra only⁴—(the knowers of Brahma) acknowledge not a second,—who rules these worlds with his ruling powers, who dwell within every man, and who, having created all the worlds (and being their) protector, gets wrathful at the time of the end (destroys them).

3. He is the eye of all, the face of all, the arm of all, nay the foot of all. He joins (man) man with arm, the bird with wings, the one god, when creating the heaven and the earth.⁵

4. May Rudra, the lord of the universe, the alwise (Maharshi)

¹ This verse, according to Dr. Weber, is taken from the Vájas. Taitt. A'ran. x. 1-3.

² Tattwa is a term of the Sánkhya, and means a principle, something from which something else is derived, the nature of a thing. It may also be translated,—“free from the nature of all,” which “all” would, in this case, denote “nature.”

³ This chapter generally shows in what way the absolute god becomes involved in the relation of the universal and individual soul. It must be understood that throughout the whole chapter the majesty of the supreme soul is displayed, and not of the universal ruler (I'swara) whose attributes are contrary to those of the individual soul.

⁴ Rudra represents here the supreme spirit.

⁵ The supreme soul or Virát is the creator of the world. This verse is taken from the Váj. S. 13-19.

who produced the gods and give them majesty, and who created at first Hiranyagarbha,—strengthen us with auspicious intellect.¹

5. With thy form², O Rudra, which is auspicious, which is not dreadful (or which is exceedingly dreadful), and which manifests what is holy, with that all-blessed form, O dispenser of happiness from the mountain, look upon us.

6. O dispenser of happiness from the mountain,³ make propitious the arrow, which thou holdest in thy hand to throw upon the creatures ; O guardian, do not injure man, or the world.

7. Those who know Brahma, who is greater than the universe, the great one, the infinite, who is concealed within all beings according to their bodies, the only pervader of the whole universe, the ruler,—become immortal.

8. I know that perfect, infinite spirit, who is like the sun after darkness. Thus knowing him, a person overcomes death ; there is no other road for obtaining (liberation).⁴

9. By him, than whom nothing is greater, than whom nothing more subtle, nothing older, who one alone stands in the heavens like an unshaken tree, by him, the perfect spirit (Purusha), all this is pervaded.

10. Those who know him as different from the cause of that (world),⁵ as destitute of form and pain,⁶ become immortal ; again to the others unhappiness is allotted.

11. He is the face, the head, and neck of all ; he dwells in the cavity (of the heart) of all beings, pervades all, (and) is all-glorious ; therefore he is omnipresent, propitious.

12. He is the great, the lord in truth, the perfect one, the mover of all that is, the ruler of the purest bliss, he is light and everlasting.

13. He is the perfect spirit (Purusha), of the measure of a thumb,⁷ the inner soul, who always abides in the heart of every man, the ruler of knowledge, who is concealed by the heart and mind. Those who know him, become immortal.

¹ Returns 4, 12.

² Vs. 5-6 are taken from the Váj. S. 16. 2-3.

³ Mahádhara, the commentator of the Váj. S., gives the meaning of *Girí-anta* in accordance with Śankara.

⁴ Taken from the Váj. Sanh. 31-8. The second distich of this verse returns, 6-15. and the second part of the first distich is literally found in Bhag G. 8, 9.

⁵ The cause of the world is undistinguishable, unmanifested nature, by which every thing else is manifested, or according to the author of this Upanishad, it is nature as identical with Mâyá, or delusion.

⁶ The three-fold pain, either from one's body, or any other organized body or from inanimate matter.

⁷ Returns 4-17. vid. Káth. 3. 11 and 13., where v. 11 commences "angush-tamáttra : purushos-ántarátmi."

14. The perfect spirit of thousand heads, of thousand eyes, and thousand feet, pervading everywhere (internally and externally) the world, dwells ten fingers above (the navel in the heart).

15. The perfect spirit is the Ruler of this all, of all that was, that is to be, and grows by food, yea that is immortal.

16. Everywhere having his hands and feet, everywhere his eyes and face, everywhere his ears, he pervades all within the world (body).

17. He who shines¹ forth with the qualities of all the senses, is devoid of all the senses. (They call him) the lord of all, the ruler of all, the infinite support.

18. Embodied in the town of nine gates,² the soul (Hansa,) moves to things without, subduing the whole world, all that is immoveable and moveable.

19. Without hands and feet he speeds, he takes ; without eye he sees, without ear he hears. He knows all that is to be known, yet none is there that knows him.³ They call him the supreme, great soul (Purusha).

20. He is more subtle than what is subtle, greater than what is great, the soul, dwelling in the cavity (of the heart) of this creature.⁴ He who sees by the grace of the creator, the glorious ruler as devoid of action,⁵ becomes free from grief.

21. I know him, the undecaying, ancient, the soul of all, omnipresent by his pervading nature, whom the knowers of Bramha call unborn, whom the knowers of Bramha call everlasting.

Fourth Chapter.

1. He, who one alone, (and) without distinction, by his union with many powers (śakti) creates infinite distinctions, according to their necessity, and into whom the world at last (at the time of universal destruction) is dissolved, is God. May he grant us auspicious intellect.⁶

¹ Of the external senses as well as the internal sense, the mind. These qualities are for instance, sound, colour, &c. ; doubt, determination, &c.

² Vid. Bhag. G. 5, 13, where the commencement is the same, "navadware-purē déhī."

³ Here derives S'ankara the word "Hansa" "hanti abhidyátmakam káryam" he destroys the effect of the ignorance, while above (vid. p. 48, note §§) he explains it by "hanti, gachchate adhwánamiti hansa," it is called hansa, because it travels along the road.

⁴ Of all animate beings.

⁵ This is a view of the Sánkhya. The whole verse is taken from the Káthaka U. (2,20), where, however, kratu is read instead of kratum, and átmana instead of ísam.

⁶ Vid. 3 ch.1.

2. He, (the nature of Brahma) is even fire, he the sun (A'ditya) he the wind, he the moon, he even the brilliant (stars), he Brahma, he is the waters, he is Prajapati.¹

3. Thou art women, thou art man, thou art the youth, and even the maid, thou art the old man trembling on his staff, thou art born, thy face is the universe.

4. Thou art the black bee, the green bird with red-coloured eye (the parrot,) the cloud, in whose womb the lightning sleeps, the seasons, the seas; without beginning thou embracest all; for by thee are all the worlds created.

5. The one, unborn (the individual soul) for his enjoyment approaches the one, unborn (nature), which is red, white and black,² of one form, and producing a manifold offspring; of the other, who is unborn³ abandons her (nature) whose enjoyment he has enjoyed.

6. Two birds,⁴(the supreme and the individual souls) always united of equal name, dwell upon one and the same tree (the body). The one of them (the individual soul), enjoys the sweet fruit of the fig-tree, the other (the supreme soul) looks round as a witness.

7. Dwelling on the same tree (with the supreme soul) the deluded soul (the individual soul), immersed, (in the relations of the world) is grieved by the want of power; but when it sees the other, the (long) worshipped ruler as different (from all worldly relations) and his glory, then its grief ceases.

8. Of what use are the hymns of the Rig to him that does not know him, the immortal letter of the Rig (or the eternal meaning of the Rig), the highest ether, in whom all gods abide? but those who know him, obtain the highest end.

9. The sacred metres, the sacrifices, offerings, expiations, what has been, what is to be, and what the Védas declare, (all spring forth) from that (immortal letter).⁵—United with delusion (Máya),

¹ S'ankara explains "Bramha" by "Hiranyagarbha," that is to say, the universal soul, as pervading all subtle bodies, and Prajapati by Virát, or the universal soul, as pervading all gross bodies.

² According to 'Sankara, this means nature which has the qualities of light, water, and food, that is to say, all qualities. It has, however, yet another meaning, if Aja is taken in the sense of a goat, which it also denotes.

³ Another who by the instruction of his teacher overcomes ignorance and gets thereby separated from nature and its enjoyment, becomes of the same being with the supreme spirit. "Aja," "unborn." There are two substances unborn, according to the doctrine of the Sāṅkhya, nature and the soul. By the union of both the world is produced; by the separation from nature through knowledge, a soul attains its last object—liberation.

⁴ This and the next verses are literally taken from the Mund. U. iii, 1—2.

⁵ Or, according to S'ankara's explanation: The sacred metres, the sacrifices, offerings, expiations, what has been, and what is to be, all, according to the evidence of the Védas, springs from that immortal letter.

he creates the universe; to this the other (the individual) soul is chained by delusion (Mâyá).

10. Know delusion (Mâyá) as nature (prakriti), him¹ who is united with her, as the Great Ruler (Mahésvara); this whole world in truth is pervaded by (powers which are) his parts.²

11. Whoever comprehends him who, one alone, superintends the first producer and the other producers³ in whom this all goes together (is dissolved at the time of destruction) and goes out (is produced in various ways at the time of creation),—whoever comprehends him, the ruler who grants the wish (of liberation), the praiseworthy god, obtains everlasting (absolute) peace.

12. May Rudra,⁴ the lord of the universe, the alwise, who produced the gods and gave them majesty, (and) who beheld the birth of Hiranyagarbha, strengthen us with auspicious intellect.

13. To the God who is the lord of the gods, in whom the worlds have their support, and who rules the bipeds and quadrupeds, let us bring an oblation.

14. Whoever knows him who is more subtle than what is subtle within that which is impervious (*i. e.*, pervading the whole material creation), the creator of the universe, the many-shaped, the one penetrator of the universe, the all-blessed, gets everlasting peace.

15. Whoever knows him, who at the due time is the preserver of this world, who, concealed in all beings, is the lord of the universe, and with whom the Bramharshis and the deities are united by concentration, cuts the bonds of death.

16. Whoever knows the blessed God, who, exceedingly subtle, like cream in clarified butter, is concealed in all beings, the one penetrator of the universe, gets liberated from all bonds.

17. That God, whose work is the universe, that supreme soul, who is always dwelling in the hearts of (all) beings, is revealed by the heart, discrimination (maúishá), and meditation (manasá). Those who know him, become immortal.⁵

18. When there is no darkness (when all ignorance has disappeared), then there is neither day nor night, neither existence, nor non-existence, (all differences have ceased); (then there is) the all-blessed even alone. He is everlasting, he is to be adored by

¹ Attempt, to reconcile the doctrine of the Védánta with the Sánkhya.

² Or, by the elements (the five great elements) which are his parts.

³ Again in accordance with the view of the Sánkhya; the first producer is nature;—the derived producers are intellect, self-consciousness, and the five subtle elements. All other things, with the exception of the soul, are only productions.

⁴ Rudra, here identified with the Supreme Spirit. This verse is the same with 3, 4.

⁵ The latter half of this verse is taken from Káth. 6. 9.

Savitri (the deity of the sun), from him alone has arisen the ancient knowledge (of Bramha).

19. None is able to comprehend him in the space above, in the space below, or in the space between. For him whose name is the glory of the universe (or infinite glory), there is no likeness.

20. Not in the sight abides his form, none beholds him by the eye. Those who know him dwelling in the heart (in the ether of the heart) by the heart (pure intellect) and mind, become immortal (*vide* v. 17).

21. "He is unborn;" thus thinking, some one perturbed (by misery of the world) may be found (to pray): "Oh Rudra, let thy auspicious (dakshina)¹ face preserve me for ever.

22. Injure not our children, nor our grandchildren, nor our lives, nor our horses, nor slay in anger our valiant men; for with offerings we always invoke thee.²

Fifth Chapter.

1. He, the immortal, infinite, supreme Brahma,³ in whom both knowledge and ignorance abide unmanifested,—ignorance verily is mortal, knowledge verily immortal,—and who again rules knowledge as well as ignorance, is different (from them.)⁴

2. He, who one alone, superintends every source of production, (*vide* 4, 11,) every form, and all the sources of production, who endowed his son, the Rishi Kapila⁵ at the commencement of the creation with every kind of knowledge,⁶ and who looked at him, when he was born.⁷

3. That God, having in various ways changed every kind (of

¹ "Dakshina," according to S'ankara, means either "auspicious," or "southern" (right), that is, which is turned to the south.

² This verse, according to Weber, occurs in the Váj. Sanh. xvi, 16., in the Taitt. S. v., 10, 11, and in the Rig. V. S. i, 114-18.

³ The compound "Bramhaparé" means, either he who is greater than Brahma or Hiranyagarbha, or "the Supreme Brahma" (Parasmin va Bramhani.)

⁴ Again a view of the Sánkhya.

⁵ S'ankara explains this passage very artificially. Kapila is, according to him, not the founder of the Sánkhya, but another name of Hiranyagarbha and he tries to prove this, first, from the name of "Kapila," which means brown, so that Kapila would be here an adjective, instead of "Kapila Varnam, the brown or golden-coloured," which thereby would refer to Hiranyagarbha; and, secondly, from a passage of a Purána; the latter, however, proves the contrary; for there is Kapila mentioned as the founder of the Sánkhya, and to praise him, he is identified with Hiranyagarbha.

⁶ With the four kinds of knowledge of the Sánkhya, viz., virtue, knowledge, renunciation of worldly desires, and superhuman power.

⁷ As a father does at his son after his birth.

existing principles) in that field (of *Máyá*),¹ destroys it (at last) again; having created the divine sages² in the same manner (as at a former period of creation), the Ruler, the great soul, rules supreme over all.

4. As the sun, manifesting all parts of space, above, between, and below, shines resplendant, so over-rules the all-glorious, adorable God, one alone, all that exists in likeness with its cause.³

5. He, who, the cause of the universe, brings to maturity the nature (of all), who changes all beings which can be brought to maturity, who, one alone, over-rules this whole universe, and who distributes all the qualities (to the things to which they belong).

6. He is concealed in the Upanishads, that are concealed in the Védas. Him Bramha knows as the source of the Védas (or as the source of *Hiranyagarbha*.) The former gods and sages who knew him, became indeed of his own nature, (became) immortal.

7. (The individual soul) who, endowed with qualities, is the performer of work for the sake of its fruit, is even also the enjoyer of these actions. Possessed of various forms, endowed with the three qualities, the chooser between the three roads (*vide* 1, 4.), the lord of life, he proceeds from birth to birth by his actions.

8. He, who, of the measure of a thumb, resembling the sun in splendour, endowed with determination and self-consciousness, and with the quality of intellect and the quality of his body, is perceived even as another (different from the universal soul, although it is one with it) only like the iron thong at the end (of a whip).

9. The embodied soul is to be thought like the hundredth part of the point of a hair, divided into hundred parts; he is considered to be infinite.

10. He is not woman, he is not man, nor hermaphrodite; he is kept by any body which he may assume.

11. As by the use of food and drink the body grows, so the individual soul, by volition, touch, sight, and delusion, assumes successively forms in accordance with its action in the various places (of production).

12. The individual soul chooses (assumes) by its qualities, (by the impressions remaining from its former actions) manifold.

¹ The world.

² The divine sages, according to S'ankara. Marichi, and the other divine Rishis.

³ *Yoniswabhábán* (all that exists in likeness with its cause, viz., the five elements, which are the same with its cause—nature) may be also rendered "Yoni: swabhábán" he, (Bramha) the cause (of the whole world) rules all (the elements), which partake of his nature.

gross, or subtle forms. By the qualities of its actions, and by the qualities of its body it appears, although it is without any difference, the cause of union with those forms.

13. Whoever knows the God who is without commencement, without end, who within this impervious (world) is the creator of the universe, who is of an infinite form, the one penetrator of the universe, becomes liberated from all bonds.¹

14. Those who know the God, who is to be comprehended by thought (purified intellect), who is incorporeal (immaterial), who is the cause of existence and non-existence, who is all-blessed, and the cause of the origin of the (sixteen) parts, relinquish their bodies.

Sixth Chapter.

1. From delusion some sages say, that the own nature of things (is the cause of the universe), others, that time it is (vid. 1,2) ; but it is the glory of God in the world, by which (glory) this wheel of Brahma revolves.

2. For over-ruled by him, by whom this all is eternally pervaded, who is alwise, the lord of time, possessed of (all) qualities, omniscient, turns round the creation, which is to be thought as earth, water, fire, air, and ether.

3. Having created this work (the world), and reflecting on it again, he causes principle (the soul) to be joined with principle (the principle of nature), viz., with one, or two, or three, or eight (principles),² also with time and with the subtle qualities of intellect (atma.)

4. Whoever, after he has performed works endowed with (their) qualities, places them and all his fondness (upon God),—(for), if they (the work) not exist, the effects also cease,—obtain by the cessation of work that which is different from the principles (of nature).³

5. He is the commencement (of all), the origin of the causes, by which (the body) is united (with the soul) ; beyond the three-fold-divided time, he appears also without time. Whosoever worships in his mind the adorable God, whose nature is the universe, who is the true origin and abides in his own heart, (obtains what is different from the principles of nature.)

¹ *Vide* 4, 14.

² The eight principles are the eight producers of the Sāṅkhya, viz, nature, the root of all, intellect, self-consciousness, and the five subtle elements of matter. S'ankara quotes a passage, probably of a Purāna, in which "mind" is substituted for nature as root of all.—The one principle, to which the soul is joined, is nature, the two are perhaps nature and intellect, and the three, nature, intellect and self-consciousness.

³ That is to say, he becomes like Brahma.

6. Whoever knows him, who is greater than the¹ forms of the tree (of the world) and of time, and different (from either), dependent upon whom this universe turns round,² who is the establisher of virtue, and the destroyer of sin, the lord of all glory who abides in one's self, and is immortal, (obtains that which is different from the material principles of creation.)

7. We know him, the supreme great Ruler of all rulers, the supreme deity of all deities the lord of lords, greater than what is greatest, the resplendent, the praiseworthy Ruler of the worlds.

8. There is no effect for him, or a cause,³ there is none perceived that is like him or superior to him. The supreme power of him is declared to be various; (viz.) it is dependent upon himself, and acting according to (his) knowledge and power.

9. There is in the world no lord of him, nor a ruler, nor also a cause;⁴ he is the cause, the sovereign of the sovereign of cause; for him there is no producer, no sovereign.

10. May the one God, who, like the spider, through his own nature, encases himself with many threads, which are produced by the first (cause, Pradhána, nature,) grants us identity with Brahma,—

11. The one God, who is concealed in all beings, who pervades all, who is the inner soul of all beings, the ruler of all actions, who dwells in all beings, the witness, who is mere thinking,⁵ and without qualities,⁶—

12. The only self-dependent among the many (souls) which are not active,⁷ who makes manifold the one seed.⁸ The wise who perceive him as placed within their own selves, obtain eternal bliss, not others.

13. He is the eternal one among those that are eternal,⁹ the conscious one among those that are conscious,—the one among the many who dispenses desirable objects. Whoever knows this cause,

¹ Vid. Kath, 6, 1.

² From creation to preservation and destruction, from destruction to creation.

³ "Effect" means, according to Sankara, "body," and "cause" an "organ."

⁴ Sankara explains "Linga" by a sign, on whose cogency his existence could be inferred.

⁵ That is to say, thinking without any special thought.

⁶ The triad of qualities, goodness, activity, and darkness.

⁷ Nature only, according to the Sánkhya, is active, and not the soul, which is merely witnessing.

⁸ Either the first nature, or, as Sankara explains, the subtle elements of matter.

⁹ That is among the souls. This view of the Sánkhya, adopted by the author, entirely deviates from the Védánta. Sankara tries to guard against this interpretation by stating, that the souls are said to be eternal by partaking of the eternity of the supreme spirit.

the god who is to be comprehended by the Sāṅkhya and Yoga, is liberated from all bonds,

14. There (with regard to Brahma) does not manifest the sun, nor the moon and stars, there do not manifest those lightnings,—how then should manifest this (earthly) fire? When he is manifest (by himself), all gets manifest after him. By his manifestation this whole (world) becomes manifest.¹

15. He is the one Hansa² in the midst of this world, he is even fire, entered into water.³ Knowing him, one overcomes death; there is no other road for obtaining (the last end of man.)

16. He creates the universe, and knows the universe, he is the soul (of all) and the origin (of all), the sovereign of time, endowed with (all) qualities (of perfection); he is omniscient, the lord of the first cause (Pradhāna, the first form of creative nature) and of the conscious embodied being, the Ruler of the (three) qualities, and the cause of the liberation, existence and bondage with reference to the world.

17. He is like himself,⁴ immortal, and abiding in the form of Ruler, alwise, omnipresent, the preserver of this world; he rules eternally this world; there is no other cause of the dominion (of the world.)

18. Let me, desirous of liberation, approach the protection of the God, the manifester of the knowledge of himself, who at first, (at the commencement of the creation) created Brahmá, and who gave him the Vedas;—

19. Who is without parts, without action, who is tranquil, blameless, without spot, the last bridge to immortality, (brilliant) like fire when it consumes the wood.

20. Until man is able to compress the ether like leather, there will be no end of misery, except through the knowledge of God.

21. The sage S'wétáśwātara, by the power of his austerity and the grace of God, has verily declared to the most excellent of the four orders, the supreme holy Brahma, who is adored as all in all by all the Rishis.

22. The deepest mystery of the Védánta is not to be declared to a son, nor again to a pupil, whose (mind or senses) are not subdued.

23. To the high-minded who has an absolute reliance in God, and as in God, also in the teacher, reveal themselves the meanings, declared (in this Upanishad), reveal themselves those meanings.

¹ This verse occurs also in the Káth. U. 5, 84 and in Mund 2, 10.

² "Hansa," destroyer of ignorance, according to Sakara.

³ That is he has entered the heart, like fire, consuming all ignorance.

⁴ "Tanmaya" may be also rendered "like the world."

BRIHAD ARANYAKA UPANISHAD.

This Upanishad is called *Brihad*, 'great,' on account of its length. Dr. Roer's translation, with extracts from Sankaracharya's Commentary, occupies 318 pp., making a volume of itself. It forms the seventeenth book of the Satapatha-Bráhmāna of the White Yajur-Veda, and is divided into six adhyáyas or chapters. Other names given to it are Vajásaneyā Bramha Upanishad, and Kánwa Upanishad.

Sankara, in his "brief" commentary on this Upanishad, says that it is "composed for the sake of those who wish to liberate themselves from the world, in order that they may acquire the knowledge that Bramha, and the soul are the same, a knowledge by which the liberation from the cause of the world (ignorance) is accomplished."

The Upanishad abounds with wearisome repetitions like the following :—

8. "He who dwelling in the heavens, is within the heavens, whom the heavens do not know, whose body are the heavens, who from within rules the heavens, is thy soul, the Inner Ruler, immortal."

9. He who dwelling in the sun, is within the sun, whom the sun does not know, whose body is the sun, who from within rules the sun, is thy soul, the Inner Ruler, immortal.

10. He who dwelling in the quarters, is within the quarters, whom the quarters do not know, whose body are the quarters, who from within rules the quarters, is thy soul, the Inner Ruler, immortal.

11. He who dwelling in the moon and stars, is within the moon and stars, whom the moon and stars do not know, whose body are the moon and stars, who from within rules the moon and stars, is thy soul, the Inner Ruler, immortal.

12. He who dwelling in the ether, is within the ether, whom the ether does not know, whose body is the ether, who from within rules the ether, is thy soul, the Inner Ruler, immortal.

13. He who dwelling in the darkness, is within the darkness, whom the darkness does not know, whose body is the darkness, who from within rules the darkness, is thy soul, the Inner Ruler, immortal.

He who dwelling in the light, is within the light, whom the light does not know, whose body is the light, who from within rules the light, is thy soul, the Inner Ruler, immortal. III. 7.

Only selections will be given, including some of the most important passages.

The Upanishad commences as follows :—

BOOK I.

First Bráhmāna.

1. Om ! The dawn in truth is the head of the sacrificial horse. The sun is the eye ; the wind the breath ; the fire, under the name Vaiswánara, the open mouth ; the year the body of the sacrificial

horse. The heaven is the back ; the atmosphere the belly ; the earth the footstool (hoof) ; the quarters the sides ; the intermediate quarters the bones of the sides ; the seasons the members ; the months, and the half months, are the joints ; day and night the feet ; the constellations the bones ; the sky the muscles ; the half digested food the sand ; the rivers arteries and veins ; the liver and spleen the mountains ; the herbs and trees the various kinds of hair. The sun, as long as he rises, is the fore-part of the body ; the sun as long as he descends, is the hind part of the body. The lightning is like yawning ; the shaking of the members is like the rolling of the thunder ; the passing of urine is like the rain of the clouds ; its voice is like speech.

2. The day is the Mahima, placed before the horse ; its birthplace is the eastern sea ; the night the other Mahima, which is placed behind the horse ; its birthplace is the western sea ; these Mahimas are placed around the horse. The horse, under the name of Haya, carried the gods, under the name of Váji the Gandharvas, under the name of Arva, Asurs, under the name of Aśwa, men. The sea is its companion, the sea its birth place.

CONCLUSION OF THE THIRD BRAHMANA.

28. Therefore afterwards the rite of Abhyároha* of the Pavamána *Stótras* is defined. The praiser verily praises the Sáma. Where he praises it, there let him mutter these *Mantras* :

From the unreal lead me to the real, from darkness lead me to light, from death lead me to immortality.

In the words of the *Mantras* : From the unreal lead me to the real, death is the unreal, the real immortality ; from death lead me to immortality, which implies render me immortal.

Farther in the words : From darkness lead me to light, death is darkness, light immortality ; from death lead me to immortality, which implies render me immortal. In the last *Mantra* : From death lead me to immortality, there is nothing concealed.

Therefore in those *Sútras* he may choose a blessing. Whatever desire he may desire, the same *he may choose* ; viz. the Udgáta¹ who thus knows, Whatever desire he may desire either for himself or the sacrificer, the same to accomplishes by the recital. This verily overcomes the worlds. There is verily no doubt to be worthy of the worlds for him who thus knows this Sáma ?

* This is a ceremony (the ascension) by which the performer reaches the gods or becomes a god. It consists in the recitation of three Yajus, and is here enjoined to take place when the Prastotri priest begins to sing his hymn. Max Müller.

¹ The priest who knows the Sáma Veda.

² Who knows the life is identical with the soul.

ACCOUNT OF CREATION!

Chapter I. *Fourth Brahmana.*

1. This was before soul bearing the shape of a man.* Looking round he beheld nothing but himself. He said first: 'This am I.' Hence the name of I is produced. Therefore even now a man, when called, says first: 'It is I,' and tells afterwards any other name that belongs to him. And because he as the first of all of them consumed by fire all the sins, therefore he is called Purusha. He verily consumes him who before this strives to obtain the state of Prajapati, he namely who thus knows.†

2. He was afraid; therefore man, when alone, is afraid. He then looked round: Since nothing but myself exists, of whom should I be afraid? Hence his fear departed; for whom should he fear, since fear arises from another.

3. He did thus not feel delight. Therefore nobody when alone feels delight. He was desirous of a second. He was in the same state as husband (pati) and wife (patni) are when in mutual embrace. He divided this two fold. Hence were husband and wife produced. Therefore was this only a half of himself, as a split pea is of the whole. Thus verily has Yájnavalkya declared it. This void as thus completed by woman. He approached her. Hence men are born.

4. She verily reflected: how can he approach me, whom he has produced from himself? Alas, I will conceal myself. Thus she became a cow, the other a bull. He approached her, hence kine were born. The one became a mare and the other a stallion, the one a female ass, the other a male ass. He approached her. Hence the one-hoofed kind was born. The one became a female goat, the other a male goat, the one became a ewe, the other a ram. He approached her. Hence goats and sheep were born. In this manner he created every living thing whatsoever down to the ants.

5. He knew; I am verily this creation; for I created this all. Hence the name of creation is derived. Verily he who thus knows, becomes in this creation like him.

6. Then he churned.‡ From his mouth, as the place of production, and from his hands he created the fire. Both therefore are inside without hair; for the place of production is inside without hair.§

* "In the beginning that was self alone, in the shape of a person, (purusha)." Müller.

† The soul is here defined as Prajapati, the first born from the egg. Endowed with the recollection of his Vedic knowledge in a former birth, he said first: "This am I," viz.; Prajapati, the universal soul. "Hence," therefore, because from the recollection of his knowledge in a former world he called himself, I, therefore his name is I. He is called Purusha, because he, Purvam Aushad (first burned.)

‡ Produced fire by rubbing, Max Müller.

§ The female organ.

That they speak there this word : Sacrifice to this, sacrifice to this, hence sacrifice to the one or the other god, is not proper. This is really this creation ; for he verily is all the gods.*

Then whatsoever is moist, the same he created from his semen, this is the Sóna. So much is this whole universe, either food, or the eater of food. Sóna is the food, and Agni the eater of the food. This is the surpassing creation of Bramhá. Because he from the better parts created the gods, *and also*, because he, a mortal, created the immortals, therefore is it a surpassing creation. He who thus knows, becomes in this surpassing creation like *Prajúpati*.....

11. Bramha verily was this before one alone.† Being one, he did not extend. He with concentrated power created the Kshatra of elevated nature, *viz.*, all those Kshatras, who are protectors among the gods, Indra, Varuna, Sóna, Rudra, Parjanya, Yama, Death and Isána. Therefore none is greater than the Kshatra ; thereupon the Bráhmána, under Kshatriya, worships at the Rájasúya ceremony. The Kshatra alone gives *him* his glory. Bramha is thus the birth-place of the Kshatra. Therefore, although the king obtains the highest dignity, he at last takes refuge in the Bramha as in his birthplace. Whoever despises him, destroys his birth-place. He is a very great sinner, like a man who injures a superior.

12. He did not extend. He created the Vit. He is all those gods who, according to their classes, are called Vasus, Rudras, Adityas, Viswédévas, and Maruts.

13. He did not extend. He created the caste of the Sudras as the nourisher. This *earth* is the nourisher ; for it nourishes all this whatsoever.

14. He did not extend ; he created with concentrated power justice‡ of eminent nature. This justice is the preserver (Kshatra) of the Kshatra. There is nought higher than justice. Even the weak is confident to defeat the more powerful by justice, as a *householder* by the king. Verily justice is true. Therefore they say of a person who speaks the truth, he speaks justice, or of a person who speaks justice, he speaks the truth, in this manner verily it is both.

15. This is the creation of the Bramha, the Kshatra, the Vit and the Súdra. He was in the form of Agni (fire) among the gods as Bramha, he was the Bramhna among men in the form of Kshatriya, Kshatriya ; in the form of Vaisya, Vaisya ; in the form of Súdra, Súdra ; therefore among the gods the place (loka) is desired through Agni only, among men through the Brahmana, because in their forms Bramha become *manifest*.

17. Self (the soul) alone was this before ; he was even one. He desired ; Let me have a wife ; again,—let me be born ; again,

* Each god is but his manifestation. Max Müller.

† Verily in the beginning this was Brahman, one only. Max Müller.

‡ Law (Dharma) Max Müller.

let me have wealth ; again,—let me perform work. So far extend verily desire. For without desire one does not get more than this. Therefore also now a person, when alone, desires. Let me have a wife,—again, let me be born,—again, let me have wealth,—again let me perform work. As long as he does not obtain one of them, so long he thinks himself incomplete. His completeness is this, that the mind is his self (soul) and speech his wife. Life is their offspring, the eye the wealth of men ; for by the eyes one obtains it,—the ear *the wealth* of the gods ; for by the ear one hears it ; self is even his work,—for by self one performs work.

The sacrifice is five-fold, the animal, five-fold, the man five-fold this all whatsoever. Whosoever thus knows, the same obtains this all.

THE MEANING OF PUTRA.

Chapter I. *Fifth Brahmana.*

17. Hence again the making over. When *the father* thinks he is to die, then he says to his son : “Thou art Brahma, thou art the sacrifice, thou art the world.” The son repeats : “I am Brahma, I am the sacrifice, I am the world.” Of all that has been read, is Brahma the identity. Of all the sacrifices that *are to be performed*, is sacrifice the identity. Of all the worlds that are to be conquered, is world the identity. Thus far extends verily all this. All this multitude preserve me from this *world*. Therefore they call a son who is instructed Lokya ;* therefore they instruct him. When he, having such a knowledge, departs from this world, then he enters together with those lives the son. If by him anything through negligence remains undone, the son liberates him from all this. Hence the name of a son (Putra).† He continues by a son alone in this world. Then those divine immortal lives enter him.

ORIGIN OF THE VEDAS, ETC.

Chapter II. *Brahman 4.*

10. As from fire, made of damp wood, proceed smoke, sparks, &c., of various kinds, thus, behold, is the breathing of this great Being, the Rig Veda, the Yajur Veda, the Sâma Veda, the Atharvangirasa, the narratives (Itihasa) the doctrines on creation (Purâna), the science (Vidyâ), the Upanishads, the memorial verses (Slokâs) the aphorisms (Sûtras), the explanation of tenets (Anuvyâkhyânâni) the explanation of Mantras (Vyâkhyânâni), all these are his breathing.

* Procurer of the worlds. S.

† The son liberates the father from anything left undone by completing it. Manu (ix. 138) explains *putra* as one who delivers from the hell into which childless men fall, called *put*.

QUESTIONS OF GÁRGI.

Chapter III. *Brahmana* 6.

1. Then asked him Gárgi, the daughter of Vachaknu,—“Yájnavalkya,” said she, “all this (earth) is woven and re woven on the waters; upon what then are the waters woven and re woven?” (He replied),—“On the wind,¹ O Gárgi.” “On what then is woven and re woven the wind?” “On the worlds of the atmosphere, Gárgi.” “On what then are woven and re woven the worlds of the atmosphere?” “On the worlds of the Gandharvas, O Gárgi.” “On what then are woven and re woven the worlds of the Gandharvas?” “On the worlds of A’ditya, O Gárgi.” “On what then are woven and re woven the worlds of A’ditya?” “On the worlds of the moon, O Gárgi.” “On what then are woven and re woven the worlds of the moon?” “On the worlds of the stars, O Gárgi.” “On what then are the worlds of the stars woven and re woven?” “On the worlds of the gods, O Gárgi.” “On what then are woven and re woven the worlds of the gods?” “On the worlds of Indra, O Gárgi.” “On what then are woven and re woven the worlds of Indra?” “On the worlds of Prajápati, O Gárgi.” “On what then are woven and re woven the worlds of Prajápati?” “On the worlds of Brahma, O Gárgi,” “On what then are woven and re woven the worlds of Brahma.” “Gárgi,” said he, “do not ask an improper question,¹ in order that thy head may not drop down. Thou askest the deity which is not to be questioned. Do not question, O Gárgi. Thence Gárgi, the daughter of Vachaknu, became silent.”

NUMBER OF THE GODS.

Chapter II. *Brahman* 9.²

1. Then asked him Vidagdha; the son of S’akala,—How many gods are there, O Yájnavalkya? He (answered),—

This can be learnt from the Nivit;³ as many (gods) as are mentioned in the Nivit of the Vais’vadéva (Sástra), (so many are there), (viz.,) “three and three hundred, and three and three thousand (3,306).”⁴ He said,—“Om! How many gods are there,

¹ Do not ask an improper question, because it cannot be decided by argument, but only by the Sástra.—Ś.

² The present Brahmana undertakes to show, how the nature of Brahma as a witness, and as present, can be comprehended by the maximum and minimum numbers of the gods.—S’.

³ The title of a set of Mantras, defining the number of deities.—Ś.

⁴ This is no doubt the amount of the number of the text, according to the explanation of Śankara; the number given in the Tiká 3,336, is probably owing to the mis-apprehension of a copyist who added ‘trinśat’ (30).

O Yájnavalkya?" "Thirty-three."—He said,—“Om! How many gods are there?” He said,—“Six.” He said,—“Om! How many gods are there, O Yájnavalkya?” “Three.” He said,—“Om! How many gods are there, O Yájnavalkya?” “Two.” He said,—“Om! How many gods are there, O Yájnavalkya?” “Adhyardha.”¹ He said,—“Om! How many gods are there, O Yájnavalkya?” “One.” He said,—“Om! Which are these three and three hundred, and three and three thousand.”

2. He said,—“This is even for their glory; three are (in reality) thirty-three gods.” “Which are those thirty-three?” “Eight Vasus, eleven Rudras, twelve A’dityas. These are thirty-one; besides Indra and Prajápati. These are thirty-three.”

3. “Which are the Vasus?” “The fire, the earth, the wind, the atmosphere, the sun, the heavens, the moon, and the stars. These are the Vasus, for upon them this all is founded; this means Vasu, therefore they are called Vasus.”

4. “Which are the Rudras?” “The ten organs (Pránah) in man, and the soul as the eleventh. When they leave this body after death, they weep. Therefore, because they weep (Rodayanti), they are called Rudras.”

5. “Which are the A’dityas?” “The twelve months of the year are the A’dityas; for taking all this² they pass. Because taking all this they pass (ádadáú yanti), therefore they are called A’dityas.”

6. “Who is Indra, who is Prajápati?” “The cloud is Indra, the sacrifice is Prajápati.” “Which is the cloud?” “The lightning.” “Which is the sacrifice?” “The animals.”

7. “Which are the six?” “The fire (Agni), the earth, the wind, the atmosphere, the sun and the heavens;³ for they are six; for this all is six.”

8. “Which are the three gods?” “The three worlds,⁴ for within them all those gods are (comprehended).” “Which are the two gods?” “Food and life.” “Which is the Adhyardha?” He who purifies.”⁵

9. “Here it is objected,—He who purifies, is one even; how then is he Adhyardha.”⁶ “Because all obtain increase in him⁷

¹ Adhyardha, which is more than half, half of two would be one; to distinguish it from the next, this term appears to have been chosen; see the explanation, given in 9.

² All this, the age of man and the fruit, derived from work.—Ś.

³ In this number the moon and the stars are omitted.

⁴ Earth and fire together are here considered as one god, the atmosphere and the wind as the second, and the heavens and A’ditya (the sun) as the third god.—A. G.

⁵ The wind.

⁶ The objection seems to be made from the literal meaning of Adhyardha which is “half.”

⁷ Adhyárdhnotadhi ridhim prápnoti.

therefore is he Adhyardha." "Which is the one god?" "Life; this is called Brahma, this what is beyond."¹

Chapter IV. *Brahmana 4.*

(The following extracts are supposed to be addressed to Janaka, King of the Videhas, by Yājñavalkya.)

(REBIRTHS.)

3. As a leech when arrived at the top of a blade of grass, in order to gain another place of support, contracts itself; so the soul, in order to gain another place of support, contracts itself, after having thrown off this body and obtained (that state of) knowledge.²

4. As a goldsmith, taking a piece of gold, forms another shape, which is more new and agreeable, so throwing off this body, and obtaining (that state of) knowledge, the soul forms a shape which is more new and agreeable, either suited to the world of the forefathers, or of the Gandharvas, or of the gods, or of Prajapati, or of Brahma, or of other beings.

THE CONDITION OF HIM WHO HAS OBTAINED LIBERATION WHILE YET ALIVE.

22. This great unborn soul is the same which abides as the intelligent (soul) in all living creatures, the same which abides as ether³ in the heart; in him it sleeps; it is the subduer of all, the Ruler of all, the sovereign lord of all; it does not become greater by good works, nor less by evil work. It is the Ruler of all, the sovereign lord of all beings⁴, the Preserver⁵ of all beings, the bridge,⁷ the Upholder of the worlds⁸ so that they fall not to ruin. In accordance with the word of the Védas⁹ the Bráhmanas¹⁰ desire to

¹ Vid. 2, 3, 1.

² Which is founded upon impressions as in a dream.

³ Ether, the abode of intellect and knowledge, or it may be, according to Ś., the ether, abiding in the internal organ at the time of profound sleep, that is to say, the supreme soul without attributes, whose nature is knowledge, his own nature. In this his own nature, or in the supreme soul which is called ether, he sleeps.

⁴ Of Brahma, Indra, etc.—Ś.

⁵ From Brahmá down to inanimate matter.—Ś.

⁶ Of the rules of the castes and orders, etc.—Ś

⁷ Vid. Chh. U. 8, 4.

⁸ From the earth up to the Brahma world.—Ś.

⁹ That is to say, Mantras and Bráhmanas.—Ś.

¹⁰ The Bráhmanas indicates here the three first castes; for there is no difference between them with regard to knowledge.—Ś.

comprehend him by sacrifice,¹ gift, ascetic work² and subduing of desires.³ One who knows him thus, becomes a Muni.⁴ Desiring him as (their) place, the wandering mendicants wander⁵ about. This is indeed the cause of the state of wandering mendicant, that the ancient sages did not desire offspring⁶ (thinking by themselves),—What shall we do by means of offspring. Those to whom, (like) us,⁷ the soul⁸ is the (supreme) place, lead the life of a religious mendicant, after they have abandoned the desire for a son, the desire for wealth and the desire for (heavenly) places; for the desire for a son is the same as the desire for wealth; the desire for wealth is the same as the desire for (heavenly) places; for both are even desires. The soul⁹, which is not this, nor that, nor ought else, is intangible; for it cannot be laid hold of, it is not to be dissipated; for it cannot be dissipated; it is without contact, for it does not come into contact; it is not limited; it is not subject to pain nor to destruction; those¹⁰ two do verily not subdue him; therefore (he does not say,)—I have done evil, or I have done good. He subdues them both; neither good nor evil deeds agitate him. 22.

¹ Sacrifice, or ceremonial work in general, although not a direct means of producing the knowledge of Brahma, is necessary to purify the mind; when the mind is so purified, knowledge is possible, no obstacle opposing it.—Ś.

² Ascetic work, as the Chāndrayana, says Ś., which is a kind of fasting for the expiation of sin.

³ Literally, abstaining from food. The three first obligations (sacrifice, gift and ascetic work) include all the permanent works, enjoined by the Védas, and the last (fasting) on abstaining from desires. By those means, a desire to comprehend the soul is produced.—Ś.

⁴ Muni, mananat muni, a Yoji, who, while yet alive, has obtained liberation.—Ś.

⁵ That is to say, they have abandoned all works.—Ś.

⁶ Offspring indicates work and the knowledge of the inferior Brahma as the cause of obtaining the three external worlds.—Ś.

⁷ Like us who have the true knowledge of the soul.—Ś.

⁸ In its own nature.

⁹ If it be admitted, that the soul is the place, why is there a means required for obtaining it, and for what reason is the state of wandering mendicant necessary since it is said, work should not be entered upon? The answer is, the soul, for whose desire one should enter the state of wandering mendicant, has no connection with works. Why? It evidently follows from such negations as, it cannot be seized. Because the soul thus comprehended, viz., independent of work, cause and effect, free from every worldly attribute, beyond every desire, not possessed of grossness and the like attributes, unborn, undecaying, immortal, beyond fear, like a lump of rock-salt, of one uniform nature which is knowledge, a self-shining light, one alone, without duality, without beginning, without end, not within, not without, because this is established by the Śruti and by discussion, especially by the conversation between Janaka and Yājñavalkya, therefore, it is also established, that no work is entered into, if the soul be thus comprehended.—Ś.

¹⁰ Sin and virtue.

The same¹ is said in the following Rik,—“The eternal greatness of the Bráhma is neither increased by work,² nor diminished.³ Let him even know the nature of that (greatness); knowing that (greatness), he is not stained by evil work.⁴ Therefore one who thus knows, who has subdued his senses,⁵ who is calm,⁶ free from all desires, enduring,⁷ and composed in mind,⁸ beholds the soul in the soul alone, beholds the whole soul; sin does not subdue him; he subdues sin; sin does not consume him; he consumes sin.⁹ He is free from sin, free from doubt, he is pure, he is the (true) Bráhma; this is the (true) world of Brahma, O king, of kings,” thus spoke Yájnavalkya. “I will give thee, O Venerable, the kingdom of the Vidéhas and my own self, to become thy slave.” 23.

This soul¹⁰ is great, unborn, the consumer of food,¹¹ the giver of wealth. Whoever thus knows, obtains wealth. 24.

This¹² great, unborn, undecaying, undying, immortal, fearless soul is Brahma; Brahma is verily fearless; he who thus knows becomes verily the fearless Brahma. 25.

(THE SUN NEARER THE EARTH THAN THE MOON.)

Chapter V. *Brahmana* 10¹³

When the Purusha¹⁴ proceeds from this world (to another), he comes to the air. The air opens there as wide for him as the aperture of a chariot-wheel. By this (aperture) he ascends, (and) comes to the sun. The same opens there for him as wide as the aperture of a Lambara.¹⁵ By this he ascends, and comes to the

¹ The same, which has been said in the Bráhma, is also declared in a Mantra.—Ś.

² By good work.

³ By evil work.

⁴ Or exalted by good work.

⁵ The external senses.—Ś.

⁶ Who has overcome the desires of the internal organ.—Ś.

⁷ Capable of bearing such opposite agents, as hunger and thirst, heat and cold, etc.—Ś.

⁸ Having fixed his attention upon one point only.—Ś.

⁹ He consumes sin by the fire of the knowledge of the soul.—Ś.

¹⁰ That is to say, the soul whose nature has been explained in the conversation between Janaka and Yájnavalkya.—Ś.

¹¹ Abiding in all beings, consuming every food.

¹² The meaning of the whole Aranyaka is expressed in the present section.—Ś.

¹³ In this Bráhma, the fruits, consequent upon the above mentioned kinds of meditation, are stated.—Ś.

¹⁴ The Purusha who has the knowledge before described.—Ś.

¹⁵ A kind of musical instrument, probably a large drum.

moon. The same opens there for him as wide as the aperture of a small drum. By this he ascends, and come to the world,¹ where there is no grief, where there is no snow ;² there he dwells endless years.³

THE GAYATRI.

Chapter V. *Brahmana* 14.

1. Bhúmi (earth), Antaríksha (the atmosphere), Dyau (the heavens) are eight syllables ; the first foot of the Gáyatri consists of eight syllables ; this (foot) of the Gáyatri is that (nature of the earth, of the atmosphere, and of the heavens). Whoever thus knows the (first) foot of the Gáyatri, conquers all that is in the three worlds.

2. The Ríchah, Yajunshi (and) Sámáni are eight syllables ; the second foot of the Gáyatri consists of eight syllables ; this (foot) of the Gáyatri is that (nature of the three Védas). Whoever thus knows, conquers all that is conquerable by the knowledge of three Védas. 2.

3. Prána (the vital air which goes forward), Apána (the vital air which descends,) (and) Vyána (the vital air which equalises), these are eight syllables ; the third foot of the Gáyatri consists of eight syllables ; this (foot) of the Gáyatri is that (nature of the three vital airs). Whoever thus knows the third foot of the (Gáyatri) conquers all that has life. Again, the turiya (the fourth), the Darśata foot of the Gáyatri, is the Paro Rájá,⁴ which sheds rays. What is (commonly called) Chaturtha, (the fourth), is (the same as) the "turiya." It is, as it were, beheld (dadriśé) ; hence it is called the Darśata foot. (It is called) Paro Rájá, because it sheds rays upon all the dustborn creatures of the universe. Whoever thus knows that (foot of the Gáyatri), is radiant with power and glory.

4. This Gáyatri⁵ is founded upon the fourth, the Darśata foot, the Paro Rájá. This (fourth foot) is founded upon truth. The eye is verily truth ; for (that) the eye in truth, (is evident). Hence, if at present two have entered upon a dispute (one saying),—I have seen, (the other),—I have heard, then we believe him, who has said, I have seen. Truth is founded upon power ; life is verily power. Upon this life (truth) is founded. Therefore it is

¹ To the world of Prajapati.—Ś.

² Grief denotes mental pain, and snow pain, arising from the body.—Ś.

³ Many Kalpas of Brahmá.—Ś.

⁴ Paro Rájá' A'ditya or the sun, the representative of Brahmá.

⁵ This Gáyatri with its three feet representing the world in its twofold state, as being endowed with form, and as being without form.—Ś'.

said, power is stronger than truth.¹ In the same manner the Gáyatrí is founded upon that which bears a relation to the soul for this (Gáyatrí) preserves (tattre) the Gayas; the vital organs (Pránah) are the Gayas; therefore, because it preserves the Gayas (gayáns tattre), it is called Gáyatrí. The Sávitrí which he² teaches, is this (Gáyatrí)³: it preserves the life of him to whom he has taught it.

5. Some⁴ call this Sávitrí Anustup, (saying); "Speech is Anustup; we repeat that speech is Anustup." Let none do so, let him call the Gáyatrí Sávitrí. If one who thus knows, receive even many (gifts),⁵ yet he would not receive so much as is equal to one foot of the Gáyatrí.

6. If one receive the three worlds, full (of all their riches), he would obtain (no more than is equal to) the first foot. Again if one receive as much as the science or the three Védas extends, he would obtain (no more than what is equal to) the second foot. Again, if one receive as much as all that has life extends, he would obtain (no more than what is equal to) its third foot. Again, the fourth Darśata Paro Rájá foot of the Gáyatrí is never by any one obtainable.⁶ Hence how could he receive (an equivalent) which extends so far?

7. The praise of this Gáyatrí is given in the following Mantra?—Thou art of one foot,⁷ of two feet, of three feet, and of four feet: for thou are not obtained. Salutation to thy fourth Darśata Paro Rájá foot. May this (enemy of thine)⁸ not accomplish this (work).⁷ If (one who thus knows) hates any body (and makes against him this invocation), "this (man is my enemy); may his wish not be accomplished," then the wish of the latter will verily not be accomplished, if he make against him the invocation, "I have obtained his wish."

Janak, the king of the Vidéhas, thus addressed Butila, the son of Aśwatara,—“(If) thy saying that thou knowest the Gáyatrí (be true) then why hast thou become an elephant to carry (me)?”

He said,—“I did not know the mouth of the Gáyatrí, O king of kings.” Its mouth is fire. Even much wood, thrown into fire, is consumed by the same; in the like manner, one who thus knows,

¹ Vid. Chh. U. 7, 8.

² The teacher.

³ Some followers of Véda schools.

⁴ Many gifts, at the time of investiture, when the pupil begs for presents.

⁵ Obtainable by any wealth which may be given.

⁶ The first foot, representing the three worlds, the second representing the knowledge of the three Védas, the third representing all living creatures.

⁷ Enemy, sin. The sentence is elliptical, but the above sense appears to be intended; which is corroborated by the explanation given by the Upanishad itself.

⁸ By which he seeks to harm thee.

although committing many sins, consumes them all, becomes clean and pure, and is without decay and immortal. 14.

Open, O Pushan, the mouth of truth, concealed in the golden vessel,¹ to (me who have been) devoted to true piety, for the sake of beholding (the truth). O Pushan,² thou sole Rishi,³ Yama, Súrya, son of Prajapati, do withhold thy rays, diminish thy splendour, that I may behold thy most auspicious form. I, that Purusha, am immortal. (Let) my vital air (join) the wind : then (let) my body, when reduced to ashes, (join) the earth. Om! Kratu, remember (my) acts ; Remember. O Kratu, remember my acts remember ! Guide (me), O Agni, by the road of bliss to enjoyment ; O god, who knowest all dispositions, deliver (me from) crooked sin. Let us offer thee our best salutation.⁴

Chapter VI. *Brahmana* 4.

This chapter, treating of Procreation, cannot bear translation into English, Dr. Roer gives it mostly in Latin ; Max Müller in Sanskrit.

Directions are given about what should be eaten to obtain a white son, a reddish son, a dark son, or a learned daughter or son. After the child is born the father is to act as follows :

24. Let him light a fire, and placing it on his lap, and taking curdled milk mixed with clarified butter in a goblet, he offers repeatedly of the curdled milk and clarified butter, (saying,—“ May I, magnified (by this son) in this house support a thousand (men). When he has obtained offspring, let there be no loss of prosperities in offspring and in cattle. Swáhá! I offer with my mind to thee my vital airs. Swáhá! May the wise Agni who fulfils all desires right for us any work which ought not to have been done, or any work which ought to have been done in this rite.”

25. Then putting (his mouth) near the child's right ear, he mutters three times, “ Speech, speech !” Then, taking curdled milk, honey and clarified butter together with unmixed gold, he feeds it (saying),—“ I give thee the earth, I give thee the atmosphere, I give thee the heavens. I give thee all, earth, atmosphere and heavens.” 25.

26. Then he gives him the name “ Véda,” which is his secret name.

¹ S'ankara thus explains this passage : He who has performed both, acts of knowledge and rites, prays to the sun at the time of his death, holding a golden vessel in his hands. As a valuable thing is concealed in a vessel, so Brahma, who is denoted as truth (vid. 5, 4) and who abides in the resplendent orb of the sun, is concealed from him whose mind is not concentrated.

² Pushan from Poshanát, because he upholds the world.

³ Rishi from Darśanát, the sole beholder, or from *ri* to go. Súrya, ékákí charatíti ; Yama, jagatah sanyamanam tatkrítam.—S'.

⁴ The whole passage is nearly identical with Vájasanéya S. U. 15—18.

CHHÁNDOGYA UPANISHAD.

“The Khándogya Upanishad,” says Max Müller, “belongs to the Sáma Veda. Together with the Brihad-Aranyaka, which belongs to the Yajur Veda, it has contributed the most important materials to what may be called the orthodox philosophy of India, the Vedanta, i.e. the end, the purpose, the highest object of the Veda. It consists of eight adhyáyas or lectures, and formed part of a Khándogya-Bráhmāna, in which it was preceded by two other adhyáyas.”*

This Upanishad contains the celebrated sentences, “One without a second,” “All this is Brahma.”

SANKARA'S INTRODUCTION.

The Chhándogya Upanishad comprises eight chapters, and commences with the words :—“Om, this letter, &c.” Of this work a brief commentary according to the order of the text is compendiously given for the benefit of enquirers.¹

*Its connection.*² [The performance of] the ceremonies prescribed [in the Vedas] when conjoined with a knowledge of the gods, fire, life, and the rest, becomes the cause of transition to the Brahmaloċa³ by a luminous path, (*archirádi márga*); without such knowledge it leads to the Chandraloċa (region of the moon) by a darksome path (*dhumádi márga*). Those who follow the impulses of their passions,⁴ losing both these paths, are doomed

* *The Upanishads*, Vol. I. p. xxxvi.

¹ The *Chhándogya Bráhmāna* of the Sáma Veda, whereof this Upanishad forms a part, contains ten chapters (*prapáthakas*); of these the first two are called the *Chhándogya Mantra Bráhmāna*; the rest constitute the *Chhándogya Upanishad*. S'ANKARA, having commented upon the *mantra* portion, now begins with the Upanishad, which will account for the abruptness and brevity of this Introduction.

² That is the relation subsisting between the Upanishad and the rituals of the Védas, or, in other words, the scope and tendency of the work.

³ “The Védantic disclosure of a future state, considering the souls of men as ascending or descending according to their respective actions, treats of several worlds or stages of existence, the highest of which is Brahmaloċa. The being of untainted piety and virtue obtains *mukti* or liberation from all changes of existence, becomes immortal, obtains God, revels in the enjoyment of Him, and, as says the Swetáswatara Upanishad, ‘has the Universe for his estate.’”—Tattwabodhini Patriká.

⁴ This part of the sentence may be rendered, “Those who follow nature (*swabháva*),” &c., as an allusion to the Swabhávika Buddhas, who deny the existence of immateriality: and assert “that matter is the sole substance, which in its varied forms of concretion and abstraction, causes the existence and destruction of nature or palpable forms.” Anandagiri, however, does not allude to the Swabhávikas. ◆

to inextricable degradation. But as by neither of these two paths can absolute beatitude be obtained, and as a knowledge of the non-dual soul independent of ceremonies is necessary to destroy the cause of the threefold mundane transition, this Upanishad is revealed.

By a knowledge of the non-dual soul, and by no other means, is absolute beatitude obtainable; for it is said: "Those who believe otherwise (*i.e.*, in duality) are not masters of their own selves, and inherit transient fruition;¹ while he who acknowledges the reverse becomes his own king." Moreover a believer in the deception of duality suffers *pain* and bondage (transmigration), as the guilty suffer from the touch of the heated ball;² while a believer in the truthful soul without duality, like the not guilty escaping unscathed from the touch of the said ball, absolves himself from all liability to pain and bondage: hence a knowledge of the non-dual cannot be co-existent with works.³

When a belief in such texts as, "The being one without a second," "All this is the divine soul," once grows in the mind to annihilate all distinctions about action, actors and fruitions, nothing can withstand that belief.⁴ If it be said, that a belief in ritual ordinances will prove prejudicial to it—this is denied: Since rites are enjoined to one who is conscious of the nature of actor and recipient and is subject to the defects of envy, anger and the rest, he alone is entitled to their fruits. From the injunction of ceremonies to him who knows the Védas, may it not be inferred that the conscient of the non-dual is also enjoined to (perform) ceremonies?—No; because the natural distinctive knowledge of actor, recipient and the rest which is included in ceremony, is destroyed by [a proper understanding of] the Srutis: "The being one without a second;" "All is the Divine soul," &c. Therefore actions are enjoined to him only who is ignorant, and not to the conscient of the non-dual. Accordingly it has been said: "All those (who are attached to ceremony) migrate to virtuous regions; he, who reposes in Brahma, attains immortality."

In this discourse on the knowledge of the soul without duality the object and exercise of the mind in both cases being the same, are also related certain auspicious forms of adoration (*upāsana*),

¹The passage may be rendered: "They are dependent, and become of regions perishable, &c." The version above given is after ANANDAGIRI.

²An allusion to the ordeal by fire. For the manner in which men underwent this ordeal, see Macnaghten's Hindu Law, vol. i., p. 311.

³That is, ceremony and knowledge are opposed to each other as light and darkness, and therefore cannot co-exist in the same recipient.—ANANDAGIRI.

⁴That is, when a knowledge of the true nature of soul shows the futility of ceremonies and their fruits, that impression cannot be undone by other causes.

[1st such] the recompense of which closely approximate to salvation, [2nd such] the subject of which founded on the Srutis; "Om is mind," "Om is corporeal," is Brahma differing, but slightly from the non-dual, [and 3rd such as] are connected with ceremony, although their recompense is transcendent.

The knowledge of the non-dual is an operation of the mind, and inasmuch as these forms of adoration are modifications of mental action, they are all similar; and if so, wherein lies the difference between the knowledge of the non-dual and these forms of adoration? The knowledge of the non-dual is the removing of all distinctive ideas of actor, agent, action, recompense and the rest engrafted by ignorance on the inactive soul, as a knowledge of the identity of a rope removes the erroneous notion of a snake under which it may be [at first] perceived; while upásaná (adoration) is to rest the mind scripturally upon some support, and to identify the same with the thinking mind;—(a process) not much removed from this transcendent knowledge. Herein lies the difference.

Since these forms of adoration rectify (the quality of) goodness (satva), display the true nature of the soul, contribute to the knowledge of the non-dual, and are easy of accomplishment from having supports, they are therefore primarily propounded; and first of all, that form of adoration which is allied to ceremony, inasmuch as mankind being habituated to ceremony, adoration apart from it is, to them, difficult of performance.

SELECTIONS FROM THE CHHANDOGYA UPANISHAD.

OM.

Chapter I. Section 1.

1. Om! this letter, the Udgitha, should be adored. Om is chanted:—its description.

Sankara's Commentary.

1. *Om! this letter should be adored.* The letter Om is the most appropriate (*lit.* nearest) name of the Deity (*paramátma* or supreme spirit). By its application, He becomes propitiated, as men by the use of favourite names. From its perfect applicability and definite and comprehensive character, the sound Om exclusively is here pointed out by the particle *इति* "the," "this." It is further, emblematic of the divine soul, as images are of material objects. Being thus a designation and a representative of the Supreme Spirit, it is known in all the Védantas as the best means towards the accomplishment of His adoration. Its repeated use at the commencement and close of all

2. The earth *constitutes* the essence of all substances ; water is the essence of the earth,† and annual herbs of water ; man *forms* the essence of annual herbs, and speech, is the essence of man ; Rig is the essence of speech, Sáma of the Rig, and of the Sáma, the Udgítha is the essence.

3. The Udgítha is the quintessence of all these essences ; it is the Supreme, the most adorable, the eighth.

4. What ? what is the Rig ? What ? what the Sáma ? What ? what the Udgítha ? These are questioned.

5. Rig is speech, Sáma is life, and Om, this letter, is the Udgítha. Verily this and that, speech and breath (*prána*)—Rig and Sáma,—make a *mithuna* (couple.)

6. The Mithuna unites with the letter Om, as couples uniting together gratify each other's desires.

7. He verily becomes the gratifier of desires, who, knowing it thus, adores the undecaying Udgítha.

8. Verily this is an injunctive term. Whatever is enjoined, Om is surely repeated ; hence this injunction is called Prosperity. He verily becomes the gratifier of desires, and promoter of prosperity who, knowing all this, adores the undecaying Udgítha.

9. Through its greatness and effects is the three-fold knowledge maintained ; for the worship of this letter is Om recited, Om exclaimed, Om chanted.

10. Both those who are versed in the letter thus *described*, and those who are not, alike perform *ceremonies* through this *letter*. Knowledge and ignorance are unlike each other. What is performed through knowledge. Through faith, through Upanishad is more effectual. This verily is the description of the letter.

prayers, Védaic recitations, establishes its preeminence : and for these reasons this eternal letter, denoted by the term Udgítha from its constituting a part of the Udgítha should be adored ; to this Om, as the substance of all actions and the representative of the Supreme, firm and undeviating attention should be directed.

Max Müller has the following note :—

“ The Khándogya Upanishad begins with recommending meditation on the syllable Om, a sacred syllable that had to be pronounced at the beginning of each Veda and of every recitation of Vedic hymns. As connected with the Sáma Veda the syllable Om is called *udgítha*. Its more usual name is *pránava*. The object of the Upanishad is to explain the various meanings which the syllable Om may assume in the mind of a devotee, some of them being extremely artificial and senseless, till at last the highest meaning of Om is reached, viz., Brahman, the intelligent cause of the universe.”*

* The supposed origin and dissolution of the earth from, and into, water.

† The Upanishads, Vol. I. p. 1.

THE UDGÍTHA AS RECITED BY A DOG.

Chapter I. *Section 12.*

1. Next the canine Udgítha. Verily, Vaka, son of Dalba or (alias) Glába, son of Mitrá, had gone forth to study the Védas.

2. [In mercy] to him appeared a white dog. Other dogs approached it and said, "O Lord, pray for abundance of food for us; we wish to consume the same."

3. To them said the white dog: "Come ye here unto me to-morrow morning." At the appointed time did Vaka, son of Dalba—[alias] Glába, son of Mitrá,—act up to the injunction.

4. As those who wish to pray through the Vahishpavamána, [hymns,] collecting together, proceed [to their work], so did they [the little dogs] come together and, taking their seats, bark out:

5. "Om! Let us eat. Om! Let us drink. Om! may the resplendent sun, who showers on us rain and supports all animated beings, grant us food. O Lord of food, deign to bestow food unto us; do deign to grant us food!"

HOW TO OBTAIN RAIN.

Chapter II. *Section 3.*

1. In rain should the five-formed Sáma be adored; the forward wind as HINKA'EA, whatever cloud collects as PRASTE'VA, the raining [itself] as UDGÍTHA, the lightning and rolling of clouds as PRATIHA'EA and the cessation of the rain as NIDHA'NA.

1. He who, knowing thus, adores the five-formed Sáma by identifying it with rain, can command the rain to fall [at his pleasure], and for him doth rain pour [forth its treasures].

ADVANTAGES OF KNOWING THE GAYATRA.

Chapter II. *Section 11.*

1. The mind is Hinkára, speech Prastáva, the eyes Udgítha, the ears Pratihára, and Prána Nidhana: [thus] is this Gáyatra¹ Sáma connected with life [Prána].

2. He, who knows the Gáyatra to be thus connected with Prána, becomes possessed of life [Prána], enjoys the full limit of existence, his career becomes refulgent,² he becometh great in dependants and cattle, and great in noble deeds; and his duty is to be noble-minded.

¹ A particular chapter of the Sáma Véda, so called from its verses being composed in the Gáyatri metri.

² i. e., "Beneficent to his kind," says Anandagiri.

THE GAYATRI.*

Chapter III. Section 12.

1. Verily all this creation is Gáyatrí. Speech is Gáyatrí; by speech is all this creation recited and preserved.

2. That Gáyatrí is verily this earth. And on this earth are all creatures sustained; that they exceed not.

3. That which is the earth is likewise the body of the animated creation. In that body are the animal functions sustained; that they exceed not.

4. That which is the body is likewise the heart which is within it. In it are the animal functions sustained; that they exceed not.

5. That Gáyatrí is verily composed of four feet, and possesseth six characteristics. Regarding it has this verse been recited:

6. "They [the creations] constitute the glories of the Gáyatrí; to which is the soul [Purusha¹] superior. He has the creation for his first foot, and his own immortal self² constitutes the other three."

7. That Brahma, [i. e., the being indicated in the Gáyatrí] is verily the space which³ surroundeth mankind. That which surroundeth mankind is of a truth the space which existeth within mankind.

8. That which existeth within mankind is of a truth the space which existed within the heart. It is omnipresent and eternal. He who knoweth this attains eternal and all-sufficient treasures.

"ALL THIS IS BRAHMA."†

Chapter III. Section 14.‡

1. All this verily is Brahma, for therefrom doth it proceed, therein doth it merge, and thereby is it maintained. With a quiet and controlled mind should it be adored. Man is a creature of

*The Gáyatrí, taken from the third Mandala of the Rig Veda is as follow:—

Tat Sivitur varenyam bhargo devasya dhimohi!
dhiyo yo nah prachodyát. iii. 62, 10.

It has been variously translated. Griffith renders it thus:—

"May we attain that excellent glory of Savitur the god:
So may he stimulate our prayers."

Wilson says that it was "in its original use, a simple invocation of the sun to shed a benignant influence upon the customary offices of worship." It is thus extolled in the Skanda Purana:

"Nothing in the Vedas is superior to the Gáyatrí. No invocation is equal to the Gáyatrí, as no city is equal to Benares. The Gáyatrí is the mother of the Vedas and of Brahmans. By repeating it a man is saved. What is there indeed that cannot be effected by the Gáyatrí? For the Gáyatrí is Vishnu, Brahma, and Siva, and the three Vedas."

† Sarvam khalvidam Brahma.

‡ This chapter is frequently quoted as the Sándilyá-Vidyá, Vedántasára, init., Vedánta-Sútra III. 3, 31. Max Müller.

reflection, whatever he reflects upon in this life, he becomes the same hereafter; therefore should he reflect [upon Brahma.]

2. [Saying] "that which is nothing but mind, whose body is its life, whose figure is a mere glory, whose will is truth, whose soul is like space [*A'kasa,*] which performeth all things and willeth all things, to which belong all sweet odours and all grateful juices, which envelopes the whole of this [world], which neither speaketh nor respects any body.

3. "Is the soul within me; it is lighter than a corn, or a barley, or a mustard, or a canary seed, or the substance within it. Such a soul is within me, as is greater than this earth, and greater than the sky, and greater than the heaven, and greater than all these regions [put together.]

4. "That which performeth all things, and willeth all things, to which belong all sweet odours and all grateful juices, which envelopes the whole of this [world], which neither speaketh nor respecteth any body, is the soul within me; it is Brahma; I shall obtain it after my transition from this world." He who believeth this, and hath no hesitation, will verily obtain the fruit of his reflection; so said Śándilya—[the sage] S'ándilya.

SATYAKAMA.*

Chapter IV. Section 4.

1. Satyakáma Jabála enquired of his mother Jabála: "I long to abide [by a tutor] as a Brahmachárin; of what gotra am I?"

2. She said unto him, "I know not, child of what gotra you are. During my youth when I got thee I was engaged in attending on many [guests who frequented the house of my husband and had no opportunity of making any enquiry on the subject,] I know not of what gotra you are, Jabála is my name and Satyakáma thine; say, therefore, of thyself, Satyakáma, son of Jabálá [when any body enquireth of thee]."

3. He repaired to Haridrumata of the Gautama gotra and said, "I approach your venerable self to abide by your worship as a Brahmachárin."

4. Of him enquired he [the tutor:] "Of what gotra are you, my good boy?" He replied: "I know not of what gotra I am. I enquired about it of my mother and she said, 'In my youth when I got thee I was engaged in attending on maury, and know not of what gotra you are; Jabálá is my name and Satyakáma thine;' I am that Satyakáma son of Jabálá."

* It was the custom among some nations in ancient times to place their wives at the disposal of guests. Very loose idea of female chastity still prevail among the Nayars of Travancore, and descent is traced through the mother.

5. Unto him said the other, "None but a Bráhmaṇ can say so. You have not departed from the truth, and I shall invest you [with the bráhmaṇical rites.] Do you collect, child, the necessary sacrificial wood?" Having ordained him, he selected four hundred head of lean and weakly cows and said, "Do you, child, attend to these." While leading the cows, he [the neophyte] said, "I shall not return until these become a thousand." Thus he passed many years, until the cattle had multiplied to a thousand.

CREATION OF THE VEDAS.

Chapter IV. Section 17.

1. Prajápatis reflected on regions, and from the reflected, extracted their essences, viz., Fire from the earth, Air from the sky, and the Sun from heaven.

2. He reflected on the three gods, Fire, Air and the Sun, and from the reflected extracted their essences, viz., the Rig from Agni, the Yajus from Váyu [air,] and the Sáma from the Sun.

3. He reflected on the three-fold knowledge and from the reflected extracted its essences, viz., [the word] Bhu from the Rig, [the word] Bhuvah from the Yajus, and [the word] Sva from the Sáma.

TRANSMIGRATION.

Chapter V. Section 10.

7. Thereof he, whose conduct is good, quickly attains to some good existence, such as that of a Bráhmaṇa, a Kshatriya or a Vaisya. Next, he who is viciously disposed, soon assumes the form of some inferior creature; such as that of a dog, a hog, or a Chándala.

ONE ONLY WITHOUT A SECOND.

Chapter VI. Section 2.

1. "Before, O child, this was a mere state of being¹ (sat),²

¹ This state is best indicated by the *तò ðv* "that which is" of the ancients; and we have therefore used its English equivalent "being," and its periphrasis—or the nearest, though not the most elegant, version of the Sanskrit *sat*. The Upanishad here enters upon the most important ontological question—a belief in *तò ðv* as opposed to *ता ðvra*—in one and not in many fundamental principles of things, and a correct appreciation of the term, therefore, is of the utmost consequence.

² *Sat* is that substance which is mere being or existence; it is invisible (सुकुम्), indistinct, all-pervading, one only, without defect, without members, knowledge itself, and that which is indicated by all the Védántas. *S.*

one only, without a second.¹ Thereof verily others say: 'Before this was non-being, one alone, without a second; from that non-being proceeds the state of being.'"

2. He continued: but of a truth, O child, how can this be? How can being proceed from non-being? Before, O child, this was only being, one only, without a second.

3. "It willed 'I shall multiply and be born.' It created heat. That heat willed 'I shall multiply and be born.' It created water.

"Therefore wherever and whenever any body is heated or perspires, it is from heat that water is produced.

4. "The water willed, 'I shall multiply and be born.' It created aliment. Therefore wherever and whenever rain falls, much aliment is produced; varily it is from water that aliment is produced.²

"THOU ART THAT."

Chapter VI. Section 9.

1. "As the bees, my child, intent upon making honey, collect the essence of various trees from different quarters and reduce them to one uniform fluid,

2. "Which no longer retains the idea of its having belonged to different trees; so, my child, created beings, when dead, know not that they have attained the Truth.

3. "They are born again in the form in which they lived before, whether that be of a tiger, a lion, a wolf, a bear, a worm, an insect, a gnat, or a musquito.

4. "That particle which is the Soul of all this is Truth; it is the universal Soul. O Swetaketu, thou art that.³" "Will it please, my Lord, to explain it again unto me?" "Be it so, my child," replied he.

THE MOON ESCAPING FROM RAHU.

Chapter VIII. Section 13.

1. "From blackness I attain multicolor, from multicolor I attain blackness. Like unto the horse which shakes off all dust from its coat, or the moon which escapes from the mouth of Ráhu,

¹ "One alone," that is, one unconnected with every thing that might relate to it.

"Without a second;" in the case of a pitcher or other earthen vessel, there is beside the clay, the potter, &c., who give it shape, but in the case of the being in question the epithet "without a second" precludes all coadjutors or co-efficients. "Without a second" (consequently means) that nothing else existed along with it. S.

² The object of this chapter is to show that a knowledge of the whole of the Vedas proves worthless, unless accompanied by a knowledge of the Deity. S.

³ The celebrated *Tat tvam asi*.

I shall purify my body, and becoming free (by the aid of *dhyána*), attain, verily attain—the uncreate Brahmaloka.”¹

This chapter is supposed to contain a hymn of triumph. Max Müller.

CLAIMED AUTHORSHIP OF THE UPANISHAD.

Chapter VIII. Section 15.

1. Verily this was related by Brahmá to Prajapati, by Prajapati to Manu, and by Manu to mankind. Having studied the Veda in the house of a tutor, and having paid to the Guru what is his due, one should dwell with his family in a healthy country, reading the Vedas, bringing up virtuous sons and pupils, devoting himself with all his senses to the Universal Soul, and injuring no created being. Having lived thus as long as life lasts, he attains the Brahmaloka. Thence he never returns, verily thence he never returns.

¹ The commentator explains that *syáma*, blackness, means the all-pervading Brahma, by acquiring a knowledge of which through *dhyána*, we attain the region of Brahmá (sabara) and there we attain the nature of Brahmá ब्रह्मभावं ।

EXAMINATION OF THE UPANISHADS.

INTRODUCTORY REMARKS.

The foregoing pages enable the reader to form his own estimate of the Upanishads. Three of the principal have been quoted in full, while there are copious extracts from two others. The latter scarcely give a fair idea of the whole, for only the most interesting passages are chosen, while the wearisome unmeaning repetitions are omitted.

Some European Estimates.—Before expressing any opinion of the general character of the Upanishads, reference may be made to the extravagant eulogies on Hindu philosophy of some European scholars, chiefly Germans.

The Rev. Isaac Daniel, B.A., thus explains the German predilection for Hindu philosophy :

“The mind of the typical German is purely *speculative* and not practical, and the ancient Hindu philosopher was exactly of the same caste of mind.

“The great contrast between Germans and the English is this, that while the former are self-centred dreamy, dogmatic, and speculative, the latter are philanthropic, practical, and mindful of truth.”*

The opinion of Schopenhauer is especially quoted. It is thus given by Max Müller :

“In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be my solace in death.”†

Max Müller adds that Schopenhauer was “certainly not a man given to deal in extravagant praise of any philosophy but his own.” This is quite true, but his “extravagant praise” of the Upanishads arose from the fact that he thought he was praising “his own philosophy.” Schopenhauer has been called the “founder of modern Pessimism,” that every thing in nature is the worst, that life is essentially an evil, and the duty of man is to seek extinction of being. This is Hinduism. Its grand enquiry is not what is truth ? but how to cut short the 84 lakhs of births ?

Schopenhauer defined himself as a “despiser of men.” “Study,” he wrote in his note-book, “to acquire an accurate and connected view of the utter despicability of mankind in general, then of your contemporaries, and of German scholars in particular.” His own opinion of himself was very different. He writes to the publisher

* *Indian Church Quarterly Review*. July, 1894, pp. 287, 288.

† *Lectures on the Vedanta Philosophy*, p. 8.

of his work that its "worth and importance are so great that *I do not venture to express it even towards you, because you could not believe me,*" and proceeds to quote a review "which speaks of me with the highest praise, and says that I am plainly the greatest philosopher of the age, which is really saying *much less than the good man thinks.*"* "In woman he saw only a wayward, mindless animal—ugly too he said—existing solely for the propagation of the species, an end which perpetuated the woe of the world."†

Schopenhauer claimed that the study of the Upanishads was "beneficial and elevating." It certainly failed to produce that effect on himself. His character is thus described: "His disposition was heavy and severe, dark, mistrustful and suspicious, preventing him from entering into permanent trustful relations with men or women."‡ After the death of his father, he treated his mother with such insolence, that she could not live in the same house with him.

Professor Deussen, of Kiel, says:

"The Vedanta in its unfalsified form is the strongest support of pure morality, is the greatest consolation in the sufferings of life and death,—Indians keep to it."

Deussen, like Schopenhauer, extols the Vedanta, because he thinks it substantially the same as his own philosophy. There is no material world, all is *máyá*, illusion. This will be noticed in a following chapter.

To the above may be added Max Müller, who corroborates Schopenhauer. His qualifications, however, ought likewise to be remembered. In the Preface to the "Sacred Books of the East," he says:

"Scholars also who have devoted their lives either to the editing of the original texts or to the careful interpretation of some of the sacred books, are more inclined, after they have disinterred from a heap of rubbish some solitary fragments of pure gold, to exhibit these treasures only than to display all the refuse from which they had to extract them. I do not blame them for this, perhaps I should feel that I am open to the same blame myself."

A similar opinion is expressed in his lectures on the Vedanta:

"I know I have often been blamed for calling rubbish what to the Indian mind seemed to contain profound wisdom, and to deserve the highest respect. . . . Every attempt to discover reason in what is unreasonable is accepted as legitimate so long as it enables us to keep what we are unwilling to part with. Still it cannot be denied that the Sacred Books of the East are full of rubbish, and that the same stream which carries down fragments of pure gold carries also sand and mud, and much that is dead and offensive." pp. 112, 113.

* From Miss Zimmern's Life.

† Chambers's *Encyclopædia*, vol. ix. pp. 221. ‡ Ibid.

General Character of the Upanishads.—The opinions of some Indian scholars, who have carefully studied them, will now be given.

Pandit Nehemiah Goreh has the following remarks :—

“The pandits manifest their wrong habits of mind, that when they set about considering a subject, they do not, first of all, soberly ask themselves what the facts are, bearing on it, which they and others are acquainted with. Such is the spell over their minds, and, from prepossession towards what they wish to believe, such is the partiality of their contemplation, that they adopt maxims which are baseless, as if they had no imperfection, and accept defective illustrations in place of proof, and reason on the strength of them : nor do they reflect whether their arguments are cogent or futile, or whether they may not be met by counter-arguments. And so they go on, rearing one thing upon another, utterly regardless of the preposterousness of their conclusions.

“One more defect of their intellectual constitution is this, that they fail to enquire what things are within the range of human reason, and what are beyond it. With the short cord of human wit, they vainly essay to measure the profundities of God’s fathomless perfections, and to determine their limits. He who will act this cannot but stumble, and at last fall disastrously.

“People who follow the dictates of common sense steer clear for the most part of such errors. Common sense is that sense which is shared by the generality of mankind. By its aid, even the illiterate and rustics are able, in their daily occasions and transactions, to judge between the true and the false, and between the useful and the harmful. When any one, abandoning it, sets about adducing grand argument in support of his favourite notions, he is very apt to get lost in a wilderness of nonsense, and to think that the ground is above his head and the sky beneath his feet. But, to obey the admonitions of common sense, is not the way of the pandits; and so we see how such wonderful dogmas as they profess came to be suggested to them.”*

The late Rev. Krishna Mohun Banerjea, Examiner in Sanskrit to the Calcutta University, was one of ablest Indian scholars of modern times. He translated into English part of the *Brahma Sūtras*, with the commentary of Sankarācharya, and his *Dialogues on the Hindu Philosophy* shows deep research. What is his estimate ?

“Sciences, distinct in themselves, were blended together. Objects which surpassed the limits of the human understanding, were pursued with the same confidence and eagerness with which the easiest questions were investigated. The philosophers professed to have solved problems really out of the range of our knowledge, while they threw doubts on matters which every body believed, and which none could deny without belying his nature.”

“The authors began to dogmatize in the very infancy of philosophical speculation. They drew general conclusions before they had collected facts. They worked up their own ideas without sufficient attention to

* *A Rational Refutation of Hindu Philosophy*, pp. 106, 107.

external phenomena. They delivered obscure sūtras to exercise the ingenuity of their followers."*

The late Mr. Ram Chandra Bose, M.A., author of two excellent treatises on Hindu philosophy, says :

"Transitions of the harshest kind from one pronoun to another, from one figure of speech to another, from one train of thought to another, and from one line of reasoning to another, along with the elliptical nature of the sentences in general, throw an air of obscurity over many of the passages in which the main argument hinges ; while metaphors and allegories both incongruous and far-fetched add to the mystification. But the most repellent features of the disquisitions embodied are tiresome repetitions, phonetic analogies, grotesque flights of the imagination, and inaccurate reasonings." †

Contradictions of the Upanishads.—Max Müller has the following remarks on this point :

"The early Hindus did not find any difficulty in reconciling the most different and sometimes contradictory opinions in their search after truth ; and a most extraordinary medley of oracular sayings might be collected from the Upanishads, even from those which are genuine and comparatively ancient, all tending to elucidate the darkest points of philosophy and religion, the creation of the world, the nature of God, the relation of man to God, and similar subjects. That one statement should be contradicted by another seems never to have been felt as any serious difficulty." ‡

To Swami Vivekananda the contradictions between theism and atheism, monotheism and polytheism, are only "apparent." §

The German Philosopher Hegel, when dying, is said to have exclaimed that only one man understood his philosophy, and, correcting himself, he said, "even he does not understand it." There are the same conflicting views about Hindu philosophy.

The "Notice" prefixed to the English translation of Nehemiah Pundit's work says :

"It is well known that there are material differences in the representations given by some of the profoundest Oriental scholars of the peculiar tenets of the leading schools of Hindu Philosophy—especially those of the Vedānta."

Of this the following is an illustration :

Max Müller is one of the most eminent Orientalists of the day, though the Vedas have been his chief field of study. Colonel Jacob, another Oriental scholar, resided in India for 37 years, and made Hindu Philosophy his specialty. He has published an edition of the *Vedānta Sāra* with copious notes, and compiled a concordance

* Dialogues on Hindu Philosophy, p. 72.

† *Hindu Philosophy*, pp. 18, 19.

‡ *Ancient Sanskrit Literature*, pp. 320, 321.

§ Chicago Address.

to the Upanishads. In *The Academy* he thus notices some points in Max Müller's *Lectures on the Vedānta Philosophy*:

"The great philosopher S'ankara gives clear definitions of God and Brahman, but, not infrequently, as I have shown in my recent edition of the text of the *Vedānta sūtra*, he ignores the distinction between them, although that distinction is one of the main features of his system. Amongst us, at any rate, to avoid confusion, the term Brahman (neuter) should be strictly confined to the pure, unassociated, Brahman; whilst God is Brahma-associated-with ignorance. In the work before us Prof. Max Müller has not preserved this distinction with sufficient care. We read:

"The self can never be known as objective, but can only be itself, and thus be conscious of itself . . . it knows, but it cannot be known" (p. 67) "Whose very being is knowing, and whose knowing is being" (p. 70). "The only attributes of this Brahman, if attributes they can be called, are that he is, that he knows, and that he is full of bliss" (p. 71.) "The soul or self has but three qualities. It is, it perceives, and it rejoices" (p. 94). "Brahman was before the creation of the world, and had always something to know and think upon" (p. 139).

Now a Vedāntist of S'ankara's schools would take exception to every one of these statements, and rightly so; for to attribute to pure Brahman perception, knowing, thinking, rejoicing, or even consciousness, is to destroy his system of non-duality."

If the most celebrated Hindu philosophers differed among themselves and were inconsistent, it is not surprising that Europeans should not agree on some points.

A few of the principal doctrines of the Upanishads will now be examined.

CLAIMED AUTHORSHIP OF THE UPANISHADS.

The Chhandogya Upanishad gives the following account of its origin:—

"Verily this was related by Brahmā to Prajāpati, by Prajāpati to Manu, and by Manu to mankind."

Virtually, from the place of the Upanishads among the Smṛiti, the same claim is made on behalf of all. This will now be tested.

It is granted that some noble truths are to be found in the Upanishads; but it is asserted that they also contain deadly error, disproving their claim to a divine origin, and showing that they are most unsafe guides. A dish of curry and rice may contain some wholesome ingredients, but if even a single poison is mixed with it, the whole must be rejected. Evidence will now be given that this applies to the Upanishads.

FALSE SCIENCE IN THE UPANISHADS.

The writers of the Upanishads had the usual views of science current among Hindus in ancient times, which are more fully set forth in the Vishnu Purāna and some other works.

Incorrect Account of the Human Body.—The Katha Upanishad contains the following :—

“16. There are hundred and one arteries of the heart; the one of them (Sushumna') proceeds to the head. By this (at the time of death) rising upwards (by the door of A'ditya) a person gains immortality; or the other (arteries) are of various course.”*

A similar statement is made in the Chhandogya Upanishad :

“There are a hundred and one arteries issuing from the heart; one of them penetrates the crown of the head. The man who departs this life through that artery, secures immortality. The rest of the arteries lead to various transitions,—they lead to various transitions.” VIII. 6. 6.

The Prasna Upanishad gives the following additional details :

“For the (ether of the) heart is verily that soul. There (arise) the hundred and one (principal) arteries; each of them is a hundred times divided; 72,000 are the branches of every branch artery; within them moves the circulating air.” III. 6.

The whole number of arteries is therefore 727,200,000 !

The slightest examination of the heart shows that all this is purely imaginary. There are just two branches of a large artery from the heart, containing impure blood, leading to the lungs, and one great artery, which, afterwards, subdivided, conveys pure blood, to the whole body. In like manner, there are two great veins carrying impure blood to the heart from the whole body, and four veins, containing pure blood, leading from the lungs to the heart.

The Prasna Upanishad says that “within the arteries moves the circulating air.” *Arteries* mean air-pipes. They were thought to contain only air, because after death they are empty. When a person is alive, blood flows through them. This is proved by the fact that if one of them is cut, blood gushes out. When a person dies, the heart loses its power to send out blood, and the arteries are found empty.

It is plain that God who made the body cannot have inspired the Upanishads, for He cannot give a false account of the human body.

Incorrect Astronomy.—“The Purusha leaving the body first passes through the air; next it comes to the sun, and from the sun it ascends to the moon.”* This is according to the Hindu idea that the sun is a lakh of yojanas from the earth, while the moon is two lakhs distant (see Vishnu Purana Book II. Chapter 7). On the contrary, the sun is about 920 lakhs of miles from the earth, while the moon is only about 2½ lakhs of miles distant.

In the Chhandogya Upanishad, Chapter viii. Section 13, the comparison is used “like the moon which escapes from the mouth of Rahu.”† The writer evidently believed in the explanation given

* Sixth Valli. See page 31.

† Brihad Aranya Upanishad. V. 10. See page 69.

‡ See page 81.

in the sacred books of the Hindus about eclipses—that they were caused by Rahu and Ketu, great asurs, trying to seize the sun and moon. It is now well known that eclipses of the moon are caused by the earth's shadow, and that eclipses of the sun are caused by the moon coming between it and the earth. There are no such beings as Rahu and Ketu.

ACCOUNT OF CREATION.

The Brihad Aranya Upanishad, Chap. I., Brahmana 4,* gives an account of creation which carries absurdity on the face of it, and is dishonoring to God. The mere reading of it, by any man of intelligence, proves that the book containing it is not inspired.

DIVINE ORIGIN CLAIMED FOR CASTE.

In the account of creation noticed above, it is asserted that Brahma created the Kshatra, Vit, and Sudra. (See page 63). Fuller details are given in other sacred books of the Hindus. In the Rig-Veda hymn, called the Purusha Sukta, it is said "the Brahman was his mouth; the Rajanya was made his arms; the Vaisya was his thighs; the Sudra sprang from his feet." Manu, Book I, 31, gives a similar account:

"That the world might be peopled, he caused the Brahman the Kshatriya, the Vaisya, and the Sudra, to issue from his mouth, his arms, his thighs, and his feet."

In the Bhagavad Gita, Chap. IV, 13, "The Deity said, The fourfold division of castes was created by me according to the apportionment of qualities and duties."

In the Upanishads, as in other sacred books of the Hindus, a divine origin is claimed for caste. The gross injustice of its laws might easily be shown by quotations from Manu. Divine honours are blasphemously claimed for some, while others are degraded below the brutes. Sir H. S. Maine has well described it, in *Ancient Law*, as "the most disastrous and blighting of human institutions." Principal Caird says, "The system of caste involves the worst of all wrongs to humanity—that of hallowing evil by the authority and sanction of religion." Sherring calls it "a gigantic conspiracy against the Brotherhood of Man." The accounts of its supposed divine origin are fictions, devised by Brahmans.

ORIGIN OF THE VEDAS.

According to the Brihad Aranya Upanishad the Vedas, &c. "are the breathing" of Brahma (see page 64). The Chhandogya Upanishad gives a different account.

* See pp. 62, 68.

2. He (Prajápati) reflected on the three gods, Fire, Air and the Sun, and from the reflected extracted their essences, viz., the Rig from Agni, the Yajus from Váyu [air,] and the Sáma from the Sun.* IV. 17.

Dr. John Muir, in his learned work on "The Vedas, Opinions of their Authors, and of later Indian writers of their Origin, Inspiration, and Authority," shows that at least fourteen contradictory accounts are given by the sacred books of the Hindus with regard to their origin.† If fourteen witnesses given contradictory evidence in a court of justice, doubt is thrown upon their testimony. In opposition to such statements, the authorship of many of the hymns is distinctly claimed by persons whose names are given. Dr. Muir gives 57 extracts in proof of this. The hymns themselves show that they were written when the Aryans were entering India, and were engaged in continual wars with the aborigines.

THE GAYATRI.

The Gáyatri is a prayer to the sun taken from the Rig-Veda, iii., 62, 10. It is quoted at page 78. The 14th Brahmana of Chapter V. Brihad Aranya Upanishad, and Section 12, Chapter III., Chhandogya Upanishad, are intended to unfold its glory.

These sections may "seem to the Indian mind to contain profound wisdom and to deserve the highest respect," while Max Müller calls them "twaddle" and "rubbish." But the best epithet which can be applied to them is that used by one of the most eminent citizens of Calcutta, Dr. Mohendralal Sircar. Addressing a public meeting a few years ago he said :—

"You must have observed a retrograde movement going on in our midst which I fear is calculated to retard the progress of the Hindu race. I mean a return towards superstitions and idolatries which lie as the blackest blot upon this part of the world. The crude words and hazy conceptions of the sages are looked upon as absolute truth. No man is allowed to differ from them however much they may have differed from one another, or however much they may differ from modern science. Indeed, if we are to believe these reactionaries, it is so much the worse for modern science if she will not conform her doctrines to the transcendental nonsense of the sages." *The Epiphany*, November 5th 1887.

"*Transcendental*‡ nonsense" may be applied to a large portion of the contents of the Upanishads.

To retain the hymns of the Vedas in their own hands, the Brahmans would not write them. They also tried to frighten any from using them, by asserting that the mispronunciation of a

* See page 80.

† These with Sanskrit quotations, will be found in "WHO WROTE THE VEDAS?" a pice paper sold by Mr. A. T. SCOTT, Madras.

‡ Here used in the sense of what is vague and illusive in philosophy.

word would bring down the wrath of the gods, and prove fatal to the person by whom it was uttered.

Different metres were supposed each to exert a mystic influence. The Gáyatri, consisting of three times eight syllables, was to be used by those who wished to acquire sacred knowledge. The Trishtubh, consisting of four times eleven syllables, was to be used by any one desiring power. The Usnih metre of 28 syllables was to be employed by a person wishing for longevity, for 28 is the symbol of life. The Jagati, a metre of 48 syllables, expresses the idea of cattle, and should be used by persons wishing wealth in cattle, &c.

In verse 7, Brahmana 14, Chap. V. of the Brihad Aranya Upanishad a mantra is given to be employed against an enemy. The Hindu belief in the power of mantras is baseless. They have no power whatever to do either good or harm. The Burmese have charms supposed to protect them from drowning. Although a man drowned may have such a charm attached to his body, the belief of the Burman in its power remains unchanged.

The remarks about the Gáyatri apply largely to the sacred syllable Om. (See pp. 75, 76).

THE SOUL.

The soul is generally supposed to be of the size of the thumb and to dwell in the heart, but it is considered also both infinitely small and infinitely great, as will be shown by the following quotations:

12. The soul (Purusha) which in the measure of a thumb dwells in the middle of the body (in the ether of the heart) is the ruler of the past, the future (and the present times). Hence from having this knowledge, the wise (does not desire to conceal) the soul (vide latter part of v. 5). This is that.*

13. He is the perfect spirit (Purusha), of the measure of a thumb, the inner soul, who always abides in the heart of every man, the ruler of knowledge, who is concealed by the heart and mind. Those who know him, become immortal.†

8. He, who, of the measure of a thumb, resembling the sun in splendour, endowed with determination and self-consciousness, and with the quality of intellect and the quality of his body, is perceived even as another (different from the universal soul, although it is one with it) only like the iron thong at the end (of a whip).

9. The embodied soul is to be thought like the hundredth part of the point of a hair, divided into hundred parts; he is considered to be infinite.‡

3. "Is the soul within me; it is lighter than a corn, or a barley, or a mustard, or a canary seed, or the substance within it. Such a soul is

* *Katha Upanishad*. IV. 2. 12. See page 27.

† *Swetasvatara Upanishad*. III. 13. See page 51.

‡ *Ibid.* v. 8, 9. See page 56.

within me, as is greater than this earth, and greater than the sky, and greater than the heaven, and greater than all these regions [put together.]*

The Vaiseshika school maintains that the soul is diffused everywhere through space. "Akasa, in consequence of its universal pervasion, is infinitely great; and so likewise is soul." VII. 22.

The soul of the righteous is supposed at death to proceed upwards by the artery Sushumná to the top of the head, from which it escapes. To facilitate this, the skull after death is sometimes cracked. The soul of the wicked, on the other hand, leaves by a lower aperture of the body.

The foregoing, taken in connection with the account of the body, is an excellent illustration of the defects of Hindu philosophers. They speculate instead of investigating. Their first duty should have been to examine the actual structure of the heart. Their speculations about the soul show the error pointed out by Dr. Banerjea: "Objects which surpassed the limits of the human understanding were pursued with the same confidence and eagerness with which the easiest questions were investigated."

Sir A. C. Lyall has thus defined Hinduism :

"A mere troubled sea, without shore or visible horizon, driven to and fro by the winds of boundless credulity and grotesque invention."†

Pandit Nehemiah Goreh well remarks, "Those who can believe that the soul of a musquito fills heaven and earth, and that there are oceans of milk, ghee, sugar-cane juice, &c., can believe anything!"‡

The most monstrous claim of all with regard to the soul will be noticed under another head.

TRANSMIGRATION.

This is taught in many places in the Upanishads. The Katha Upanishad says :

7. Some enter the womb (again after death) for assuming a body; others go inside a trunk, according to their works, according to their knowledge. (See page 27)

The Brihad Aranya Upanishad says :

4. As a goldsmith, taking a piece of gold, forms another shape, which is more new and agreeable, so throwing off this body, and obtaining (that state of) knowledge, the soul forms a shape which is more new and agreeable, either suited to the world of the forefathers, or of the Gandharvas, or of the gods, or of Prajapati, or of Brahma, or of other beings. (See page 67.)

* Chandogya Upanishad. III. 14. 3.

† *Asiatic Studies*, p. 8.

‡ *Indian Church Quarterly Review*, 1891, p. 160.

The Chhandogya Upanishad says:—

7. "Thereof he, whose conduct is good, quickly attains to some good existence, such as that of a Bráhmāna, a Kshatriya or a Vaisya. Next, he who is viciously disposed, soon assumes the form of some inferior creature; such as that of a dog, a hog, or a Chándala (see page 80).

Deussen says, "No life can be the first, for it is the fruit of previous actions, nor the last, for its actions must be expiated in a next following life."*

Karma fails to explain the origin of things. Before there could be merit or demerit, beings must have existed and acted. The first in order could no more have been produced by *Karma* than a hen could be born from her own egg. Sankarácarya ridicules the idea of an eternal succession of works and creations as a troop of blind leaders of the blind.

Deussen says :

"I need not point out, in particular here in India, the high value of this doctrine of Samsára as a consolation in the distresses, as a moral agent in the temptations of life."

The Hindu, the leading Indian journal in South India, forms a different estimate of this "consolation in distresses." "The contentment of our people is the result of moral death during centuries." It is the belief of the Hindus that all things happen according to *Karma*, and there is a common proverb, "Who can alter the decrees of fate?" The tendency, therefore, is to submit to misfortunes, instead of trying to remedy them.

Poverty and sickness are by the Hindus attributed to sins in former births, and no adequate efforts are made to remove their causes. On the contrary, the former is often the result of their extravagant marriage expenses; while the latter generally originates in bad water, filth, and other insanitary conditions in which they are content to live.

The pernicious moral effects of a belief in *Karma* are thus shown by Dr. Kellogg :

"Even when, over-constrained by the testimony of conscience, the Hindu will speak as if moral good and evil were to be rewarded and punished by a personal God, still that doctrine of *Karm* remains, and is no less fatal to the idea of responsibility. For if I am not free, if all my actions are determined by a law of physical necessity entirely beyond my control, then assuredly I am not responsible for them. Let it be observed again that these are not merely logical consequences attached to the system by an antagonist which the people will refuse to admit. The Hindus themselves, both in their authoritative books and in their common talk, argue that very conclusion. In the Puranas again and again those guilty of the most flagitious crimes are comforted by Krishna, for

* *Elements of Metaphysics*, p. 329.

example, on this express ground, that whereas all was fixed by their *Karm*, and man therefore has no power over that which is to be, therefore in the crime they were guilty of no fault. And so among the people one wearies of hearing the constant excuse for almost every thing which ought not to be, 'What can we do? It was our *Karm*.'**

Thus even condemned murderers often view their crimes with stolid indifference.†

THE POLYTHEISM OF THE UPANISHADS.

There are numerous references to the Vedic Gods; as Yama (page 19); Aditi (page 26); Pushan (page 35); Agni (page 35); Savitri (page 48); Rudra (page 50); Indra, Varuna, Soma, Rudra, Parjanya, Viswadevas, Maruts (page 63). In the dialogue on the "number of the gods" (see page 65); it is true that the 3306 are represented as one, but this was a later idea when pantheistic notions prevailed. As a rule the authors of the Vedic hymns believed in the separate existence of the deities whom they addressed, as do the bulk of Hindus at present.

Monotheism, a belief in one God, is now accepted by all enlightened nations of the world, and educated Hindus are gradually adopting the same belief. The gods above mentioned and the other deities of the Hindu pantheon have no existence; they are mere *names*, not *realities*.

PANTHEISM.

Ekam evádvitíyam. 'One without a second.'**

Sarvam kalvidam Brahma. 'All this (universe) is Brahma.†

Pantheism is unmistakably taught in the Upanishads. The above are two celebrated quotations from the Chhandogya Upanishad maintaining it. The first does not mean that there is only one God, but that nothing else exists, which is a very different doctrine.

Brahma is both the material and efficient cause of creation—that is, he forms it out of himself. The following illustrations are given :

"20. As the spider proceeds along with its web, as little sparks proceed from fire, so proceed from that soul all organs, all worlds, all the gods, all beings."‡

"7. As the spider casts out and draws in (its web), as on the earth the annual herbs are produced, as from living man the hairs of the head and body spring forth, so is produced the universe from indestructible (Brahma).§

* For additional remarks under this head, see Pice Paper on *Karma*. Sold by Mr. A. T. Scott, Tract Depôt, Madras.

† *Indian Evangelical Review*, April, 1885. ‡ See page 80. § See page 78.

‡ *Brihad Aranya Upanishad*, Chap. II. Vol. *Brahmana* 4.

¶ *Mundukya Upanishad*, I. 1.

"1. This is the truth : As from a blazing fire in thousand ways similar sparks proceed so, O beloved, are produced living souls of various kinds from the indestructible (Brahma) and they also return to him." *

Souls are compared to the web which the spider forms out of its own body, to sparks from a fire. "The common people," says Dr. Kellogg, "speak of the soul as being 'a part of God.' It is a portion of the supreme Ruler as a spark is of fire. Yet in the same breath they will affirm that God is *akhand*, indivisible, whence it follows that each soul is the total Divine Essence, and that is precisely the strict Vedantic doctrine!"

Bishop Caldwell has the following remarks on the pantheism of the Upanishads as expressed by the above quotations :

"God is the soul of the world; its material cause as well as its efficient cause. The world is his body, framed by himself out of himself. A consequence of this doctrine, a consequence which is distinctly taught again and again, is that God is all things, as containing all things. Every thing that exists is a portion of God, and every action that is performed is an action of God. The doctrine knows no limitations, and his incapability of being exaggerated. The basest animals that creep on the face of the earth have not merely been created by God for some good purpose, but are divine, inasmuch as they are portions of God's material form ; and the most wicked actions which men, vainly fancying themselves free agents, are ever tempted to perform, are not only permitted by God, but are actually perpetrated by him, inasmuch as they are performed by his power and will, working out their ends through the human constitution, which is a part of himself.

"This doctrine differs, it is true, from the Adwaita doctrine, to which alone the name of Vedantism is popularly given, that the Supreme Spirit alone really exists and that the world is unreal ; but it may be regarded as questionable whether the unreality of phenomena be not preferable to the doctrine that their reality consists in their inclusion in God as parts of his totality."

Pantheism strikes at the root of all religious feeling. The essence of religion is to love, honour, and obey God, to pray to Him, to worship Him. If I am God, why should I worship myself ?

The following remarks on this subject are from Professor Flint :—

"The mystical piety of India, when strictly pantheistic, knows nothing of the gratitude for Divine mercy and the trust in Divine righteousness which characterise evangelical piety. Instead of love and communion in love, it can only commend to us the contemplation of an object which is incomprehensible, devoid of all affections, and indifferent to all actions. When feelings like love, gratitude, and trust are expressed in the hymns and prayers of Hindu worship, it is in consequence of a virtual denial of the principles of pantheism, it is because the mind has consented to regard as real what it had previously pro-

* Mundukya Upanishad, II. 1.

nounced illusory, and to personify what it had declared to be impersonal. Hinduism holds it to be a fundamental truth that the absolute Being can have no personal attributes, and yet it has not only to allow but to encourage its adherents to invest that Being with these attributes, in order that by thus temporarily deluding themselves they may evoke in their hearts at least a feeble and transient glow of devotion. It has even been forced, by its inability to elicit and sustain a religious life by what is strictly pantheistic in its doctrine, to crave the help of polytheism, and to treat the foulest orgies and cruellest rites of idolatry as acts of reasonable worship paid indirectly to the sole and supreme Being. It finds polytheism to be the indispensable supplement of its pantheism. It is the personal gods of Hindu polytheism, and not the impersonal principle of Hindu pantheism, that the Hindu people worship. No people can worship what they believe to be entirely impersonal. Even in the so-called religions of nature the deified natural powers are always personified. It is only as persons that they are offered prayers and sacrifices.”*

The pernicious effects of pantheism on Indian polytheism are thus shown by Professor Flint :

“I have said that the ability of pantheism to ally itself with polytheism accounts for its prevalence in certain lands ; but I must add that, although a power, this ability is not a merit. It is a power for evil—power which sustains superstition, corrupts the system which possesses it, deludes and degrades the human mind and heart, and arrests social progress. Educated Hindus are often found to represent it as an excellence of Brahminism, that it not only tolerates but embraces and incorporates the lower phases of religion. They contend that it thereby elevates and purifies polytheism, and helps the mind of men to pass from the lowest stage of religious development gradually up to the highest. The opinion may seem plausible, but neither reason nor experience confirms it. Pantheism can give support to polytheism and receive support from it, but only at the cost of sacrificing all its claims to be a rational system, and of losing such moral virtue as it possesses. If it look upon the popular deities as mere fictions of the popular mind, its association with polytheism can only mean a conscious alliance with falsehood, the deliberate propagation of lies, a persistent career of hypocrisy . . . India alone is surely sufficient proof that the union of pantheism with polytheism does not correct but stimulate the extravagances of the latter. Pantheism, instead of elevating and purifying Hindu polytheism, has contributed to increase the number, the absurdity, and the foulness of its superstitions.”

Maya.—As already mentioned, there are differences of opinion among Orientalists as to the time when the illusion theory of later Vedantism first appears in the Upanishads. The Rev. Lal Behari Day has the following remarks on this doctrine :—

1. “It is impossible to prove that all human beings are under the influence of the ‘eternal *Máyá*,’ the universal illusion. For if all men

* *Antitheistic Theories*, pp. 368, 369.

are hopelessly deluded, who is to find out that they are all deluded? If I am hopelessly deluded in all my acts of self-consciousness and perception, how is it possible for me to discover that I am in a state of delusion, for that discovery itself must be delusive? To discover that I am under delusion argues at least a partial dissolution of the delusion. How have the Vaidántika philosophers found out that they and the whole human race are under the influence of universal and eternal *Máyá*? Are they conscious of such an influence? But on the supposition of the reign of universal and eternal delusion is not that consciousness itself delusive? If it be said that the fact has been discovered by divine revelation; must not the perception of that revelation as well as the comprehension of its import, on the supposition of a universal and eternal delusion, be also delusive?

2. The argument proves too much. If all men are encompassed in the net of *Máyá*, if the whole universe be unreal, then was *Vedavyás* unreal, the Vaidántika writings are unreal, the *S'árírika Sútras*, and the *Upanishads* are unreal, and the holiest mantras of the Vedas are unreal.

3. The Vaidántika books say that it is Brahma who has put the whole human race under the universal influence of the 'eternal *Máyá*,' and in consequence of this act of his he is termed *Máyávi Brahma!* How unworthy is such an opinion of the spotless and infinitely pure God! Can it be conceived for a moment that He delights in deceiving mankind? Can the idea be entertained in the mind that the holy God is, like a potent juggler, perpetually deceiving the whole human race?"*

Deussen's extravagant praise of Hindu philosophy arises from the fact that he believes the Advaita Vedánta, with its doctrine of *Máyá*, to be his own creed. He says :

"Kant has demonstrated that space, time and causality are not objective realities, but only subjective forms of our intellect, and the unavoidable conclusion is this, that the world, as far as it is extended in space, running on in time, ruled throughout by causality, in so far is merely a *representation* of my mind and nothing beyond it."†

Deussen will be further noticed under the next head.

THE "GREAT SENTENCES" OF HINDU PHILOSOPHY.

Tat tvam asi, 'It thou art.'

Brahmásmi 'I am Brahma.'

The above express the ultimate aim, the goal of Hindu philosophy of the '*jñana marga*.' With reference to this claim Gauda-purnánanda says :

"Thou art verily rified, O thou animal soul, of thy understanding, by this dark theory of Maya, because like a maniac, thou constantly ravest, 'I am Brahma.' Where is thy divinity, thy sovereignty, thy omniscience? O thou animal soul! Thou art as different from Brahma

*Tract on VEDANTISM. 8vo. ½ Anna. Sold by Mr. A. T. Scott, Tract Depôt, Madras.

† *Moments of Metaphysics*. p. 382.

as is a mustard seed from Mount Meru. Thou art a finite soul, He is infinite. Thou canst occupy but one space at a time, He is always every where. Thou art momentarily happy or miserable, He is happy at all times. How canst thou say 'I am He?' Hast thou no shame?"*

Ramanuja, another celebrated Hindu writer, argues against it similarly:—

The word *tat* (it) stands for the ocean of immortality, full of supreme felicity. The word *tvam* (thou) stands for a miserable person, distracted through fear of the world. The two cannot therefore be one. They are substantially different. He is to be worshipped by the whole world. Thou art but His slave. How could there be an image or reflection of the infinite and spotless One? There may be a reflection of a finite substance; how could there be such a thing of the Infinite? How canst thou, oh slow of thought! say, I am He, who has set up this immense sphere of the universe in its fulness? Consider thine own capacities with a pure mind. Can a collection of infuriated elephants enter into the stomach of a musquito? By the mercy of the Most High a little understanding has been committed to thee, it is not for thee, oh perverse one, to say, therefore I am God. Some sophists, sunk in a sea of false logic, addicted to evil ways, labouring to bring about the destruction of the world by false statements, themselves deceived and deceiving the world, say I am God, and all this universe is God. Their wicked device is now abundantly exposed."*

Taking the words in their plain meaning, the climax of Hindu philosophy is a blasphemous falsehood, too horrible almost to think of—for a puny, ignorant, proud, sinful mortal to say, "I am God"! Yet, according to Hindu philosophy, he is the only wise man! How true are the words, "Professing themselves to be wise, they became fools."

Deussen's Basis of our Duty to others.—In his *Elements of Metaphysics* he professes to explain this as follows:

"You shall love your neighbour as yourselves—because you are your neighbour, and mere illusion makes you believe that your neighbour is something different from yourselves. Or in the words of the Bhagavad Gítá: he, who knows himself in everything and everything in himself, will not injure himself by himself, *na hinasti átmaná átmanam*. This is the sum and tenor of all morality, and this is the standpoint of a man knowing himself as Brahman. He feels himself as *everything*,—so he will not desire anything, for he has whatever can be had; he feels himself as *everything*,—so he will not injure anything, for nobody injures himself." p. 336.

Deussen is evidently an incarnation of Ribhu, described in the 16th Chapter of the Second Book of the Vishnu Púrana. Nidagha is represented as standing afar off, waiting till a prince should enter the city.

"Tell me," said Ribhu, "which is here the king, and which is any other man." "The king," answered Nidagha, "is he who is seated on

* Banerjee's *Dialogues*, pp. 379, 408. .

the elephant; the others are his attendants." "Tell me, venerable sir, which is the king and which is the elephant?" "The elephant," answered Nidagha, "is underneath, the king is above him." To this Ribhu rejoined, "What is meant by *underneath*, and what is termed *above*?" Upon this Nidagha jumped upon Ribhu and said, "I am above like the Raja; you are underneath like the elephant." "Very well," said Ribhu, "tell me which of us two is *you*; which is *I*?"

"When Nidagha heard these words, he immediately fell at the feet of the stranger and said, "Of a surety, thou art my saintly preceptor Ribhu; the mind of no other person is so fully imbued with the doctrine of unity as that of my teacher."

Deussen is unable to discriminate, which is *you* which is *I*; he asserts that we are both one.

We are to love others because they are ourselves; we need not desire anything for what others have we have; we will not injure others for nobody injures himself!

This is sheer nonsense, based on a falsehood, which will not for a moment bear the scrutiny of common sense.

The Bible rests the command, "Thou shalt love thy neighbour as thyself," not upon any such fictitious supposition, but upon the fact, that we are all children of the same Great Father in heaven, and should love as brethren.

HINDU PHILOSOPHY TRIED BY ITS FRUITS.

This is an excellent test, easily applied. The following remarks are from Bishop Caldwell:—

"The soundness or unsoundness of this philosophy and the probability or otherwise of its divine origin and authority may be estimated, like the characteristics of a tree, by its fruits. What are the visible, tangible fruits of this philosophy? What has it done for India the land of its birth?

"Has it promoted popular education, civilization, and good government? Has it educated the people in generous emotions? Has it abolished caste or even mitigated its evils? Has it obtained for widows the liberty of remarriage? Has it driven away dancing girls from the temples? Has it abolished polygamy? Has it repressed vice and encouraged virtue? Was it this philosophy which abolished female infanticide, the meriah sacrifice, and the burning of widows? Is it this which is covering the country with a network of railways and telegraphs? Is it this which has kindled amongst the native inhabitants of India the spirit of improvement and enterprise which is now apparent? Need I ask the question? All this time the philosophy of quietism has been sound asleep or 'with its eyes fixed on the point of its nose,' according to the directions of the Gita, it has been thinking itself out of its wits. This philosophy has substantially been the creed of the majority of the people for upwards of two thousand years; and if it had emanated from God, the proofs of its divine origin ought long ere this to have been apparent; but it has all this time been too much absorbed in 'contem-

plating self by means of self' to have had any time or thought left for endeavouring to improve the world. What could be expected of the philosophy of apathy, but that it should leave things to take their course? There is much real work now being done in India in the way of teaching truth, putting down evil, and promoting the public welfare; but that work is being done, not by Vedantists or quietists of any school, but by Christians from Europe whose highest philosophy is to do good, and by those Natives of India who have been stimulated by the teaching and example of Europeans to choose a similar philosophy."

"The remarks of Lord Macaulay in his Essay on Lord Bacon on the Stoical philosophy of the ancients as contrasted with the modern Baconian philosophy, which is developed from and leavened by the practical teaching of the Christian Scriptures, will illustrate the unprofitableness of the Vedantic philosophy better than can be done by any words of mine. I commend the study of that brilliant Essay to the youthful Hindu. If Sanskrit words be substituted for the Greek technical terms quoted by Macaulay, every word that he says respecting the philosophy of Zeno may be said with equal truth of the philosophy of the Gīta."

A few extracts are given below from Macaulay's Essay :—

"The chief peculiarity of Bacon's philosophy seems to us to have been this, that it aimed at things altogether different from those which his predecessors had proposed to themselves.

"What then was the end which Bacon proposed to himself? It was, to use his own emphatic expression, 'fruit.' It was the multiplying of human enjoyments and the mitigating of human sufferings. It was 'the relief of man's estate.'"

"Two words form the key of the Baconian doctrines, Utility and Progress. The ancient philosophy disdained to be useful, and was content to be stationary. It dealt largely in theories of moral perfection, which were so sublime that they never could be more than theories; in attempts to solve insoluble enigmas; in exhortations to the attainment of unattainable frames of mind. It could not condescend to the humble office of ministering to the comfort of human beings.

"The ancient philosophy was a treadmill, not a path. It was made up of revolving questions, of controversies which were always beginning again. It was a contrivance for having much exertion and no progress.

It might indeed sharpen and invigorate the brains of those who devoted themselves to it; but such disputes could add nothing to the stock of knowledge. There was no accumulation of truth, no heritage of truth acquired by the labour of one generation and bequeathed to another, to be again transmitted with large additions to a third.

"The same sects were still battling with the same unsatisfactory arguments, about the same interminable questions. There had been plenty of ploughing, harrowing, reaping, threshing. But the garners contained only smut and stubble.

"Words and more words, and nothing but words, had been all the fruit of all the toil of all the most renowned sages of sixty generations. The ancient philosophers promised what was impracticable; they despised what was practicable; they filled the world with long words and long beards; and they left it as wicked and ignorant as they found it.

“We have sometimes thought that an amusing fiction might be written, in which a disciple of Epictetus and a disciple of Bacon, should be introduced as fellow-travellers. They come to a village where the small-pox has just begun to rage, and find houses shut up, intercourse suspended, the sick abandoned, mothers weeping in terror over their children. The Stoic assures the dismayed population that there is nothing bad in the small-pox, and that to a wise man disease, deformity, death, the loss of friends, are not evils. The Baconian takes out a lancet and begins to vaccinate. They find a shipwrecked merchant wringing his hands on the shore. His vessel, with an inestimable cargo, has just gone down, and he is reduced in a moment from opulence to beggary. The Stoic exhorts him not to seek happiness in things which lie without himself. The Baconian constructs a diving-bell, goes down in it, and returns with the most precious effects from the wreck. It would be easy to multiply illustrations of the difference between the philosophy of thorns and the philosophy of fruit, the philosophy of words and the philosophy of works.”

Much more do the foregoing remarks apply to Hindu philosophy. It is notorious that the men most steeped in it, the pandits, are, of all classes, the most narrow-minded, bigoted, and the greatest enemies of social progress. Judged by its fruits, Hindu philosophy, when tested, is found wanting.

CAUSES OF THE FAILURE OF HINDU PHILOSOPHY.

Some of these are the following:—

1. *Starting with False Premises.*—Two of the principal have already been mentioned :

(1.) That God is a being somewhat like ourselves, and that as we cannot create, God cannot create.

(2.) That the soul is eternal. Hence the weary round of transmigration.

Mr. Bose says of Hindu philosophers : “They had an intellect keen and argumentative, and their writings are fitted to raise the puzzling question, so well put by Lord Macaulay, viz., how men, who reason so closely and so consecutively from assumed premises fail so miserably to see the utter groundlessness of the assumptions on which their ably conducted arguments are based.”

2. *A proneness to dwell on subtle distinctions instead of grasping a subject as a whole.*—The Hindu mind resembles that of Hudibras,

“He could distinguish and divide
A hair 'twixt south and south-west side.”

One great difference between a good and a bad lawyer is that the latter takes up some subordinate point, while he fails to see the main issue on which the case turns. Sir Monier Williams says that a Hindu disputant has captious propensities, leading him to be quick in repartee, and ready with specious objections to the most

conclusive argument. Mr. R. C. Bose says, even of the Hindu master-minds, that they were defective in the following respects:—

“A view broad and comprehensive, an investigation calm and persevering, a thorough sifting of evidence, and a cautious building up of generalisations, in a word for all those processes of research and reasoning which are the basis of reliable science.”*

3. *A tendency to Speculate instead of Investigate.*—This is a radical defect to the Hindu mind. Mr. Bose gives the following illustrations:—

“The Hindu geographer does not travel, does not explore, does not survey; he simply sits down and dreams of a central mountain of a height greater than that of the sun, moon, and stars, and circular oceans of curds and clarified butter. The Hindu historian does not examine documents, coins, and monuments, does not investigate historical facts, weigh evidence, balance probabilities, scatter the chaff to the winds and gather the wheat in his garner: he simply sits down and dreams of a monster monkey who flies through the atmosphere with huge mountains resting on the hairs of his body, and constructs thereby a durable bridge across an arm of an interminable ocean. The Hindu biographer ignores the separating line between history and fable, invents prodigious and fantastic stories, and converts even historical personages into mythical or fabulous heroes. The Hindu anatomist does not dissect, does not anatomize, does not examine the contents of the human body; he simply dreams of component parts which have no existence, multiplies almost indefinitely the number of arteries and veins, and speaks coolly of a passage through which the atomic soul effects its ingress and egress.”

“The Hindu metaphysician does not analyze the facts of consciousness or enquire into the laws of thought, does not classify sensations, perceptions, conceptions, and judgments and cautiously proceed to an investigation of the principles which regulate the elaboration of thought and processes of reasoning;—he simply speaks of the mind as an accidental and mischievous adjunct of the soul, and shows how its complete extinction may be brought about by austerity and meditation.”†

“The country has had enough of poetic and speculative intellect, and what it needs now to enable it to march alongside of the foremost nations of the world is a little of that cast of mind which may be called *scientific*.”

4. *A want of Common Sense.*—There are men who are well styled “learned fools.” They possess a great amount of knowledge, but seem incapable of making any wise use of it.

Hindu philosophers framed certain theories, and then proceeded to draw from them a long train of conclusions. They did not think of testing their reasoning, where practicable, by the evidence of the senses, nor by its application to the affairs of ordinary life. Indeed, as Sir Monier Williams says, “the more evidently physical and metaphysical speculations are opposed to common sense, the more favour do they find with some Hindu thinkers. Common sense

* *Heterodox Philosophy*, p. 7.

† *Ibid.*, pp. 8-10.

tells an Englishman that he really exists himself and that everything he sees around him really exists also. He cannot abandon these two primary convictions. Not so the Hindu Vedantist."

5. *Accepting Illustration for Argument.*—One illustration may appear to prove one thing, but another may be adduced leading to an opposite conclusion. It is sometimes said, "As there is only one sun in the sky, so there is only one God." This is a great truth, but the reasoning is no better than the following, "As there are innumerable stars in the sky, so the number of gods is countless."

The main proof adduced for the doctrine of *Maya* is that a rope may be mistaken for a snake, or that in a dream things appear to be real. This has been considered under "*Maya*." See pages 39, 40. Dr. Robson says :

"I once asked a pundit to state logically his argument that man's spirit was sinless, which he did as follows :

Man's spirit is sinless,
 Because it is distinct from the sin which man commits ;
 For all things are distinct from that which they contain, as the
 water of a muddy stream is distinct from the mud which it
 contains ;
 But so is the spirit of man distinct from the sin which it may
 be said to contain :
 Therefore it is sinless.

"This was an attempt to put into a logical form the stock argument used by the Hindus—Spirit is free from sin as water is distinct from all the dirt which may be mingled with it."*

6. *Its proud Dogmatism.*
 Dr. Murray Mitchell notices

"the hard dogmatism and the unbounded self-assertion of all the schools. It would be an immense relief if one word betokening distrust of their own wisdom were uttered by those teachers—such as we have heard occasionally proceeding from the Vedic poets ; but there is no such word. Each theorist moves with head erect, possessed of absolute faith in his own omniscience. It never occurs to him either that there are matters with which the human mind had no faculties to deal, or that Truth unveils her treasures only to the humble."

Their vagaries are even asserted to have a divine origin.

"The Hindu philosopher," says Mr. Bose, "claims prophetic functions, pretends to either miraculous insight or preternatural intercourse with superior beings, and brings out his excogitation as revelation to be implicitly believed in ; not as results of philosophic inquiry to be tested by the ordinary appliances of the logical science. He is the guru, heaven-appointed or self-raised teacher,

* *Hinduism*, pp. 324, 325.

and his utterances must be accepted as divine revelations; while all sorts of woes are pronounced upon those impious wretches who have the audacity to call in question a jot or tittle of his sayings."

Pope calls pride the "never-failing vice of fools," and asserts that it is one of the chief causes of wrong judgments:

"Of all the causes which conspire to blind
Man's erring judgment, and misguide the mind,
What the weak head with strongest bias rules,
Is pride, the never-failing vice of fools."

7. *It failed, like all other attempts, to solve the insoluble by mere human reason.*

Europe has had its succession of philosophers, from the days of Pythagoras downwards, who have indulged in speculations like those of Kanada and Kapila. Lewes, in his *Biographical History of Philosophy*, makes the following confession: "Centuries of thought had not advanced the mind one step nearer to the solution of the problems with which, child-like, it began. It began with a child-like question; it ended with an aged doubt. Not only did it doubt the solution of the great problem which others had attempted; it even doubted the possibility of any solution. It was not the doubt which begins, but the doubt which ends inquiry; it had no illusions." It is also admitted "as a saddening contemplation," that the "failures of the philosophy of the ancient world were only repeated with parallel experience by the modern."

It may, however, be said that of all attempts to solve the riddle of the universe, that of Hindu philosophy is the maddest and most blasphemous.

The Bible well says, "Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is high as heaven, what canst thou do? It is deeper than hell, what canst thou know?"

A revelation from God Himself is needed.

A PRAYER OF THE UPANISHADS.

The epithet applied by Dr. Mohendra Nath Sircar to Hindu philosophy, "transcendental nonsense," expresses its general character. Max Müller characterises the bulk of the Upanishads as "rubbish," "twaddle." On the Brahmanas he is still more severe: "These works deserve to be studied as the physician studies the twaddle of idiots and the ravings of madmen."*

But, as Max Müller says, there are "fragments as gold" amid the heaps of rubbish. Perhaps in the whole range of the Upani-

* *Ancient Sanskrit Literature*, p. 390.

shads there is nothing more touching that the following from the Brihad Aranya Upanishad :

“From the unreal lead me to the real ;
From darkness lead me to light ;
From death lead me to immortality.”

The above words, in their true sense, should express the most intense desire of our hearts ; they contain petitions which should be earnestly offered by every human being.

The question arises, to whom should such prayer be addressed ?

Should it be to the *nirguna* Brahma of Hindu philosophy ? He is represented as existing in a state of dreamless repose ; the most earnest cries do not reach him.

Should it be addressed to the *saguna* Brahma, endued with *sattva*, *rajas*, and *tamas* ?

Both representations are deeply dishonouring to God ; they are both *unreal* ; the fictions of ignorant men, who imagined gods after their own evil hearts.

The *real* is the one true God, the great Creator of the universe, worshipped by the Aryans before they entered India as DYAUSH PITR, Heaven Father. Let our prayer be addressed to Him as our Father in heaven, who first breathed into our nostrils the breath of life, and by whom we are preserved every moment. We live upon His earth ; every thing we have belongs to Him.

What is the duty of a child to a father ? He should love him ; he should delight in his presence, he should often speak to him ; he should obey him cheerfully, honour him, and seek in all things to please him.

Have we thus acted towards our Father in heaven ? Alas, no. We have been disobedient, rebellious children, giving the honour due to Him to others. Though we deserve to be shut out for ever from His holy presence, He yearns over us with a father's love, and earnestly invites us to return to Him. Jesus Christ taught this by the beautiful parable of the Prodigal Son.

A son asked from his father the portion of goods that fell to him. As soon as he had received it, he went to a far country, where he soon spent all he had among wicked companions. He was so poor that he was sent to take care of swine, and so hungry that he would gladly have filled his belly with some of the food that the swine did eat.

Afterwards he thought that while he was starving, his father's servants had enough and to spare. Then he said to himself, “I will arise and go to my father, and will say to him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son.” As soon as his father saw him coming, he ran, fell on his neck, and kissed him. Then the father said to his

servants, 'Bring forth the best robe and put it on him ; and put a ring on his hand, and shoes on his feet.' He also ordered them to make ready the daintiest food. Full of joy, he said, "This my son was dead and is alive again ; he was lost and is found." Luke xv.

This parable is a faint emblem of God's willingness to receive repenting sinners.

But God is more than our Father ; He is also our King. Satisfaction is needed for His broken law. This was given by the death of Jesus Christ, and now pardon is freely offered to all who seek it in His name.

Repentant children are drawn far more closely to God than those who are merely His children by creation. They are His *redeemed* children ; Jesus Christ is their Elder Brother. What will He do for them ?

They will have a father's *eye* to watch over them. Wherever they are, by day or by night, they can never be out of His sight. They will have the *ear* of a father to listen to their requests. An earthly parent cannot always give his child what he needs, but God has all power. They will have a father's *hand* to guide and protect them. Earthly parents, even though wise, may err ; they may be too weak to deliver from danger. Not so with God. They will have a father's *home* to receive them at last. All who love God here will be taken to the "many mansions" prepared for them above, there to dwell for ever.

Oh the happiness of having God for a Father ! The greatest king could not do for you what God can ; His wealth can never fail ; His power can never become weak ; His love knows no decay.

The Lord Jesus Christ, the true and spotless (niskalank) Avatara, says, "I am the way, the truth, and the life ;" "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Read His wondrous history as recorded in the New Testament, and then you may well exclaim, "Lord, to whom shall we go ? Thou hast the words of eternal life."

Humbly making the confession to God, "Father, I have sinned and am no more worthy to be called Thy son," take refuge in the Lord Jesus Christ, accepting His gracious offer. Then He will fulfil the prayer.

'FROM THE UNREAL LEAD ME TO THE REAL.
FROM DARKNESS LEAD ME TO LIGHT.
FROM DEATH LEAD ME TO IMMORTALITY.'

The Sacred Books of the East Described and Examined.

THE BHAGAVAD GITA :

WITH

AN ENGLISH TRANSLATION, EXPLANATORY NOTES,
AND AN EXAMINATION OF ITS DOCTRINES.

COMPILED FROM VARIOUS WRITERS.

It is shown that the Poem, while it contains some noble sentiments, teaches Polytheism and Pantheism; that God and the soul are one; that Rajas and Tamas proceed from God as well as Sattwa; that Caste is a divine institution; while its Yoga doctrine is proved to be a delusion.

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MADRAS :

THE CHRISTIAN LITERATURE SOCIETY.

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1895.

P R E F A C E.

The Bhagavad Gítá, 'The Divine Song,' or 'The Song of the Adorable One,' is allowed to represent the loftiest flight of Hindu philosophy. It consists of a supposed dialogue between Arjuna and Krishna. Its great aim is to harmonise the doctrines of the Yoga, the Sánkhyá and the Vedánta, combining with them the doctrine of faith (*bhakti*) in Krishna, and of stern devotion to caste duties.

The author also saw "that the pure abstraction of a religious devotee was not possible for all men, and that it was opposed to the just claims of family and caste. He contended still that mental devotion (*buddhi yoga*) was the best, but that devotion by work (*karma yoga*) might also lead to the great blessing of *nirvána*. But all work must be done without 'attachment' (*sanga*), simply as a duty, and especially without any desire for reward (*phala*, fruit)...But though works are so far admitted into his system, the highest state below is that of perfect repose, with constancy in meditating on the Supreme; and his highest type of man is the recluse (*muni*), taking up a solitary resting place far from the haunts of men, renouncing all the blessings of this world, and even hope itself, holding the mind in check until thought ceases, and thus waiting in pious abstraction for the happy hour when he will be absorbed into the infinite Brahma."*

The author, although in some respects in advance of his age, was a Vaishnava Brahman, who held the usual polytheistic and pantheistic ideas. To gain authority, his opinions were attributed to Krishna, and the poem was foisted in as part of the Mahábháráta.

ENGLISH TRANSLATIONS.

Of these there have been several. The first was made in 1785, by Sir Charles Wilkins, to which was prefixed an Introduction by Warren Hastings. This forms the basis of the translation in this volume, but it has been carefully revised by comparing it with more recent translations. It has been taken from an edition edited by the Rev. J. Garrett in 1846, containing the Sanskrit, Canarese, and English in parallel columns, for a copy of which the compiler is indebted to Colonel Jacob, translator of the *Vedánta Sára*.

* Introduction to the Translation by Davies, pp. 10, 11.

The next translation was made by Mr. J. C. Thompson in 1855, and published by Trübner. Mr. Kasinath Trimbak Telang, of Bombay, published an English translation in 1875. This, probably revised, was adopted in 1887 by Max Müller in the "Sacred Books of the East." The author, in the Preface, gives the following account of the general principles followed in the translation :

"My aim has been to make that translation as close and literal a rendering as possible of the *Gītā*, as interpreted by the commentators Sankarācārya, Sridharasvāmin, and Madhusūdana Sarasvatī. Reference has also been frequently made to the commentary of Rāmānujācārya and also to that of Nilakant̄ha." (p. 35).

There are numerous notes and two useful indexes. Translations of the *Sanatsugātīya* and *Anugītā* are appended. The volume is published by the Clarendon Press, price 10s. 6d. It is strongly recommended to the student.

In 1882, a translation was published by the Rev. John Davies in Trübner's "Oriental Series." The translation is excellent, and there are numerous valuable notes. It is now issued by Kegan Paul & Co., price 6s.

About 1888, a translation, with commentary by J. M. Chatterji, was published by Trübner.

In 1895 a translation, professedly by Mrs. Besant, was published by the Theosophical Publishing Society, London, price 6d. cheap edition. She acknowledges that her knowledge of Sanskrit is imperfect; but her translation has passed through the hands of Indian gentlemen whose names are given. Many of the technical terms are retained. Some of the renderings are happily expressed.

During the same year a translation, price 4 annas, "edited and published by Manmatha Nath Dutt, M.A.," appeared in Calcutta.

There is a very free poetical translation by Sir Edwin Arnold, entitled "*The Song Celestial*."

The translations differ considerably with regard to particular verses. Indian commentators belonging to the *Dwaita*, *Adwaita*, and *Visishtadwaita* Sects, try to make the poem express their own views. The main features of the work, however, are given, more or less correctly, in all of them.

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THE BHAGAVAD GITA.

INTRODUCTION.

THE MAHABHARATA.

The BHAGAVAD GITA, the 'Divine Song,' or 'The Song of the Adorable One,' is an episode in the sixth book, or *Bhishma Parva*, of the *Mahábhárata*, 'The great (war of the) Bháratas,' probably the longest epic poem in the world. It is divided into 18 *Parvas* or books, and contains about 220,000 lines. The reputed author is Krishna Dwaipáyana (Island-born), the Vyása, or arranger, of the Vedas. The leading subject is the great war between the Kurus and Pándavas for the possession of the kingdom whose capital was Hastinápura (elephant city). It is called the war of the "Bháratas," from Bhárata, a prince of the lunar race from whom the contending parties were descended. A supplementary *Parva*, the *Harivansa*, details at great length the genealogy, birth, and life of Krishna.

The work of different Authors.—Dowson says, "Different poets of different ages have added to it, and embellished it by the powers of their imagination. Great additions have been made in later times. The *Bhagavad Gítá* and the episode of Nala, with some others, are the productions of later writers; the *Harivansa*, which affects to be a part of the *Mahábhárata*, is of still later date, and besides these it cannot be doubted that numerous interpolations, from single verses to long passages, have been made to uphold and further the religious opinions of sects and individuals. To use the words of Max Müller, 'The epic character of the story has throughout been changed and almost obliterated by the didactic tendencies of the latest editors, who were clearly Brahmins brought up in the strict school of the laws of Manu.'"^{*}

The poem itself mentions that when it was recited by Vaisampáyana as he had been taught it by Vyása, it contained only 24,000 verses. The Calcutta edition now contains 91,011 verses, exclusive of the *Harivansa*. This shows how numerous have been the additions.

The date of the *Mahábhárata* is uncertain. Some portions of it may be as old as 400 B. C.; the larger portion is probably as old as 200 B. C.

^{*} *Classical Dictionary of Hindu Mythology*, p. 189.

— — — — —

A cæsura being generally found at the fifth syllable.**

THE NARRATIVE PRIOR TO THE BHAGAVAD GITA.

Krishna Dwaipayana Vyása is not only supposed to be the author of the Mahábhárata, but the source from which the chief actors sprung. He was a rishi, living in the jungle, terrible in appearance. He was asked to raise up children to his half-brother by his two widows. The elder widow was so frightened that she shut her eyes when he came to her. She had a blind son who was named Dhritarashtra. The younger widow kept her eyes open, but she turned so pale that her son was called Pándu, 'the pale.' As Dhritarashtra was blind, Pándu came to the throne, but an account of a curse, he retired to the forest, and Dhritarashtra became king.

Dhritarashtra's wife asked as a boon from Vyása a hundred sons. After two years she gave birth to a lump of flesh, which Vyása divided into 101 parts, each about the size of the thumb. These were put into pots of ghi, and opened after two years. Duryodhana was the first born. As soon as he was born he began to bray like an ass, which led all the asses and jackals that heard him to imitate him. Afterwards 99 other sons were born and a daughter.† The sons of Dhritarashtra, from their ancestor Kuru, were known as the Kurus or Kauravas. Pándu had two wives, Kuntí and Madrí, but he did not consort with them. His wives had 5 sons, attributed to different gods, but Pándu acknowledged them, and they were called Pándavas. Yudhishtira (firm in fight), the eldest, was said to be the son of Dharma, the judge of the dead, and was considered a pattern of justice. Bhima (the terrible), the second, was son of Váyu, the god of the wind, and was noted for his strength. Arjuna (the bright), the third, was the son of Indra, and was noted for his bravery and high-mindedness. Nakula and Sahadeva, the fourth and fifth sons, were the children of the Aswins.

Dhritarashtra educated the five Pándavas with his own sons. The teacher was a Brahman, named Drona, who found in the Pándavas apt pupils. The sons of Dhritarashtra becoming jealous of the Pándavas when their father named Yudhishtira as the heir-apparent, he had to send them away lest they should be murdered by his sons. At a Swayamvara the Pándavas won the princess Draupadí. They told Kuntí that they had made a great acquisition, and she unwittingly directed them to share it among them; so Draupadí became the wife of the five sons.

* Introduction to Translation, p. 16.

† See Translation of the Mahabharata, Adi Parva, pp. 338, 339.

Dhritarashtra then divided his kingdom, his sons receiving Hastinapura, and the Pándavas, Indraprastha, on the Yamuna, close to the modern Delhi.

Yudhishtira having conquered many countries, wished to perform the Rajasuya sacrifice, thus claiming to be a king over kings. The Kurus then prevailed upon Yudhishtira to gamble, when he lost his wealth, his palace, his kingdom, his brothers, himself, and, last of all, his wife, who was ignominiously treated. Through Dhritarashtra, Yudhishtira's dominions were restored, but he was once more tempted to play on condition that if he lost, he and his brothers should pass twelve years in the forest, and remain incognito during the thirteenth year. In the 13th year they entered the service of king Viráta in disguise. Arjuna, declaring himself a eunuch, put on a woman's dress, and said he would tell the king, if asked, that "he lived as a waiting maid of Draupadi in Yudhishtira's palace."*

The time of exile having expired, the princes made themselves known to Viráta, who agreed to help them to recover their kingdom. The preparations for war on both sides are described in the fifth Book called *Udyoga Parvan*, 'Effort Book.'

An assembly of the princes was called by Viráta, at which the Pándavas, Krishna and Balaráma were present. Krishna counselled negotiation; but the feeling was in favour of war, and both sides sought allies. Duryodhana and Arjuna came both to Dwaraka to seek the help of Krishna. They reached the door of Krishna's apartment at the same moment when he was asleep. Duryodhana entered first, and took up his station at Krishna's head. Arjuna followed behind, and stood at Krishna's feet. On waking, Krishna's eyes first fell on Arjuna. Duryodhana requested Krishna's aid in battle as he had first entered the room. Krishna answered that as he had seen Arjuna first, he should give him the choice of two things. On the one side he placed himself, but without fighting, and on the other his army of a hundred million warriors, named Narayans. Arjuna chose Krishna, and Duryodhana joyfully accepted the army. Krishna wondered that Arjuna had chosen him, since he was pledged not to fight. Arjuna replied that he hoped Krishna would act as his charioteer which he consented to do.

Before war was commenced, an ambassador was sent to the Kurus, asking them to give back to the Pándavas their family inheritance. When this failed, Krishna himself went, but was equally unsuccessful. On his return to the Pándavas, he informed Yudhishtira that the army of the Kurus was assembling at Kurukshetra, a vast plain north-west of Delhi.

The war was ushered in by strange portents. The moon

* See Translation of Viráta Parvan, pp. 4, 5.

looked like fire, asses were born from cows, horses were born with horns and three legs ; women gave birth to monsters.

Before the war commenced, Vyása offered to Dhritarashtra to restore his sight that he might see the fight with his own eyes ; but on Dhritarashtra's expressing his unwillingness, one Sanjaya was deputed to relate to him what happened.

SUMMARY OF THE BHAGAVAD GITA.

The great aim of the book is to harmonize the doctrines of the Yoga, the Sánkhya, and the Vedánta, combining with them the doctrine of faith (*bhakti*) in Krishna, and of stern devotion to caste duties (*dharmā*).

The poem is divided into three sections, each containing six chapters, the philosophical teaching in each being somewhat distinct. The number of the verses is 700.

The first section dwells chiefly on the benefits of the Yoga system, pointing out, however, that the asceticism and self-mortification of Yoga ought to be joined with action and the performance of caste duties, and winding up with a declaration that the grand aim of all self-suppression is to attain that state which enables a man to annihilate his own individuality and see God in everything and everything in God. Arjuna is exhorted, as a member of the soldier-caste, to dismiss all doubt about the propriety of fighting and killing his relatives, by an argument drawn from the eternal existence of the soul.

In the 2nd and 6th chapters the duty of Yoga or 'intense concentration of the mind on one subject' (*viz.*, the Supreme Being, here identified with Krishna), is enjoined till at last the great end of freedom from all thought, perfect calm, and absorption in the Deity is obtained.

In the second division the pantheistic doctrines of the Vedánta are more directly inculcated than in the other sections. Krishna here, in the plainest language, claims adoration as one with the great universal Spirit, pervading and constituting the universe. He reveals himself to Arjuna as possessed of countless faces, countless mouths, countless eyes, and blazing like a thousand suns.

The third division of the poem, comprising the six last chapters, aims particularly at interweaving Sánkhya doctrines with the Vedánta, though this is done more or less throughout the work. It accepts the doctrine of a supreme presiding Spirit (called *Param Brahma* or *Adhyātman* xiii. 12, viii. 1), as the first source of the universe, but asserts the eternal existence of Prakriti and Purusha—that is, of an original eternal element and soul—both emanating from the Supreme Being (then regarded as *Parā Prakriti*, supreme Prakriti). It maintains the individuality and

personality of souls, and affirms that the body (*kshetra*) and all the world of sense is evolved out of Prakriti by the regular Sāṅkhya process, through Buddhi, Ahankāra, the five subtile elements, the five grosser elements, and the eleven organs, including mind.*

* Abridged from *Indian Wisdom*, by Sir M. Monier Williams, pp. 127-140.

THE BHAGAVAD GITA,

OR

THE DIVINE SONG.

LECTURE I.

"THE GRIEF OF ARJUNA."

DHRITARASHTRA *said*.

¹Tell me, O Sanjaya, what the people of my own party, and those of the Pándavas, who are assembled at Kurukshetra resolved for war, have been doing.

SANJAYA *replied*.

²Duryodhana having seen the army of the Pándavas drawn up for battle, went to his preceptor,¹ and addressed him in the following words:

³"Behold! O master," said he, "the mighty army of the sons of Pándu drawn forth by thy pupil,² the experienced son of Drupada. ⁴In it are heroes, such as Bhíma and Arjuna: there is Yuyudhána³, and Viráta⁴, and Drupada, and ⁵Drishtaketu, and Chekitána, and the valiant prince of Kási, and Purujit, and Kunti-bhoja, and Saivya a mighty chief, and ⁶Yudhámanyu the bold, and the daring Uttamaujas; the son of Subadrá⁵, and the sons of Drupad⁶, all of great cars.⁷

⁷"Be acquainted also with the names of those of our party,

¹ Drona, the son of Bharadvaja. He was afterwards slain by Drishtadyumna. He was Duryodhana's teacher in the art of war.

² Dhristadyumna, king of the Páncshálas, and eldest son of Drupada.

³ He was also called Satyaki from his father Satyaka.

⁴ King of the Matsyas, whose territory formed part of the sacred plain.

⁵ Subadrá was the sister of Krishna.

⁶ Drupad, daughter of Drupada, was married to the five sons of Pándu, and had five sons.

⁷ A "master of a great car" denoted a warrior who could fight single-handed a thousand archers.

who are the most distinguished. I will mention a few of those who are amongst my generals, by way of example. ⁸There is thyself,¹ Bhíshma² and Karna³ and Kripa⁴ conquering in battle, and Áswatthamán⁵ and Vikarna, and the son of Somadatta,⁹ with others in vast numbers who for my service have forsaken the love of life. They are all of them practised in the use of arms, and experienced in every mode of fight. ¹⁰Our innumerable forces are commanded by Bhíshma, and the inconsiderable army of our foes is led by Bhíma. ¹¹Let all the generals, according to their respective divisions, stand in their posts, and one and all resolve to support Bhíshma."

¹²The ancient chief and brother of the grandsire of the Kurus, then, shouting with a voice like a roaring lion, blew his shell to raise the spirits of the Kuru chief; ¹³and instantly innumerable shells, and other warlike instruments, were struck up on all sides, so that the clangour was excessive. ¹⁴At this time Mádhava⁶ and Arjuna were standing in a splendid chariot, drawn by white horses. They also sounded their shells, which were of celestial form: ¹⁵the name of the one which was blown by Hrishiksha,⁷ was Pánchajanya⁸ and that of Dhananjaya⁹ was called Devadatta.¹⁰ ¹⁶Bhíma, of dreadful deeds, blew his capacious shell Paundra, and Yudhishtira,¹¹ the royal son of Kuntí, sounded Anantavijaya.¹² Nakula and Sahadeva¹³ blew their shells also; the one called Sughosha,¹⁴ the other Manipushpaka.¹⁵ ¹⁷The prince of Kási of the mighty bow, Sakandin Drishtadyumna, Viráta, Sátyaki of invincible arm.

¹⁸Drupada and the sons of his royal daughter, Krishna, with the son of Subhadrá, and all the other chiefs and nobles, blew also their respective shells. ¹⁹So that their shrill-sounding voices pierced the hearts of the Kurus, and re-echoed with a dreadful noise from heaven to earth.

²⁰In the meantime Arjuna, he whose ensign is an ape,¹⁶ perceiving that the sons of Dhritarashtra stood ready to begin the fight, and that the weapons began to fly abroad, having taken up his bow, ²¹[addressed Krishna in the following words:]

Duryodhana. ⁸Bhíshma the commander-in-chief of the army of Duryodhana, great uncle to the sons of Pánu, was slain on the tenth day of the battle by Arjuna.

³Karna was said to be the son of Súrya and Kuntí. ¹He was king of the Anga country.

⁴Kripa, king of the Pánchálas, was a brother of Drona's wife.

⁵Ásvatháman was a son of Drona.

⁶Krishna was called Mádhava, because he slew a demon called Madhu.

⁷A name of Krishna, the meaning of which is disputed. Hindu commentators give, "lord of the senses of perception."

⁸A conch said to have been formed of the bones of the demon Panchajana.

⁹"The conqueror of wealth," a name often given to Arjuna.

¹⁰God-given, because the gift of his father Indra.

¹¹Yudhishtira was the eldest of the three sons of Kuntí.

¹²"Endless victory." ¹³Nakula and Sahadeva were the twin sons of Mádrí, the second wife of Pánu. ¹⁴"Honey-tone." ¹⁵"Jewel-blossom." ¹⁶Arjuna's standard had an ape; hence he was called Kapadhwaaja (ape-bannered.)

“ I pray thee, O Achyuta,¹ cause my chariot to be driven and placed between the two armies, ²² that I may behold who are the men that stand ready, anxious to commence the bloody fight; and with whom it is that I am to fight; ²³ and who they are that are here assembled to support the vindictive son of Dritarashtra in the battle.”

SANJAYA said :

²⁴ Krishna being thus addressed by Gudakesa,² drove the chariot; and, having caused it to halt in the midst of the space in front of the two armies, ²⁵ bade Arjuna cast his eyes towards the ranks of the Kurus, and behold where stood the aged Bhísma, and Drona, with all the chief nobles of their party. ²⁶ He looked at both the armies, and beheld, on either side, none but grandsires, uncles, cousins, tutors, sons, and brothers, near relations or bosom friends. ²⁷ Then when he had gazed for a while and beheld such friends as these prepared for the fight, he was overcome by deepest pity, and uttered his sorrow in the following words: ²⁸ “ Having beheld, O Krishna! my kindred thus standing anxious for the fight, ²⁹ my limbs fail me, my mouth is dried up, the hair standeth on end upon my body, and all my frame trembleth! ³⁰ Even Gándíva,³ my bow, falleth from my hand, and my skin burneth. I am not able to stand; for my mind, as it were, turneth round. ³¹ Also, O Keshava, I behold inauspicious omens on all sides. When I shall have destroyed my kindred, shall I longer look for happiness? ³² I wish not for victory, Krishna, for dominion, or pleasure; for what is dominion, and the enjoyment of life, or even life itself, ³³ when those, for whom dominion, pleasure, and enjoyment were to be coveted, have abandoned life and fortune, and stand here in the field ready for the battle? ³⁴ Preceptors, fathers, sons as well as grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law, as also (other) relatives! ³⁵ These I do not wish to kill though they kill (me); not even for the sovereignty of the three worlds, how much less then for this earth! ³⁶ Having killed the sons of Dritarashtra, what pleasure, O destroyer of Madhu, can we enjoy? Should we destroy these felons we shall only incur sin. ³⁷ It therefore behoveth us not to kill such near relations as these. How, O Krishna, can we be happy after killing our own relatives?

³⁸ What if they, whose minds are depraved by the lust of power, see no sin in the extirpation of their race, no crime in the murder of their friends, ³⁹ is that a reason why we should not resolve to turn away from such a crime, we who abhor the sin of extirpating the kindred of our blood? ⁴⁰ In the destruction of a family, the eternal rites of families are destroyed. By the destruction of

¹ The name means immortal, changeless. ² The name means “ lord of sleep,” not indolent. ³ Gándíva was the name of the bow which Arjuna received from his father Indra. It was supposed to possess miraculous powers.

rites, the tribe becometh impious. ⁴¹ From the influence of impiety the females of a family grow vicious; and from women that are become vicious the confusion of castes arises. ⁴² This confusion provideth hell both for those which are slain and those which survive; and their forefathers, being deprived of *pindas*¹ and water, fall (from heaven). ⁴³ By the crimes of those who murder their own relations, sore cause of contamination and birth of caste-confusion, the family virtue, and the virtue of a whole tribe is for ever done away; ⁴⁴ and we have been told, O Krishna, that the habitation of those mortals whose generation hath lost its virtue, shall be in hell.

⁴⁵ Woe is me! what a great crime are we prepared to commit! Alas! that for the lust of the enjoyments of dominion we stand here ready to murder the kindred of our own blood! ⁴⁶ I would rather patiently suffer that the sons of Dritarashtra with their weapons in their hands, should come upon me, and, unopposed, kill me unarmed in the field."

SANJAYA.

⁴⁷ Having spoken thus, Arjuna sat down in his chariot; and having put away his bow and arrows, his heart was overwhelmed with grief.

LECTURE II.

"THE SANKHYA-YOGA DOCTRINE."*

SANJAYA.

¹ Krishna beholding him thus overcome with pity, his eyes full of tears, and his heart oppressed with deep affliction, thus spoke:

KRISHNA.

² Whence, O Arjuna, cometh unto thee, thus standing in the field of battle, this unworthy weakness, excluding from heaven, and causing disgrace? ³ Yield not thus to unmanliness, for it ill becometh one like thee. Cast off this base faint-heartedness, and stand up, O conqueror of foes."[†]

¹ *Shraddhas* would be neglected, no *pindas* would be offered.

* Here the poem begins as an exposition of philosophy. It may be divided into three parts, each containing six Chapters. The first treats mainly of the Yoga system; the second of the Supreme Being; the third of the Sankhya system. The author, however, regards all these subjects from his own standpoint as an independent thinker, and his system is therefore eclectic."—*Davies*.

† Warriors dying bravely in battle were supposed to go to the heaven of Indra, while cowards were shut out.

ARJUNA.

⁴How, O Krishna, shall I resolve to fight with my arrows in the field against such as Bhishma and Drona, who, of all men, are most worthy of my respect? ⁵I would rather beg my bread about the world, than be the murderer of my preceptors, to whom such reverence is due. Should I destroy such friends as these, I should partake of possessions, wealth, and pleasures, polluted with their blood. ⁶We know not whether it would be better that we should defeat them, or they us; for those, whom having killed, I should not wish to live, are even the sons and people of Dritarashtra who are here drawn up before us. ⁷My compassionate nature is overcome by the dread of sin. Tell me truly what may be best for me to do. I am thy disciple, wherefore instruct me in my duty, who am under thy tuition; for my understanding is confounded by the dictates of my duty.

⁸And I see nothing that may assuage the grief which drieth up my faculties, although I were to obtain a kingdom without a rival upon earth, or dominion over the gods."

SANJAYA.

⁹Arjuna having thus spoken to Krishna, and declared that he would not fight, was silent. ¹⁰Krishna, smiling, addressed the afflicted prince, standing in the midst of the two armies, in the following words:

KRISHNA.

¹¹Thou grievest for those who are unworthy to be lamented, but thou speakest words of wisdom. The wise neither grieve for the dead nor for the living. ¹²I myself never *was not*, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be.¹ ¹³As the soul in this body findeth infancy, youth, and old age; so, in some body, will it find the like.² One who is confirmed in this belief, is not disturbed by any thing that may come to pass.

¹⁴The contacts of the senses³ give heat and cold, pleasure and pain; which come and go, and are transient and inconstant. Bear them with patience, O son of Bhárata; ¹⁵for the wise man, whom these disturb not, and to whom pain and pleasure are the same, is fitted for immortality.⁴ ¹⁶A thing unreal hath no existence, whilst that which is real is a stranger to non-entity.⁵ By

¹ The first doctrine taught is the immortality of the soul; it never had a beginning and never will have an end.

² The second doctrine taught is the transmigration of the soul to different bodies.

³ The contacts of the soul with matter by means of the organs of sense.

⁴ The soul absorbed in meditation on the Supreme is indifferent to earthly things.

⁵ The feelings of pain, &c. are unreal; the soul is real.

those who look into the principles of things, the design of each is seen.

¹⁷ Learn that he¹ by whom all things were formed is incorruptible, and that no one is able to effect the destruction of this thing which is imperishable.

¹⁸ These bodies, which envelop the souls which inhabit them, which are eternal, incorruptible, and surpassing all conception, are declared to be perishable; wherefore, O Arjuna, resolve to fight. ¹⁹ The man who believeth that it is the soul which killeth, and he who thinketh that the soul may be destroyed, are both alike deceived; for it neither killeth, nor is it killed. ²⁰ It is not born, nor does it ever die, nor having existed before, does it exist no more; it is ancient, constant, and eternal, and is not to be destroyed in this its mortal frame. ²¹ How can the man, who believeth that this thing is incorruptible eternal, inexhaustible, and without birth, think that he can either kill or cause it to be killed? ²² As a man throweth away old garments, and putteth on new, even so the soul, having quitted its old mortal frames, entereth into others which are new. ²³ The weapon divideth it not, the fire burneth it not, the water corrupteth it not, the wind drieth it not; ²⁴ It is indivisible, inconsumable, incorruptible, and is not to be dried away: it is everlasting, all-pervading, stable, immovable, and eternal: ²⁵ it is invisible, inconceivable, and unalterable; therefore, believing it to be thus, thou shouldst not grieve. ²⁶ But whether thou believest it of eternal birth and duration, or that it dieth with the body, still thou hast no cause to lament it. ²⁷ Death is certain to one that is born, and to one that dieth birth is certain. Wherefore it doth not behove thee to grieve about that which is inevitable. ²⁸ The former state of beings is unknown; the middle state is evident, and their future state is not to be discovered. Why then shouldst thou trouble thyself about such things as these? ²⁹ Some regard the soul as a wonder, whilst some speak and others hear of it with astonishment; but no one knoweth it, although he may have heard it described. ³⁰ This spirit being never to be destroyed in the mortal frame which it inhabiteth, it is unworthy for thee to be troubled for all these mortals. ³¹ Regarding, too, thy proper duty, thou oughtest not to falter, for there is nothing better for a Kshatriya than a lawful battle. ³² Happy are the Kshatriyas who find such a battle freely offered to them as an open door to heaven. ³³ But, if thou wilt not perform the duty of thy calling, and fight out the field, thou wilt abandon thy duty and thy honor, and be guilty of sin. ³⁴ Then men will proclaim thy eternal disgrace, and to a well-born man disgrace is worse than death. ³⁵ The generals of the armies will think that thy retirement from the field arose from

¹ He (That) the Supreme Brahma.

fear, and thou wilt become despicable, even amongst those by whom thou wert wont to be respected. ³⁶ Thy enemies will speak of thee in words which are unworthy to be spoken, and depreciate thy courage and abilities : what can be more dreadful than this !

³⁷ If thou art slain thou wilt obtain heaven ; if thou art victorious thou wilt enjoy a world for thy reward ; wherefore, son of Kuntí, arise and be determined for the battle. ³⁸ Make pleasure and pain, gain and loss, victory and defeat, the same, and then prepare for battle ; thus thou shalt not incur sin.

³⁹ The doctrine here declared to you is according to the Sánkhya (system) ; hear now the Yoga (teaching). Possessed of this knowledge, thou wilt cast off the bonds of action.¹ ⁴⁰ In this there is no waste of effort, nor any disappointment. Even a little of it delivereth one from great fear. ⁴¹ For those who enter on this path, O son of Kuru, there is but one state of mind ; but many-branched and endless are the doctrines of the inconstant. ⁴² Flowery speech is uttered by the unwise, who delight in the words of the Vedas,² O son of Prithá ! saying, "There is nothing but this." ⁴³ Whose souls are full of desires, whose goal is heaven, offering birth as the fruit of works, and prescribing many varied ceremonies for the attainment of pleasure and power. ⁴⁴ The state of mind consisting in steady contemplation does not belong to those who are devoted to pleasures and power. ⁴⁵ The Vedas deal with the three *gunas* ;³ be thou free from the three *gunas*,⁴ O Arjuna : be free from the pairs of opposites,⁵ ever fixed on truth : without anxious care, and self-possessed. ⁴⁶ The knowing Brahman findeth as many uses in the whole Vedas collectively, as in a reservoir full flowing with water.⁶

⁴⁷ Let the motive be in the deed and not in the fruit. Be not one whose motive for action is the hope of reward. Let not thy life be spent in inaction. ⁴⁸ Steadfast in devotion, perform thy duty, abandon all thought of the consequence, and make the event equal, whether it terminate in good or evil ; for such an equality is called *yoga*. ⁴⁹ For work is far inferior to the devotion of the mind. Seek an asylum, then, in the mind ; for the miserable and unhappy

¹ "Every action that is wrought for some purpose connected with self, though it be the hope of gaining heaven, is followed by the necessary result of a good or evil state in another body. This result is called the 'bond of action,' or that to which the work necessarily binds the doer. All works are exposed to the danger of such loss and gain. The aim of the true *Yogi* is to rise above all such changes and to gain by a mystic union (*Yoga*) with the Supreme Brahma in devout meditation an absorption into his essence."—Davies.

² Attention to Vedic ceremonies secured only happiness for a time in one of the heavens; the reward of *Yoga* was absorption into the supreme Brahma.

³ *Sattva*, purity, *Rajas*, activity or passion ; *Tamas*, apathy or darkness.

⁴ Arjuna should be free from all the influences of matter, whether good or evil. Davies.

⁵ Heat and cold, pleasure and pain, &c.

⁶ The Vedas had a use, but it was far inferior to that of *Yoga*.

are so on account of the fruit of things. ⁵⁰ Men who are endued with true wisdom cast off both good or evil deeds. Therefore apply thyself to *yoga*; *yoga* is wisdom in action.

⁵¹ Wise men, who have abandoned all thought of the fruit which is produced from their actions, are freed from the chains of birth, and go to the regions of eternal happiness.

⁵² When thy mind shall have passed through the snares of delusion, thou wilt attain to a disdain of what has been revealed or will be revealed hereafter. ⁵³ When thy mind, bewildered by *Sruti*,¹ shall stand unshaken fixed in contemplation (*Samádhi*), thou shalt then attain to *yoga*.

ARJUNA.

⁵⁴ What, O Krishna, is the mark of that wise and steady man who is fixed in contemplation? How may such a sage speak? Where may he dwell? How may he act?

KRISHNA.

⁵⁵ A man is said to be confirmed in wisdom, when he forsaketh every desire which entereth into his heart, and of himself is happy, and contented in himself. ⁵⁶ His mind is undisturbed in adversity, he is happy and contented in prosperity, and he is a stranger to anxiety, fear, and anger. Such a wise man is called a *muni*.²

⁵⁷ The knowledge of that man is established, who in all things is without affection, and having received good or evil, neither rejoiceth at the one, nor is cast down by the other. ⁵⁸ His knowledge is confirmed, when, like the tortoise, he can draw in all his senses and restrain them from their wonted purposes.

⁵⁹ Objects of sense withdraw from an abstinent man; not so the taste (for them). But when he hath seen the Supreme, he loseth even that. ⁶⁰ The tumultuous senses hurry away by force the heart even of the wise man who striveth to restrain them. ⁶¹ When he hath subdued them all, he may rest in devotion, intent on me. The man who hath his passions in subjection, is possessed of true wisdom.

⁶² When a man meditateth on the objects of sense, attachment to them ariseth; desire springeth from attachment; desire from anger. ⁶³ From anger is produced folly; from folly a deprivation of the memory; from the loss of memory³ the loss of reason; and from

¹ The Sacred Books of the Hindus are divided into two great classes, *Sruti* and *Smriti*. *Sruti*, which means *hearing*, denotes direct revelation; *Smriti*, recollection, includes the books admitted to have been composed by human authors. The proper meaning is that even the Vedas would be despised, but Hindu commentators explain it as only "hearing" of means of obtaining the objects of the senses. Anandagiri explains it as "all writings other than those on the science of the soul."

² A hermit devoted to the practice of *yoga*.

³ The loss of memory implies forgetfulness of right and wrong; from this comes wicked conduct, leading to future punishment in Naraka.

the loss of reason the loss of all ! ⁶⁴ A man of a governable mind, enjoying the objects of his senses, with all his faculties rendered obedient to his will and freed from pride and malice, obtaineth happiness supreme. ⁶⁵ In this happiness is born to him an exemption from all his troubles, and his mind being thus at ease, wisdom presently floweth to him from all sides. ⁶⁶ The man who attendeth not to this, is without wisdom or the power of contemplation. The man who is incapable of thinking, hath no rest. What happiness can he enjoy who hath no rest ? ⁶⁷ The heart, which followeth the dictates of the moving passions, carrieth away his reason, as the storm the ship in the raging ocean. ⁶⁸ The man therefore who can restrain all his passions from their inordinate desires, is endued with true wisdom. ⁶⁹ Such a one waketh when all other beings go to rest. The contemplative *muni* sleepeth when all other beings are awake.

⁷⁰ The man whose passions enter his heart as waters run into the unswelling passive ocean, obtaineth happiness ; not he who cherisheth desires.

⁷¹ The man who, having abandoned all lusts of the flesh, walketh without inordinate desires, unassuming, and free from pride, obtaineth happiness. ⁷² This is the Brahmic state ;² attaining to this, one is never deluded ; and remaining in it till the hour of death, one passes on to absorption (*nirvána*)³ in Brahma.

LECTURE III.

"THE YOGA OF ACTION."

ARJUNA.

If, according to thy opinion, knowledge be superior to action, why, then, dost thou urge me to engage in an undertaking so dreadful as this ? ² Thou, as it were, confoundest my reason with a mixture of sentiments : wherefore choose one amongst them, by which I may obtain happiness, and explain it unto me.

KRISHNA.

³ It hath before been observed by me, that in this world there

¹ To the self-restrained man worldly objects are covered with the darkness of night, while to the worldly these things are seen as in the light of day.

² The state of identification of oneself with the Brahman, which results from a correct knowledge of Brahman.—*Telug.*

³ Absorption, *nirvána*, "blown out," like a lamp which is extinguished. It is thus explained in the *Brihadaranyaka* : "It is with us, when we enter into the Divine Spirit as if a lump of salt was thrown into the sea ; it becomes dissolved into the water (from which it was produced), and is not to be taken out again."

is a twofold rule of life, that of the Sāṅkhyas¹ by devotion of knowledge, and that of the Yogīs by devotion of action.

⁴The man enjoyeth not freedom from action, by abstaining from action, nor doth he obtain perfection from a total inactivity.

⁵No one ever resteth a moment inactive. Every man is involuntarily urged to act by those *gunas* which are inherent in his nature.

⁶The man who restraineth his organs of action and sitteth down with his mind attentive to the objects of his senses, is called a bewildered soul, and a hypocrite. ⁷But the man is praised, who, having subdued all his passions, performeth with his active faculties all the functions of life, unconcerned about the event. ⁸Perform every appointed work, for action is preferable to inaction. Without action the support of thy body would not be possible. ⁹This world is fettered by all action except in work done on account of sacrifice. Do thou therefore work for this purpose, but without attachment. ¹⁰When Prajāpati² in ancient times created men together with sacrifice, he said: "By this propagate; be this your cow of plenty. ¹¹Nourish the gods by this, and let the gods nourish you. Thus nourishing each other, ye shall obtain supreme happiness. ¹²The gods nourished by sacrifice will grant you the enjoyment of your wishes. He who enjoyeth what hath been given unto him by them, and offereth not a portion unto them, is even as a thief." ¹³The good who eat the remains of sacrifice are freed from all sins. Those who dress food but for themselves, eat the food of sin. ¹⁴All things which have life are generated from the food which they eat. Food is generated from rain; rain from sacrifice; and sacrifice from action. ¹⁵Know that action springeth from Brahmá;³ Brahmá proceedeth from the Indivisible One. Therefore Brahma, the all-pervading, is ever present in sacrifice.

¹⁶The sinful mortal, who delighteth in the gratification of his passions, and followeth not the wheel thus revolving in the world, liveth but in vain.

¹⁷But the man who rejoiceth in his self, pleased with his self, and contented with his self alone hath nothing to do.

¹⁸He hath no interest either in that which is done, or that which is not done: ⁴and there is not, in all things which have been

¹ Kapila, the founder of the Sāṅkhya school, did not recognise a personal Supreme Deity, but only primordial matter, emanating into distinct forms by a kind of blind instinct. Patanjali, of the Yoga school, acknowledged a creator. Kapila taught that *mukti* can be obtained only by knowledge, meaning by it chiefly his own philosophy. Patanjali taught that it is gained by pious meditation, whereby the soul is joined in thought to the great Supreme, and is finally absorbed in him.—Davies.

² Prajāpati, "lord of creatures," the Supreme Brahma, in his form of Brahmá, ordained sacrifice by fire. The gods were supposed to partake of the sacrifices through Agni.

³ Brahmá, as the creator is the author of actions. He issued from the Indivisible, the Supreme Brahma. Telang translates Brahmá here as the Vedas.

⁴ No good or evil accrues to him from anything he does or omits to do.

created, any object on which he may place dependence. ¹⁹ Wherefore, perform thou that which thou hast to do, at all times without attachment; for the man who doeth that which he hath to do, without attachment, attaineth to the Supreme.

²⁰ Janaka¹ and others have attained perfection even by works. Thou oughtest also to work from regard to the good of mankind.

²¹ The man of low degree followeth the example of him who is above him, and doeth that which he doeth.

²² I myself, Arjuna, have not, in the three regions of the universe, any thing which is necessary for me to perform, nor any thing to obtain which is not obtained; and yet I am occupied in work.

²³ If I were not vigilantly to attend to these duties, all men would presently follow my example. ²⁴ If I should not work, these worlds would sink in ruin. I should be the cause of caste confusion, and should destroy these people. ²⁵ As the ignorant perform the duties of life from the hope of reward, so the wise man, to promote the general good, should perform the same without motives of interest. ²⁶ He should not cause destruction in the understandings of the ignorant, who are inclined to outward works. The learned man, by industriously performing all the duties of life, should induce the vulgar to attend to them.

²⁷ He whose mind is deluded by *ahankāra* (self-consciousness) thinketh himself the doer of actions which in every way are done by the qualities of Prakriti.² ²⁸ But he who knoweth the truth about the difference from qualities and the difference from actions, formeth no attachments, believing that qualities deal with qualities.³ ²⁹ Men who are confused by the *gunas* of Prakriti are bound by the works of the *gunas*. The man who knoweth the whole truth should not cause dull men, who know not the whole, to falter (in action). ³⁰ Dedicating all actions to me, fixed in thought on the Supreme Spirit, free from hope and egoism, put away thy sorrow and fight.

³¹ Those who with a firm belief, and without reproach, shall constantly follow this my doctrine, shall be saved even by works.⁴

³² Know that those who, holding it in contempt, follow not this my counsel, are astrayed from all wisdom, deprived of reason, and are lost.

¹Janaka, a king of Videha, was reckoned among the great Rishis on account of his knowledge and piety. He is said to have had a hundred religious teachers.

²The soul, which is the true self, never acts. All actions is due to the *gunas*. The wise knowing this are unconcerned. The ignorant who think that the soul acts, look for reward in heaven.

³This verse has been differently translated. Telang's version is given. Qualities (the senses) deal with qualities, objects of sense.

⁴This does not fully agree either with the Sankhya or Yoga system. According to the first, knowledge is the only means of obtaining liberation; according to the second, devotion. The author asserts that liberation may be attained even by works, if done without attachment.

³³ But the wise man also seeketh for that which is conformed to his own nature. All things act according to their natures; what then will opposition effect? ³⁴ In the objects of the senses are fixed affection and dislike. A wise man should not put himself in their power, for both of them are his opponents.

³⁵ One's own duty (*dharma*)¹ though defective, is better than another's duty well-performed. Better is death in one's own duty; another's duty is full of danger.

ARJUNA.

³⁶ By what, O Krishna, is man constrained to commit offences? He seems as if, contrary to his wishes, he was impelled by some secret force.

KRISHNA.

³⁷ It is desire, it is wrath; born from the quality of passion (*rajas*); it is insatiable, full of sin. That is our foe in this world. ³⁸ As fire is covered by smoke, a mirror by dirt, as a foetus is enveloped in the womb, so the world is enveloped by this.

³⁹ The understanding of the wise man is obscured by this inveterate foe, in the shape of desire, which rageth like fire, and is hard to be appeased.

⁴⁰ It is said that the senses, the heart, and the understanding, are the places which are its seat. By the assistance of these it overwhelmeth reason, and stupifieth the soul. ⁴¹ Thou shouldst, therefore, first subdue thy passions, and get the better of this sinful destroyer of knowledge (*jnāna*), and experience (*vijnāna*). ⁴² It is said that the senses are great; greater than the senses is the heart (*manas*); greater than the heart is the mind (*buddhi*); but what is greater than the mind is That (the Supreme Being). ⁴³ Thus knowing that which is higher than the mind, restraining thyself by thyself, slay this unmanageable enemy in the shape of desire.

LECTURE IV.

"THE YOGA OF KNOWLEDGE."

THE DEITY SAID:

¹ This eternal (doctrine of) Yoga, I formerly taught unto Vivaswat,² and Vivaswat taught it to Manu, and Manu made it

¹ By *dharma* is here meant the fulfilling of the caste-obligations, as that of a Kshatriya to fight.

² The author of the Bhagavad Gítá, to give a divine sanction to his work, ascribes it to Krishna. He taught it to Vivaswat, or Aditya, the Sun. Manu, the son of Vivaswat, was the last of the seven Mannus. He presides over the present *Manvantara* (= age of Manu) 4,320,000 years. Ikshváku, his son, was the first King of the Solar dynasty, and one of the Rajarshis.

known unto Ikshwáku. ²Being delivered down from one unto another, it was studied by the Rajarshis; until at length, in the course of time, this Yoga was lost. ³It is even the same Yoga which I have this day communicated unto thee, because thou art my servant and my friend. It is the supreme mystery.

ARJUNA.

⁴Seeing thy birth was later than that of Ikshwáku, how am I to understand that thou didst first declare this doctrine?

KRISHNA.

⁵Both I and thou have passed through many births. Mine are known unto me; but thou knowest not thine.

⁶Although I am not in my nature subject to birth or decay, and am the lord of all created beings; yet, taking command over my own nature, I am born by my delusive power (*máyá*).¹

⁷As often as there is a decline of *dharma* and an exaltation of *adharma*, in the world, I produce myself; ⁸Thus I am born, from age to age, for the preservation of the good, the destruction of the wicked, and the re-establishment of *dharma*.

⁹He, O Arjuna, who, truly knoweth my divine birth and work, doth not, upon his quitting his mortal frame, enter into another, for he entereth into me. ¹⁰Many who were free from affection, fear, and anger, thinking on me, finding refuge in me, having been purified by the fire of knowledge³, have entered into my being.

¹¹I serve men in the way in which they approach me. Men follow my path from every side.

¹²Those who wish for success to their works in this life, worship the gods. For in this life success from works speedily cometh to pass.

¹³The four castes were created by me according to the apportionment of qualities and works. Know that I, though actionless and inexhaustible, am the author of them.⁴

¹ *Máyá* is the mysterious power by which Brahma causes a seeming world to issue from himself. This world has no real existence according to the Vedántists, for the only real existence is the one universal Soul. It is not certain, however, that the word is here used in its full Vedántist sense.—Davies.

² His principal incarnations are reckoned as ten, but sometimes they are said to have been numberless. The first, as a fish, is said to have been in the Krita age; the tenth, the Kalki Avatára, has yet to come.

³ Knowledge is called *tapas*, (religious austerity) from its purifying influence.—Davies.

⁴ Krishna asserts that he is the author and not the author of the castes. This is explained in two ways. He who works without "attachment" is said not to really work. Krishna, as Brahmá, was the author of the castes, but not in his supreme form as Brahma.

¹⁴ Actions defile me not ; I have no desire for the fruit of actions. He who knoweth me thus is not bound by actions.¹

¹⁵ The ancients who longed for liberation having discovered this, still performed works. Wherefore perform thou works, even as they were performed by the ancients in former times.

¹⁶ The learned even are puzzled to determine what is work, and what is not. I will tell thee what that work is, by knowing which thou wilt be delivered from misfortune. ¹⁷ The (natures) of action, forbidden action, and inaction must be well understood. The path of action is obscure.

¹⁸ He who can see as it were, *inaction* in action, and *action* in inaction, is wise amongst mankind. He is a perfect performer of all duty.

¹⁹ Wise men call him learned whose every undertaking is free from the idea of desire, and whose actions are consumed by the fire of knowledge.

²⁰ Abandoning the desire of a reward of his actions ; always contented and self-reliant, although he may be engaged in a work, he, as it were, doeth nothing. ²¹ Unsolicitous, of a subdued mind and spirit, rejecting all surroundings and performing merely bodily work, he committeth no offence. ²² Contented with whatever he may receive, unaffected by the pairs of opposites (pleasure and pain, &c.) free from envy, the same in good and evil fortune, he, though he worketh, is not bound. ²³ The work of him in whom attachment is dead, who is freed,² whose mind is fixed on knowledge, who performeth actions for (the purpose of) sacrifice, cometh altogether unto nothing. ²⁴ Brahma is the oblation ; Brahma is the sacrificial butter ; Brahma is in the fire ; by Brahma is the offering made. Into Brahma will he enter who meditateth on Brahma in his work. ²⁵ Some devotees offer up sacrifice to the gods ; others offer sacrifice by sacrificing only in the fire of Brahma. ²⁶ Others sacrifice hearing and the other senses in the fire of self-restraint ; others sacrifice sound and the other objects of sense in the fire of the senses. ²⁷ Others again sacrifice all the functions of the senses and life-breaths in the fire of self-restraint, kindled by knowledge. ²⁸ Others, also, sacrifice by their wealth, or by austerities, by *Yoga*, by silent study, and knowledge. ²⁹ Some sacrifice the upward breath in the downward, and the downward breath in the upward, stopping up the channels of the upward and downward breaths, intent on the restraint of breath.³ ³⁰ Others, who practise abstinence, sacrifice their life-breaths in life-breaths. All these are skilled in sacrifice and by sacrifice their sins are destroyed.

¹ He does not gain heaven or enter another body, but is absorbed into the divine nature.

² *Muktasya*, freed from attachment to worldly concerns.

³ *Pránáyama*, restraint of breath, is breathing through one nostril only by closing the other.

³¹ Those who eat the nectar-like leavings of sacrifices go to the eternal Brahma. This world is not for him who offereth no sacrifice ; much less the other. ³² Many kinds of sacrifice are offered in the presence of Brahma. Know them all to be produced from action ; knowing this, thou shalt be free. ³³ The sacrifice of knowledge is better than the sacrifice of wealth. Every action, in its completeness, is contained in knowledge. ³⁴ Seek, then, this wisdom by prostrations,¹ by questions, and by service, that those learned men who see its principles may instruct thee. ³⁵ Having known this, thou shalt not again fall into this delusion ; for thou wilt see all things first in thyself and then in Me.

³⁶ Although thou wert the most sinful of all sinful men, thou wilt cross over all trespasses by the boat of knowledge.

³⁷ As the natural fire, O Arjuna, reduceth the wood to ashes, so the fire of knowledge reduceth all actions to ashes.

³⁸ There is not any thing in this world to be compared with knowledge as a purifier. He who is perfect in devotion, in due time findeth it in his own soul. ³⁹ He who hath faith findeth knowledge ; above all, he who hath gotten the better of his passions ; and having obtained it, he quickly enjoyeth supreme repose.²

⁴⁰ But the ignorant, and the man without faith, whose spirit is full of doubt, is lost. Neither this world, nor that which is above, nor happiness, can be enjoyed by the man of doubting mind.³

⁴¹ Actions do not fetter the man who is self-possessed, who hath renounced action by *Yoga*, who hath destroyed doubt by knowledge.⁴

⁴² Therefore slay this doubt, which is born of ignorance, by the sword of knowledge. Give thyself to devotion, and arise, O son of Bhárata.

LECTURE V.

“YOGA BY RENOUNCING WORKS.”

ARJUNA.

¹ Thou now speakest, Krishna of the renunciation of works, and now again of performing them. Tell me positively which of the two is better.

¹ By becoming the disciple of a religious teacher.

² *Nirvána*. ³ Neither the blessing of a higher birth, nor that of heaven, nor of *nirvána*.

⁴ Having spoken of the nature and effects of spiritual knowledge, the writer goes on to reconcile the Sánkhya and Yoga systems by explaining that the Yoga system, in prescribing that all actions be done without “attachment,” enforces a real renunciation, and is based on true knowledge.—Davies.

KRISHNA.

² Renunciation (of works) and *Yoga* by works, both procure the highest bliss ; but of these *Yoga* by works is better than renunciation of works.

³ He should be regarded as always a Sannyási¹ who neither hateth nor desireth ; he who is free from the pairs of opposites is easily set free from bonds.

⁴ Children—not the learned—speak of the Sánkhyā and *Yoga* (doctrines) as different ; but he who devoteth himself to either obtaineth the fruit of both. ⁵ The seat² which the Sánkhyas obtain is reached by Yogís also. He seeth truly who seeth that the Sánkhyā and *Yoga* are one.

⁶ Renunciation is hard to gain without devotion. The *muni* who is fixed in devotion goes to Brahma without delay. ⁷ He who is fixed in devotion, whose self is pure, who is master of himself and subdueth the senses, who identifieth himself with everything that existeth,³ is not polluted even though he work. ^{8, 9} The man of devotion who knoweth the truth thinketh, that he doeth nothing when seeing, hearing, touching, smelling, eating, moving, sleeping, breathing, talking, throwing out, taking, opening or closing the eyelids ; affirming that the senses deal with the objects of sense. ¹⁰ He who casting off attachment offereth his action to Brahma, is not tainted by sin, as the lotus leaf is not (tainted) in water.

¹¹ Devotees, giving up attachment, perform actions for the purifying of themselves by the body, the heart (*manas*), by the mind, and even by the senses alone. ¹² The devout man who hath abandoned the fruit of works attaineth the highest peace. The undevout, attached to the fruit (of works), through desire, is bound. ¹³ The man who hath his passions in subjection, and with his mind forsaketh all works, his soul sitteth at rest in the nine-gate city⁴ of its abode, neither acting nor causing to act.

¹⁴ The Lord createth neither the faculty of working nor works, nor the connection of works and fruit ; Nature (*Prakriti*) alone worketh.

¹⁵ The Lord receiveth the sin or merit of none.⁵ Mankind are led astray by their reason being obscured by ignorance ; ¹⁶ but when that ignorance of their souls is destroyed by knowledge, the Supreme is revealed by knowledge, shining as the sun. ¹⁷ Those whose thoughts are on him (That) whose souls are in him, whose

¹ One who has performed renunciation.

² The "seat" is the divine nature of Brahma. But Kapila did not teach this doctrine. He taught that the soul, when finally emancipated from matter, remains in a state of unconscious repose, but in its own individuality.

³ The perfect Yogí is indifferent to all persons and things. He loses all sense of individuality, and is merged in the universal life of the world, as an emanation of Brahma.—*Davies*.

⁴ The body which has nine gates to the outer world. The soul does not act.

⁵ Brahma, like the soul, dwells apart, unaffected by the actions of men.

confidence is in him, and whose asylum is in him, are by knowledge purified from all their offences, and go from whence they shall never return.

¹⁸ The wise regard a Brahman gifted with knowledge and modesty, a cow, an elephant, a dog, and a Svapáka¹ as alike.

¹⁹ Even here, those have conquered the world whose minds are equable: since Brahma is sinless and equable, therefore they abide in Brahma.

²⁰ He who knoweth Brahma, whose mind is fixed, who is not deluded, and who abideth in Brahma, doth not rejoice finding anything agreeable, nor grieve on finding anything disagreeable.

²¹ He whose soul is not attached to external objects obtaineth the happiness that is in (one's) self; his self joined by devotion (*Yoga*) to Brahma, enjoyeth eternal bliss. ²² The enjoyments which proceed from the senses² are as the wombs of future pain. The wise man, knowing that they begin and end, delighteth not in these. ²³ He who can bear up against the violence which is produced from lust and anger in this mortal life, is devout (*yukta*), and a happy man.

²⁴ The man who is happy in his heart, at rest in his mind, and enlightened within, is a *Yogi*, one with Brahma, and findeth *nirvána* in Him. ²⁵ Such Rishis as are purified from their offences, freed from doubt, of subdued minds, and interested in the good of all mankind, obtain *nirvána* in Brahma. ²⁶ Such as are free from lust and anger, of humble minds and subdued spirits, and who know the soul, are near to *nirvána* in Brahma.

²⁷ The *muni* who excludeth (from his mind) external objects, (concentrating) the visual power between the brows, and making the upward and downward life-breaths, ever sending both through the nostrils,³ ²⁸ who restraineth the senses, mind and understanding, intent on final emancipation, from whom desire, fear, and wrath have departed, is indeed for ever free (from birth and death). ²⁹ He knowing me to be the enjoyer of sacrifices and austerities,⁴ the mighty lord of all the worlds,⁵ and the friend of every living being, attaineth to peace.

¹ The Svapáka carried out unclaimed dead bodies. They are regarded as alike, being all manifestations of Brahma, though of different qualities.

² The contact of the senses with their objects.

³ The reference is to *Yoga* exercises.

⁴ This is contrary to the common Hindu idea, which conceives Brahma as dwelling in a state of absolute repose.—*Davies*.

⁵ The worlds are supposed to be eight, rising from that of the Pisáchas to that of Brahmá.

LECTURE VI.

"YOGA BY SELF-RESTRAINT."

KRISHNA.

¹ He is both a *Yogí* and a *Sannyási* who performeth that which he hath to do independent of the fruit thereof; not he who liveth without the sacrificial fire and without action.¹

² Learn, O son of Pándu, that what they call renunciation is the same with Yoga.² He cannot be a *Yogí*, who, hath not renounced all worldly schemes.

³ Works are said to be the means by which a man who wisheth, may attain devotion; so rest is called the means³ for him who hath attained devotion.

⁴ He who is not attached to the objects of the senses or to works, renouncing all fancies, is called a perfect *Yogí*. ⁵ He should raise himself by himself: he should not suffer his soul to be depressed. Self is the friend of self; and, in like manner, self is its own enemy. ⁶ Self is the friend of him who by himself hath conquered self; but to him who hath not restrained himself, self becometh an enemy. ⁷ The soul of him who is self-restrained and placid, is self-contained in heat and cold, in pain and pleasure, in honor and disgrace.

⁸ The *Yogí* who is content with divine and human knowledge, who is unmoved (by any vexations of the world), whose senses are subdued, and to whom a clod, a stone, or gold are alike, is called a perfect devotee (*yukta*).⁴

⁹ He is esteemed highest who thinketh alike about companions, friends, enemies, strangers, the indifferent, foreigners; and relations, yea to good and evil men.

¹⁰ Let the *Yogí* constantly practise devotion fixed in a secluded spot alone, with his mind and self subdued, without expectations and without belongings. ¹¹ Fixing his seat firmly in a clean spot, neither high nor low, covered with a cloth, a deerskin and kusa grass. ¹² There fixing his heart (*manas*) on one object, restraining his thoughts, senses and actions, seated on (that) seat he should practise, *yoga* for the purifying of the self. ¹³ Holding his body, head, and neck, even and unmoved, (remaining) steady, looking at the tip of his nose and not looking around; ¹⁴ tranquil in soul, free from anxiety,

¹ The *Sannyási* performs no sacrifices or ceremonies; but merely to omit these, without true renunciation, is not to be a real *Sannyási*.

² Here the union of the essential principles of the *Sánkhya* and *Yoga* systems is again attempted. Both lead to a renunciation of works, even works of devotion; but *Kapila* sought to obtain it by philosophical knowledge and *Patanjali* by mental abstraction, leading to the mystical union with *Brahma* which is called *Yoga*.—*Davies*.

³ For the attainment of absorption into the divine Being.

⁴ "Joined," to the Divine Being in pious meditation."—*Davies*.

and adhering to the rules of Brahmacharis, he should restrain his mind, (concentrate it) on me, and sit down engaged in devotion, meditating and intent on me. ¹⁵ The *Yogi*, thus constantly devoting his self to abstraction, whose mind is restrained, attaineth peace, the supreme *nirvāna* that is in Me. ¹⁶ Devotion is not for him who eateth too much, or for him who eateth too little; nor for him who sleepeth too much, or who is ever wakeful. ¹⁷ The devotion which destroyeth trouble belongeth to him who is moderate in eating and in recreation, whose inclinations are moderate in action, and who is moderate in sleep. ¹⁸ When he fixeth his well-restrained thoughts on himself alone, and is indifferent to every object of desire, then he is called devoted (*yukta*). ¹⁹ The *Yogi* of a subdued mind, thus employed in the exercise of his devotion, is compared to a lamp, standing in a place without wind, which flickereth not.

²⁰ When the mind is at rest, restrained by the practice of *Yoga*, and when seeing the self by the self, is pleased in the self, ²¹ He becometh acquainted with that boundless pleasure which is far more worthy of the understanding than that which ariseth from the senses; depending upon which, the mind moveth not from its principles;

²² Which having obtained, he respecteth no other acquisition so great as it; on which depending, he is not moved by the severest pain. ²³ This disunion from the conjunction of pain is called *Yoga*. This *Yoga* must be practised with steadiness and a resolute heart. ^{24, 25} When he hath abandoned every desire that ariseth from the imagination, and subdued with his mind every inclination of the senses, he may, by degrees, find rest; and having, by a steady resolution, fixed his mind within itself, let him cease to think. ²⁶ Wheresoever the unsteady mind wandereth, he should subdue it, bring it back, and place it on the self. ²⁷ Supreme happiness attendeth the man whose heart is thus at peace; whose passions are thus subdued; who is one with Brahma, and free from sin. ²⁸ The man who is thus constantly in the exercise of the soul, and free from sin, enjoyeth the eternal happiness of union with Brahma. ²⁹ The man whose mind is endued with this devotion, and looketh on all things alike, beholdeth the supreme Soul in all things, and all things in the supreme Soul.¹

³⁰ He who beholdeth me in all things, and beholdeth all things in me, I forsake not him, and he forsaketh not me. ³¹ The *Yogi* who worshippeth me as abiding in all things, holding that all is one, dwelleth in me, however he may be living.

³² The man, O Arjuna, who, from what passeth in his own breast, whether it be pain or pleasure, beholdeth the same in others,² is esteemed the best *Yogi*.

¹ Realises the essential unity of everything.—Telang.

² Who believes that pleasure and pain are felt by others like himself.

ARJUNA.

³³ From the fickleness of our natures, I conceive not the permanent duration of this doctrine of equanimity which thou hast told me. ³⁴ The mind, O Krishna, is naturally unsteady, turbulent, strong, and stubborn. I esteem it as difficult to restrain as the wind.

KRISHNA.

³⁵ The mind, O valiant youth, is undoubtedly unsteady, and difficult to be confined; yet, it may be restrained by practice and indifference (to worldly objects.)

³⁶ In my opinion, this divine discipline, which is called *Yoga*, is hard to be attained by him who hath not his soul in subjection; but it may be acquired by him who taketh pains, and is self-restrained.

ARJUNA.

³⁷ Whither, O Krishna, doth the man go after death, who, although he be endued with faith, hath not obtained perfection in his devotion, because his unsubdued mind wandered from the discipline? ³⁸ Doth he not perish like a broken cloud, being unsteadfast and deluded in the path (leading) to Brahma? ³⁹ Be pleased, O Krishna, to destroy completely this doubt of mine, for none but thyself is able to destroy this doubt.

KRISHNA.

⁴⁰ His destruction is found neither here nor in the world above. No man who hath done good goeth unto an evil place. ⁴¹ A man whose devotions have been broken off by death, having enjoyed for unnumbered years the rewards of his virtues in the regions above, at length is born again in some holy and respectable family; ⁴² Or else he is born in the house of some learned *Yogi*. But such a birth in this life is difficult to attain. ⁴³ Being thus born again, he is endued with the knowledge which he had in a former body; and here again he beginneth to labour for perfection. ⁴⁴ By that former practice he is led on, even without his will. He who only desireth to know *Yoga*, goeth beyond the Brahmic word (the Vedas).¹ ⁴⁵ The *Yogi* who, labouring with all his might, is purified of his offences, and, after many births, is made perfect, at length goeth to the supreme abode.

⁴⁶ The *Yogi* is superior to ascetics, respected above the men of knowledge, and superior to the doers of works; wherefore, O Arjuna, resolve thou to become a *Yogi*. ⁴⁷ Of all *Yogis*, I respect him as the most devout, who hath faith in me, and who serveth me with his self stayed on me.

¹ The *Yogi*, by devotion, rises above the desire of the fruit of actions prescribed by the Vedas.

LECTURE VII.

"YOGA THROUGH SPIRITUAL DISCOERNMENT."

(Here a separate division of the Poem begins. The first six chapters are devoted mainly to the Yoga system of Patanjali. The six following treat of the Sapreme Being, who is the source both of gods and men, the only self-existent and eternal Being.—*Davies.*)

KRISHNA.

¹ Hear, O Arjuna, how having thy mind attached to me, being in the exercise of devotion, and making me alone thy asylum, thou wilt, without doubt, become acquainted with me. ² I will instruct thee in this wisdom and learning without reserve; which having learnt, there is not in this life any thing further to be known.

³ A few amongst ten thousand mortals strive for perfection; ¹ and but a few of these who strive and become perfect, know me according to my nature.

⁴ Earth, water, fire, air, ether, the heart (*manas*) and also the mind (*buddhi*) and egoism (*ahankāra*), these (form) the eightfold division of my material nature (*Prakriti*).

⁵ This is the lower (nature), but know now my other higher nature, ² the living principle by which the universe is sustained. ⁶ Know that all things have these as their source. I am the producer and the destroyer of the whole universe.

⁷ There is nothing else higher than myself. All this is strung together in me as a row of pearls upon a string.

⁸ I am taste ³ in the waters, I am the light in the sun and moon, I am Om in all the Vedas, sound in ether, the masculine force in man. ⁹ I am the sweet smell in the earth, the brightness in the fire, the vital principle in all beings, and the austerity (*tapas*) of ascetics. ¹⁰ Know that I am the eternal seed of all things that exist. I am the intellect of the intelligent, the splendour of the splendid.

¹¹ I am the strength of the strong; free from desire (*kāma*) and passion (*rajas*). I am desire in living beings not forbidden by *dharma*. ¹² Know also that the natures which are of the quality of goodness, and those which are of the quality of passion, and of darkness are indeed all from me: I am not in them, but they are in me. ¹³ The whole of this world being bewildered by the influence

¹ Knowledge of the self.

² In the Sāṅkhya system Prakriti (primal matter) is alone recognized. In the system of Patanjali this is regarded as only an inferior part of Brahma; there is a higher spiritual essence which is the animating principle of all things.—*Davies.*

³ Taste is considered the peculiar quality of water; sound of ether; smell of earth.

of these three *gunas*,¹ knoweth not that I am distinct from these and eternal.

¹⁴ This divine illusion (*māyá*) of mine, formed by the *gunas*, is hard to overcome: they who worship me alone pass over this illusion. ¹⁵ The wicked, the foolish and the low-minded come not unto me, because their understandings, being bewildered by *māyá*, they partake of the nature of Asuras.

¹⁶ Four classes of righteous men worship me: the distressed, one who is seeking after knowledge, one who wants wealth, and one who is possessed of knowledge.² ¹⁷ Of these the best is the one possessed of knowledge, if he always practises devotion, and worships the One. I am extremely dear to the wise man and he is dear unto me. ¹⁸ All these are noble; but I esteem the man possessed of knowledge even as myself, because his devout spirit dependeth upon me alone as his ultimate goal. ¹⁹ The wise man proceedeth not unto me until after many births; for the exalted mind, who sayeth that "Vásudeva is the All," is hard to find. ²⁰ Those whose understandings are drawn away by this and that pursuit, go unto other gods, observing divers rites, constrained by their own natures.³

²¹ If any one, worshipping with faith, desire to worship any deity, I make that faith of his steady. ²² Possessed of that faith, he seeketh to propitiate (the deity in) that form, and obtaineth from him the benefits which he desireth, (though they are) really given by me. ²³ But the gain of these men of narrow minds is perishable.⁴ Those who sacrifice to the gods, go to the gods. Those who worship me, come to me.

²⁴ The ignorant, being unacquainted with my supreme nature, which is superior to all things, and exempt from decay, believe me, who am invisible, to exist in the visible form under which they see me.⁵

²⁵ I am not visible to all, because I am concealed by my power of delusion (*yoga mdyá*).⁶ The ignorant world do not discover this, that I am not subject to birth or decay.

¹ These are the modes or constituent parts of Prakriti, which by their different combinations form the distinctive natures of individuals. The Supreme Spirit animates all the world (Nature): it is therefore in Nature, but Nature is not in it. Men generally see only the lower part of the Divine dual nature, which veils the higher spiritual part.—*Davies*.

² Knowledge that Brahma and the soul are one.

³ The result of actions in former births.

⁴ Because the gods are created beings, and they, with the worlds over which they preside, will be destroyed at the end of a *Kalpa*.—*Davies*.

⁵ The ignorant do not know the real divinity of Vishnu, thinking him to be no higher than as he is seen in human form.—*Telang*.

⁶ The Vedántist doctrine of *máyá*, denies all true reality in the world around us. This is of later origin than the Bhagavad Gítá. Here it simply means that the outward world is an illusion, because it veils the Supreme, Being who pervades all things.

²⁶ I know, O Arjuna, all the beings that have passed, all that are present, and all that shall hereafter be; but there is not one amongst them who knoweth me. ²⁷ All beings are bewildered in this world by the delusion caused by the pairs of opposites,¹ arising from desire and aversion. ²⁸ But the men who are pure in their deeds, in whom sin is dead, freed from the delusion of opposites, and firm in their beliefs, worship me.

²⁹ Those who finding refuge in me strive for deliverance from old age and death, know the Brahma, the Supreme Spirit (Adhyátma),² and all *Karma*. ³⁰ The men devoted in mind who know me as Adihbúta (Lord of beings), as Adhidaiva (Lord of gods), and as Adhiyajna (Lord of sacrifice), known me indeed at the time of departure (from this world.)

LECTURE VIII.

“THE YOGA OF THE SUPREME ETERNAL BRAHMA.”

ARJUNA.

¹ What is that Brahma? What Adhyátma, and what is Karma (work, action)? What is that called Adhibúta, and that called Adhidaiva? ² Who is Adhiyajna and how here in this body? How do self-restrained men know thee at the time of their decease?

KRISHNA.

³ Brahma is the Supreme, the Indestructible; his own nature is called Adhyátma.³ The emanation that causeth the birth of all living beings is called Karma (work).

⁴ Adhibúta is (my) perishable nature, and Adhidaiva is the male (creative) principle (*purusha*). The Adhiyajna is I myself in this body.

⁵ At the end of time, he, who quitting the body, departeth

¹ The pairs of opposites are love, hatred; gain, loss, etc. Men unduly attached to worldly things think that these should be liked or disliked. Such men are deceived. These things should be looked upon with indifference. They cannot benefit the soul, which must find its happiness in absorption.

² Names of Krishna.

³ Brahma is called Adhyátma, because, in his spiritual form, he is the highest being. When Brahma acts as creator, he takes a new name, Brahmá. Karma especially denotes the production of all things. Telang explains Adhibúta as denoting “the whole inanimate creation.” Davies renders it “Lord of beings,” because he is their source. Patanjali makes the Prakriti of the Supreme, described as his *Sakti*, or energy, that from which all beings have sprung. Brahmá, as the cause of all life, is named Purusha (male); as he created the gods, he is called Adhidaiva. Krishna calls himself Adhiyajna, “Lord of sacrifice,” as being an object of worship to men of limited capacities.

thinking only of me, without doubt, entereth unto my being; ⁶ or else, whatever other nature he shall call upon, at the end of life, when he shall quit his mortal shape, he shall ever go unto it.¹ ⁷ Wherefore at all times think of me alone and fight. Let thy heart and mind be placed on me alone, and thou shalt, without doubt, go unto me. ⁸ The man who longeth after the Divine and Supreme Being, with his mind intent upon the practice of devotion, goeth unto him. ^{9,10} The man who shall in his last hour meditate on the ancient sage, the Ruler, smaller than an atom, the Preserver of all, unimaginable in form, shining like the sun above the darkness, with unwavering heart, and by the force of *Yoga* draweth his breath together between his eyebrows² that man goeth to this Supreme Divine Being. ¹¹ I will now briefly explain to thee that path which they who know the Veda call Imperishable; which the men of subdued minds and conquered passions enter; and which, desirous of knowing, they live the lives of Brahmacharins. ^{12,13} He who hath closed with the gates (of the senses), confined his heart (*manas*) inwardly, placed the vital breath in the head,³ constant in devotion; repeating the syllable Om, signifying the eternal Brahma, thinking upon me, he who thus departeth goeth, when he quitteth the body, to the highest place.

¹⁴ He who thinketh constantly of me, his mind undiverted by another object, I will at all times be easily found by that constantly devout *Yogi*.

¹⁵ These great-souled men, having attained to me, come not again to life which is transient and the seat of pain: they reach the highest perfection. ¹⁶ Know O Arjuna, that all the worlds, even to that of Brahma, return again; but he who findeth me, returneth not again to mortal birth.

¹⁷ They are acquainted with day and night, who know that the day of Brahma is as a thousand revolutions of the *yugas*, and that his night extendeth for a thousand more.

¹⁸ At the approach of day all the visible (manifested) universe issues from the Unmanifested; on the approach of night it dissolves in Him who is called the Unmanifested.

¹⁹ This multitude of beings, produced again and again, dissolves at the approach of night; and comes forth, not by its own power, at the approach of day.⁴

¹ If a man desires heaven only, at dying he will think of Indra, and go to his heaven.

² Looking between the eyebrows. See v. 27.

³ "Holding the breath as much as possible inwardly,"—*Davies*. "Thinking of nothing, making the mind cease to work."—*Telang*.

⁴ All the eight worlds will be absorbed in Brahma at the end of a *Kalpa*, and then come forth again. One year of men is equal to a day of the gods. There are four *Yugas*, containing 12,000 divine years, equal to 4,320,000 common years. One thousand of these periods form a day of Brahmá. This day of Brahmá is called a *Kalpa*; 360 *Kalpas* form his year, and a hundred such years form his life-time: at the close of his life the universe is destroyed.

²⁰ But there is another invisible eternal existence superior to this visible one which, when all created things perish, doth not perish. ²¹ It is called the Unmanifested, the Imperishable; this men speaks of as the highest way: those who attain it never return. This is my supreme abode. ²² He, the highest Purusha, in whom all things dwell, and by whom all this (universe) is spread out, may be reached by devotion to him only.

²³ I will now speak to thee of that time in which, should Yogis die, they will never return; and of that time, in which dying, they shall return (to life).

²⁴ Those holy men who know Brahma, departing this life in fire, light, the daytime, in the bright season of the moon, within the six months of the sun's northern course, go unto him. ²⁵ But those who depart in smoke, night, the moon's dark season, and whilst the sun is yet within the southern path of his journey, ascend for a while into the regions of the moon, and again return to mortal birth. ²⁶ These two, *light* and *darkness*, are esteemed the world's eternal ways: he who walketh in the former path returneth not; whilst he who walketh in the latter cometh back again upon the earth. ²⁷ A *Yogi*, acquainted with these two paths will never be perplexed; wherefore, O Arjuna, be thou employed at all times in devotion.

²⁸ The devotee who knoweth this obtaineth all the holy fruits offered by the Vedas, by sacrifices, austerities, and almsgiving, and he attaineth to the supreme primeval seat.

LECTURE IX.

"YOGA THROUGH THE ROYAL KNOWLEDGE AND THE ROYAL MYSTERY."

KRISHNA.

¹ I will now make known unto thee, who dost not cavil, that most mysterious secret, accompanied by experience, which having studied thou shalt be delivered from misfortune.

² It is a royal¹ knowledge, a royal mystery, sublime and immaculate; clear unto the sight, virtuous, eternal and easy to be performed.

³ Men who believe not this doctrine, attain not to me, but return into this world of death.

^{4,5} All this universe hath been spread out by me, by my unmanifested material nature (*prakriti*).² All things dwell in me; I do not dwell in them. And yet these things dwell not in me.³

¹ Royal here means chief, supreme.

² Prakriti, matter eternally existing, is said to a part of Brahma.

³ They dwell in his material, but not in his spiritual nature.

See my royal mystery. My spirit, the source of all, supporteth all things, but doth not dwell in them.

⁶ Understand that all things rest in me, as the mighty air, which passeth everywhere, resteth for ever in the *ākāsha*. ⁷ At the end of a *kalpa* all things enter my material nature; at the beginning of a *kalpa*, I send them forth again. ⁸ Supported by my material nature, I send forth again and again all this collection of beings, without their own will, by the power of Prakriti. ⁹ But these actions do not bind me,¹ who remaineth like one unconcerned, and who am unattached to those actions.

¹⁰ Under my supervision Prakriti produceth both the movable and the immovable. It is in this way, O Arjuna, that the universe revolveth.

¹¹ The foolish, being unacquainted with my supreme and divine nature, as Lord of all things, despise me in this human form. ¹² Partaking of the delusive nature of Rakshasas and Asuras,² they are of vain hope, of vain endeavours, of vain wisdom, and void of reason. ¹³ But men of great souls, partaking of the divine nature,³ discover that I am before all things and incorruptible, and serve me with their hearts undiverted by other gods.

¹⁴ Men of steadfast and laborious lives come before me, humbly bowing down, for ever glorifying my name; and they are constantly employed in my service; ¹⁵ Others, offering up the sacrifice of knowledge,⁴ worship me as one, as distinct, and as all-pervading in many forms.

¹⁶ I am the offering, I am the sacrifice, I am the offering to *pitris*, I am the sacred herb; I am the sacred verse and the sacrificial butter; I am the fire; I am the burnt-offering. ¹⁷ I am the father, mother, sustainer, the grandsire⁵ of this universe; I am the object of knowledge the means of purification, the syllable Om,⁶ the Rik, Sama, and Yajus also. ¹⁸ I am the way, the sustainer, the Lord, the witness, dwelling, refuge and friend, the origin and destroyer (of life), the place, the receptacle, and the inexhaustible seed. ¹⁹ I cause heat; I withhold and send forth the rain; I am immortality and death; I am *sat* (that which is) and *as at*⁷ (that which is not).

²⁰ Those who know the three (Vedas), who drink of the soma juice, being purified of their offences, offer sacrifices, and petition for heaven. These obtain the holy world of Indra, in which they feast

¹ The works of Brahmā do not bind him as they are done without attachment.

² The *tamo-guna* or dark quality, prevails in them.

³ The quality of goodness prevails in them.

⁴ The knowledge that Krishna is all.

⁵ Krishna is the grandsire of the universe as the source of Prakriti.

⁶ Formed by the union of the letters *a, u, m*. Probably at first it represented Agni, Varuna, and Marut (wind); afterwards it denoted Brahmā, Vishnu, and Siva.

⁷ Different explanations are given of *sat* and *asat*. They have been translated spirit and matter, causes and effects.

upon the divine food of the gods. ²¹ When they have partaken of that spacious heaven for a while, in proportion to their virtues, they sink again into this mortal world, as soon as their stock of merit is expended. In this manner those, who, longing for the accomplishment of their wishes, follow the religion pointed out by the three (Vedas), obtain a transient reward.¹

²² To those who serve me alone, and who are thus constantly engaged in my service, I bring full assurance (of happiness). ²³ Those also who serve other gods with a firm belief, in doing so, worship even me, but not according to ancient rule.

²⁴ I am the partaker, and also the Lord of all sacrifices. Because mankind are unacquainted with my true nature, they fall again from heaven.

²⁵ Those who make vows to the gods, go to the gods; those who make vows to the *Pitris*, go to the *Pitris*; those who worship the *Bhūtas*,² go to the *Bhūtas*; and those likewise who worship me, go to me.

²⁶ I accept and enjoy the holy offerings of the humble soul, who in his worship presenteth leaves and flowers, and fruit and water unto me.

²⁷ Whatever thou doest, O Arjuna, whatever thou eatest, whatever thou sacrificest, whatever thou givest, whatever thou shalt be zealous about, make each an offering unto me.

²⁸ Thou shalt thus be delivered from the bond of works, producing good and evil fruits; and if thou be united to me by devotion and renunciation,³ thou, when freed, shalt come unto me.

²⁹ I am alike to all beings; to me none is hateful, none is dear; but those who worship me devoutly dwell in me and I in them.

³⁰ Even if one of evil life worshippeth me and not any other, he must certainly be deemed to be good, for he hath judged rightly.⁴ ³¹ Soon he becometh a pious one, and attaineth eternal peace. Rest assured that they who worship me never perish.

³² For even those of sinful birth,⁵ women, Vaisyas, and Sudras likewise resorting to me attain the supreme goal. ³³ How much more then holy Brahmans and pious Rajarshis who are my devotees. Having come into this transient unhappy world, worship me. ³⁴ Fix thy heart (*manas*) on me; become my devotee; my worshipper; reverence me, and thus making me the supreme object, thou wilt come to me.

¹ Those who follow the Vedas obtain only temporary happiness.

² The *Bhūtas* are supposed to be a foul kind of demons, dwelling in graveyards and burning-grounds.

³ This mode of action is at once devotion and renunciation, the first, because one cares not for fruit, the second because it is offered to the Supreme.—*Telang*.

⁴ That the Supreme Being alone should be revered.—*Telang*.

⁵ *Sṛidhara* explains this as "low birth;" *Sankara*, as birth resulting from sins.

LECTURE X.

"YOGA BY THE DIVINE PERFECTIONS."

KRISHNA.

¹ Hear again, O large-armed one, my supreme words, which I will speak unto thee, who art well pleased, because I am anxious for thy welfare. ² Neither the hosts of Suras¹ nor the great Rishis know of my birth; because I am the origin of all the gods and great Rishis. ³ The mortal who knoweth me, as unborn and without beginning, the mighty Lord of the world, is undeluded, and is freed from all sin. ^{4,5} The various qualities incident to natural beings, such as reason, knowledge, unembarrassed judgment, patience, truth, humility, meekness, pleasure and pain; birth and death, fear and courage; mercy, equality, gladness, charity, zeal, renown and infamy, all distinctly come from me. ⁶ So in former days the seven great Rishis,² the four Ancients,³ and the Manus⁴ partaking of my nature, were born from my mind, from whom are descended all the inhabitants of the earth.

⁷ He who knoweth truly this pre-eminence and mystic power of mine, is without doubt endued with an unerring devotion. ⁸ I am the creator of all things, and all things proceed from me. Those who are endued with spiritual wisdom believe this and worship me: ⁹ their very hearts and minds are in me; they rejoice amongst themselves, and delight in speaking of my name and teaching one another my doctrine. ¹⁰ I gladly inspire those who are constantly employed in my service, with that mental devotion, (buddhi-yoga) by which they come unto me. ¹¹ And, in compassion, dwelling in their souls, I dissipate the darkness of their ignorance with the light of the lamp of wisdom.

ARJUNA.

¹² Thou art the Supreme Brahma, the supreme abode, the holiest of the holy, the eternal Purusha, first of gods, the unborn, the Lord. ¹³ Thus all the Rishis proclaim, as also the divine Rishi, Narada⁵; thus also Asita,⁶ Devala,⁷ and Vyása⁸; thus thou thyself

¹ An inferior class of gods connected with the sun. In the Mahábhárate they fight against the Asuras.

² The seven great Rishis were the mind-born sons of Brahma, viz., Marichi, Atri, Angiras, Pulastya, Pulaha, and Kratu, with Vasishtha.

³ The four mind-born sons of Brahmá, Sanaka, Sanandana, Sanátana, Sanat-kumára.

⁴ The Manus, in the later mythology, are 14 in number.

⁵ Narada is mentioned in Manu, i. 35, as one of the ten progenitors of mankind who came forth from Brahmá.

⁶ A Rishi who dwelt near the Himalayas.

⁷ A son of Visvamitra, who became a Rishi by his austerities.

⁸ The supposed compiler of the Mahábhárate, &c.

hast told me. ¹⁴ I firmly believe, O Kesava, all thou tellest me. Neither the gods nor the Dánavas¹ are acquainted, O Lord, with thy manifestations. ¹⁵ Thou alone, O best of beings! knowest thyself by thyself; thou, who art the creator of all things, Lord of all, the God of gods, and the universal Lord. ¹⁶ Be pleased to declare fully thy divine emanations by which thou constantly pervadest all these worlds. ¹⁷ How may I know thee, O Yogí, by always meditating on thee? In what manifestations, O mighty Lord, mayst thou be thought of by me? ¹⁸ Tell me again fully, O Janárdana,² thy *Yoga* and thy perfections (*vibhúti*); for hearing this nectar I feel no satiety.

KRISHNA.

¹⁹ Blessings be upon thee! I will make thee acquainted with only the chief of my divine emanations, as the extent of my nature is infinite.

²⁰ I am the self seated in the hearts³ of all beings. I am the beginning, the middle, and also the end of all beings. ²¹ Among the Adityas⁴ I am Vishnu; among shining bodies the resplendent sun. I am Marichi⁵ among the Maruts, and the moon among the constellations.⁶ ²² Among the Vedas I am the Sama-Veda; I am Indra among the gods; of the senses I am the *manas*; in living beings, the intellect (*buddhi*). ²³ I am Sankara⁷ among the Rudras, and Vitessea⁸ among the Yakshas and Rákshasas. Of the Vasus⁹ I am Pávaka (fire); of mountain peaks I am Meru. ²⁴ Amongst domestic priests know that I am Vrihaspati; amongst warriors I am Skanda, and amongst waters I am the ocean. ²⁵ I am Bhrigu amongst the great Rishis; and of words the syllable (OM). Of sacrifices, I am the *japa*¹⁰ sacrifice; amongst firmly-fixed (mountains) the Himalaya. ²⁶ Among the trees I am *aswattha*, and of divine Rishis Nárada; of Gandharvas¹¹ I am Chitraratha; among the perfect ones the *Muni* Kapila.¹² ²⁷ Know that amongst

¹ Descendants of Dánu, said to be demons of the air.

² A name of Krishna, explained as "extirpator of the wicked"; or "vexer of his foes."

³ The soul, usually said to be the size of the thumb, is supposed to be seated in the heart.

⁴ Solar deities.

⁵ The chief of the Maruts or storm gods. In Manu i. 25 he is one of the ten progenitors of gods and men.

⁶ The 27 Nakshatras or lunar mansions traversed by the moon.

⁷ A name of Siva, called at an early period Rudra, the father of the Rudras, representing storms.

⁸ A name of Kuvera, the god of wealth. He is chief of the demons who guard his treasures.

⁹ Eight inferior gods, attendants of Indra. Their names mean water, wind, fire, &c.

¹⁰ Silent meditation or prayer.

¹¹ Musicians of the gods.

¹² Kapila was the author of the Sánkhya system of philosophy.

horses I am Uchchaihravas,¹ born of *amrita* ; of elephants, Airāvata, and among men, the king. ²⁸ Among weapons I am the *vajra* (thunderbolt) ; of cows the Kāmaduk ; I am the progenitor Kandarpa ;² of serpents I am Vāsuki.³ ²⁹ Among Nāga snakes I am Ananta ; among beings of the waters, Varuna.⁴ Of the Pitris I am Aryama,⁵ and of judges, Yama.

³⁰ Among the Daityas I am Prahlāda ; of things that measure, I am Kāla (time). Of wild beasts I am the lord of beasts (lion or tiger) ; and Vainateya⁶ of birds. ³¹ Of purifiers I am the wind ; of those that bare weapons, Rāma. Of fishes I am Makara,⁷ and of rivers I am the Ganges. ³² Of emanations (creations) I am the beginning and the end, and also the middle. Among sciences I am the science of Adhyātman ; of orators I am Speech. • ³³ I am the letter A among letters ; the *dvandva*⁸ in compound words ; I am also endless Time ; I am the Supporter whose face turns everywhere. ³⁴ I am Death that seizes all, and the Origin of all to come ; among female words I am Fame, Fortune, Speech, Memory, Intelligence, Constancy, and Patience. ³⁵ Among the songs of the Sama Veda I am the Vrihatsāman, the Gāyatri among metres ; of months I am the Margasirsha ;⁹ and of seasons the flowery Spring. ³⁶ Of cheats I am the game of Dice and the Splendour of the splendid. I am Victory, I am Perseverance, I am the Goodness of the good. ³⁷ Of the race of Vrishni I am Vāsudeva,¹⁰ of the Pāndavas the Subduer of wealth (Arjuna). Of the *munis* I am Vyāsa, and of wise men, Usana,¹¹ the sage. ³⁸ I am the Rod of those who restrain, and the Policy of those who wish to conquer. Of secret things I am Silence, and Knowledge of those who know. ³⁹ I am, in like manner, O Arjuna, that which is the seed of all things in nature ; and there is not any thing, movable or immovable, that can exist without me. ⁴⁰ My divine perfections are without end, and the many which I have mentioned are only by way of example.

⁴¹ And learn, O Arjuna, that every thing which is worthy of distinction and pre-eminence, is the produce of a portion of my glory. ⁴² But what, O Arjuna, hast thou to do with this manifold wisdom ? I stand supporting all this by only a single part of myself.

¹ The name of the horse supposed to be created when the gods churned the ocean. He became the horse of Indra, as Airāvati was his elephant.

² Kāma, the god of love.

³ The king of the serpents in Pātāla, who was coiled round the mountain Mandara at the churning of the ocean.

⁴ Originally the lord of heaven and earth ; afterwards lord of the waters.

⁵ The chief of the ancient fathers.

⁶ Vishnu's bird, the Garuda.

⁷ A sea monster on which Varuna rides.

⁸ The copulative compound.

⁹ Part of November and December.

¹⁰ A name of Krishna, descended from Vrishni of the Yādava race.

¹¹ Usana was the teacher of the Asuras, the tutor of Bali.

LECTURE XI.

"THE MANIFESTATION OF THE UNIVERSAL FORM."

ARJUNA.

¹This discourse of the supreme mystery, called Adhyátma, which thou hast spoken for my benefit, hath taken away my delusion. ²I have heard from thee, O lotus-eyed, a full account of the creation and destruction of all things, and also of the mightiness of thy inexhaustible spirit.

³According as thou declarest thyself to be, O supreme Lord ! I desire to see thy form as Ishwara, O best of beings. ⁴If thou thinkest that it may be beheld by me, O Lord of Yoga, show me thy imperishable self.

KRISHNA.

⁵Behold my forms, by hundreds, and by thousands, various, heavenly, diverse in colour and shape. ⁶See the Adityas,¹ Vasus, Rudras, the two Aswins² and the Maruts³ also. See wonders, in numbers never seen before.

⁷Behold, in this my body, the whole world animate and inanimate, and all things else thou hast a mind to see. ⁸But as thou art unable to see with these thy natural eyes, I give thee a divine eye. Behold my divine mystery.

SANJAYA.

⁹Having thus spoken, O King, Hari, the great Lord of Yoga, showed to Arjuna his supreme form as Ishwara. ¹⁰With many mouths and eyes, with many wonderful sights, with many heavenly ornaments, bearing many heavenly weapons ; ¹¹wearing heavenly garlands and vestments, anointed with heavenly unguents, that all-marvellous (form) shining, boundless, whose face is turned on every side. ¹²If the lustre of a thousand suns were to burst forth at once in the sky, that would be like the splendour of that mighty One. ¹³There the son of Pándu then beheld in the body of the God of gods, the whole universe in one, and divided into many parts. ¹⁴Then Dhananjaya⁴ was overwhelmed with wonder, and his hair was raised on end. He bowed down his head before the God, and thus addressed him with joined hands.

ARJUNA.

¹⁵O God, within thy body I see all the gods, as also all the varied hosts of living beings and the Lord Brahmá seated in his

¹The Adityas were twelve solar deities representing the months of the year.

²The Aswins were sons of the Sun.

³The Maruts were the storm gods, the brothers of Indra.

⁴Conqueror of wealth.

lotus-throne, and all the Rishis, celestial snakes. ¹⁶ I see thee, of countless forms, possessed of many arms, stomachs, mouths, and eyes on all sides; but I can neither discover thy beginning, thy middle, nor thy end, O universal Lord of all forms. ¹⁷ I see thee with a crown, and armed with mace and discus, a mass of glory, darting refulgent beams around. I see thee, difficult to be seen, shining on all sides with light immeasurable, like the burning fire or glorious sun.

¹⁸ Thou art the Supreme Being, incorruptible, worthy to be known! Thou art the prime Supporter of the universe! Thou art the neverfailing and eternal Guardian of religion! Thou art from all beginning, and I esteem thee the everlasting Cause.

¹⁹ I see thee without beginning, without middle, and without end; of valour infinite; of arms innumerable; the sun and moon thy eyes; thy mouth a blazing fire, and the whole world shining with thy reflected glory! ²⁰ The space between the heavens and the earth is possessed by thee alone, and every point around: the three worlds, O mighty Spirit! behold the wonders of thy awful countenance with troubled minds. ²¹ Of the celestial hosts, some I see fly to thee for refuge; whilst some, afraid, with joined hands sing forth thy praise.

The Maharshis and Siddhas¹ cry "Swasti,"² glorifying thy name with abundant songs of praise. ²² The Rudras and Adityas, the Vasus, the Sádhyas,³ the Viswas, the two Aswins, the Maruts, the Ushmapas,⁴ with the groups of Gandharvas, Yakshas, Demons, and Siddhas all stand gazing on thee amazed. ²³ Seeing thy mighty form, with many mouths and eyes; with many arms, legs, and feet; with many stomachs and jaws set with fearful teeth; the worlds alike with me are terrified. ²⁴ When I see thee, touching the heavens and shining with such glory; of such various hues, with widely-opened mouths, and bright expanded eyes, I am disturbed within me; my resolution faileth me, and I find no rest.

²⁵ Having beholden thy dreadful teeth, and gazed on thy countenance, emblem of Time's last fire,⁵ I know not which way to turn! I find no peace! Have mercy then, O God of gods! thou mansion of the universe!

^{26 & 27} The sons of Dritarashtra now, with all those rulers of the land, Bhishma, Drona, the son of Súta,⁶ and even the flower of our army, seem to be precipitating themselves hastily into thy mouths,

¹ Deified mortals, learned in the Vedas, said to be 88,000 in number.

² Welfare! may it be well!

³ An order of inferior gods.

⁴ A class of pitris.

⁵ The world at the end of a kalpa is destroyed by fire, which the serpent Ananta casts from his mouth.

⁶ Súta means charioteer. Karna's foster father was the charioteer of Dritarashtra. He was really the eldest brother of the Pándavas, but was brought up as a charioteer.

tremendous-toothed! whilst some appear to stick between thy teeth with their heads smashed.¹

²⁸ As the rapid streams of full-flowing rivers roll on to meet the ocean's bed; even so those heroes of the human race rush on towards thy flaming mouths. ²⁹ As troops of insects, with increasing speed, seek their own destruction in the flaming fire; even so these people, with swelling fury, seek their own destruction. ³⁰ Swallowing all these people, thou lickest them from every side into thy flaming mouths. The whole universe, O Vishnu, is burning with thy fierce rays.

³¹ Reverence be unto thee, thou most exalted! Deign to make known to me who thou art in this awful form. I wish to know thy primal life, for this, thy form evolved, I cannot understand.

KRISHNA.

³² I am Time,² the destroyer of the worlds, made manifest to slay the human race. Except thyself, not one of all these warriors arrayed against us, in these numerous ranks, shall live.

³³ Wherefore, arise! seek honor and renown! defeat the foe, and enjoy the ample kingdom! They are already, as it were, destroyed by me. Be thou alone the immediate agent, left-handed one. ³⁴ Be not dismayed! Kill Drona, and Bhishma and Jayadratha³ and Karna, and all the other heroes of the war already killed by me. Fight! and thou shalt defeat thy rivals in the field.

SANJAYA.

³⁵ When he who weareth a coronet (Arjuna) heard these words of Kesava, he saluted him with joined hands; and addressed him in broken accents, and bowed down terrified before him.

ARJUNA.

³⁶ The universe, O Krishna, rejoiceth because of thy renown, and is filled with zeal for thy service. The Rákshasas are terrified and flee on all sides; whilst the Siddhas bow down in adoration before thee.

³⁷ And wherefore should they not, O supreme Soul! bow down before thee, who, greater than Brahmá art the First Cause! eternal God of gods! the world's abode! Thou art indestructible Being, that which is, that which is not, and what is beyond them.⁴ ³⁸ Thou art the First of gods, the ancient Purusha, the supreme Supporter of

¹ This is a sign of their approaching death.

² Kála, time or death. In the Atharva Veda, Kála is considered a god, and hymns are addressed to him. In the Vishnu Purána, Time is a portion of Vishnu. Telang, following Ananda, translates the word as death.

³ King of the Sindhavas, on the Indus. He was killed by Arjuna after the death of Bhishma. ⁴ *Sat, asat, tat*. Different explanations are given of these words.

the universe. Thou art the Knower and the Known, the supreme Mansion ; by thee, O infinite Form, the universe is pervaded. Thou art Váyu,¹ Yama, Agni, Varuna, the Moon, Prajapati,² and Grand-sire. Hail to thee, a thousand times all hail. Again and yet again, all hail to thee.⁴⁰ Hail to thee from before, hail to thee from behind, hail to thee from all sides, O mighty All. Infinite is thy power and glory. Thou pervadest all things, wherefore thou art all things.⁴¹ If thinking thee my friend I cried lightly, O Krishna ! O Yádava,³ or O Friend ! not knowing that greatness, and careless in the fondness of my love ;⁴² if jesting I have shown you disrespect at play, sleeping, sitting or at meals, alone, O sinless One, or with others, pardon me, O Being inconceivable.

⁴³ Thou art the Father of all things animate and inanimate ; thou art the sage Instructor of the whole, worthy to be adored ! There is none like unto thee ; where, then, in the three worlds, is there one above thee ?

⁴⁴ Wherefore I bow down ; and, with my body prostrate upon the ground, crave thy mercy, Lord ! worthy to be adored ; for thou shouldst bear with me, even as a father with his son, a friend with his friend, a lover with his beloved.

⁴⁵ I am well pleased with having beheld things before never seen ; yet my mind is overwhelmed with fear. Have mercy, then, O heavenly Lord ! O Mansion of the universe ! and show me thy celestial form.⁴⁶ I wish to behold thee with the diadem on thy head, and thy hands armed with mace and discus ; assume then, O God of a thousand arms, and endless forms, thy four-armed form.

KRISHNA.

⁴⁷ Well pleased, O Arjuna, I have shown thee, by my mystic power, this my supreme form, universal, glorious, infinite, and eternal, which was never seen by any one except thyself ;⁴⁸ For no one, O valiant Kuru ! in the three worlds, except thyself, can such a sight of me obtain ; nor by the Vedas, nor sacrifices, nor profound study ; nor by charitable gifts, nor by deeds, nor by the most severe mortifications of the flesh.⁴⁹ Having beholden my form, thus awful, be not disturbed, nor let thy faculties be confounded. Relieved from thy fears, and thy mind restored to peace, behold again my own familiar form.

SANJAYA.

⁵⁰ Vásudeva having thus spoken unto Arjuna, showed him again his natural form ; and having re-assumed his milder shape, he presently assuaged the fears of the affrighted Arjuna.

¹ The god of the wind.

² ' Lord of Creatures,' progenitor, Creator.

³ Krishna, as a man, belonged to the Yádava race.

ARJUNA.

⁵¹ Having beheld thy gentle human shape, I am again collected ; my mind is no more disturbed, and I am once more restored to my natural state.

KRISHNA.

⁵² Thou hast beholden this my marvellous shape, so very difficult to be seen, which even the gods are constantly anxious to behold. ⁵³ But I am not to be seen, as thou hast seen me, even by the assistance of the Vedas, austerities, by sacrifices, by charitable gifts ; ⁵⁴ but I am to be seen, to be known in truth, and entered into by means of that worship which is offered up to me alone ; ⁵⁵ and he cometh unto me whose works are done for me ; who esteemeth me supreme ; who is my servant only ; who is free from attachment, and who liveth amongst all men without hatred.

LECTURE XII.

"THE YOGA OF WORSHIP."

ARJUNA.

¹ Of those thy servants who are always thus employed, which know Yoga best ? those who worship thee as thou now art ; or those who serve thee in thy unmanifested and imperishable nature ?¹

KRISHNA.

² Those who having placed their minds in me, serve me with constant zeal, and are endued with steady faith, are esteemed the best devoted (*yuktamás*).

^{3 & 4} They too who, delighting in the welfare of all nature, serve me in my incorruptible, ineffable, and invisible form ; all-pervading, incomprehensible, dwelling on high, fixed and immovable, with subdued passions and mind (*buddhi*), equal-minded to all around, shall also come unto me.

⁵ Those whose minds are attached to the Unmanifested have the greater labour to encounter ; because the path of the Unmanifested is difficult to be found by embodied beings.

⁶ They also who, preferring me, renounce all works for me, and, free from the worship of all others, contemplate and serve me alone,

⁷ I presently raise them up from the ocean of this world of death, whose minds are thus attached to me. ⁸ Place, then, thy

¹ Those who worship Brahma in some natural form and those who worship him in his higher spiritual nature. In the first form he is *vyakta*, manifested ; in the other *avyakta*, unmanifested. The spiritual worship is the higher, but it is too difficult for the mass of mankind.—*Davies*.

heart on me, let thy mind be stayed on me, and thou shalt, without doubt, hereafter enter unto me.

⁹ But if thou shouldst be unable, at once, steadfastly to fix thy mind on me, endeavour to find me by means of frequent devotion.

¹⁰ If thou art not equal to frequent devotion, then perform works for my sake; for by performing works with me for their object, thou shalt attain perfection.

¹¹ But shouldst thou find thyself unequal to this task, put thy trust in me alone, be of humble spirit, and renounce the fruit of action.

¹² Knowledge is better than practice; meditation is better than knowledge; and renouncing the fruit of works than meditation; on renunciation peace follows close.

^{13 & 14} He my servant is dear unto me, who is free from enmity, the friend of all nature, merciful, exempt from pride and egoism,¹ the same in pain and pleasure, patient of wrongs, contented, constantly devout, of subdued passions, and firm resolves, and whose heart and mind are fixed on me alone.

¹⁵ He also is my beloved of whom mankind are not afraid, and who of mankind is not afraid: and who is free from the influence of joy, impatience, and the dread of harm.

¹⁶ He my servant is dear unto me who wants nothing, is just and pure, impartial, free from distraction of mind, and who hath renounced every enterprize. ¹⁷ He also is worthy of my love, who neither rejoiceth nor findeth fault; who neither lamenteth nor coveteth, and, being my servant, hath renounced both good and evil. ^{18 & 19} He also is my beloved servant, who is the same to friend and foe, in honor and in dishonor, in cold and in heat, in pain and pleasure; who is unsolicitous about the event of things; to whom praise and blame are as one; who is silent, and pleased with whatever cometh to pass; homeless and who is of a steady mind.

But those devotees who, endowed with faith, attend at the (banquet of) this sacred nectar, making me their highest aim and worshipping me, these are the dearest to me.²

LECTURE XIII.

"YOGA OF THE DISTINCTION BETWEEN THE KSHETRA³ AND THE KSHETRAJNA."

(Here the third part of the Poem begins, treating, in part, of the physical theory of the Sāṅkhya System.)

KRISHNA.

² Learn that by the word *Kshetra* is implied this body, and that he who is acquainted with it is called *Kshetrajna*. ³ Know that

¹ *Ahankard*, self-consciousness, the feeling that this is I, or that is mine.

² These are the dearest who meditate upon the Supreme as a pure spirit.

³ *Kshetra* means literally field; hence matter, as that which is objective to the soul. *Kshetrajna* means matter-knowing, the soul.

I am that *Kshetra* in every mortal frame. The knowledge of the *Kshetra* and the *Kshetra* is by me esteemed knowledge (indeed).

⁴ Now hear what that *Kshetra* is, what it resembleth, what are its different parts, what it proceedeth from, who he is who knoweth it, and what are its powers. ⁵ Each hath been manifoldly sung by Rishis in various measures, and in well-thought-out Brahma-sútras, full of argument.

⁶ The great elements,¹ egoism (*ahankára*), intellect (*buddhi*), the unmanifested (*Prakriti*), the ten senses, the one (organ, the *manas*), and the five objects of sense; desire, hatred, pleasure, pain, body, thought, courage, these are briefly described as the *kshetra* in its modified forms.

⁷ Humility, sincerity, harmlessness, patience, honesty, service to a preceptor, purity, constancy, self-restraint, ⁸ indifference towards objects of sense, and absence of self-consciousness; perception of the evil of birth, death, old age and disease, ⁹ freedom from attachment, indifference towards son, wife, home and the rest, and constant equanimity in desired or undesired events; ¹⁰ constant worship of me without meditation on any other; frequenting of solitary places and distaste for assemblages of men; ¹¹ perseverance in acquiring knowledge of the Adhyátma, and perception of the gain that comes from knowledge of the truth; this is called knowledge; that is ignorance which is opposed to this.

¹² I will now tell thee that which is the object of knowledge, knowing which immortality is gained; the supreme Brahma, without beginning, neither existent (*sat*) nor non-existent (*asat*).²

¹³ It has hands and feet on all sides; it has eyes, heads, and faces, and ears on all sides; it pervades everything in the world.

¹⁴ Without the senses, but possessing all the knowledge derived from them; unattached, yet sustaining all things; free from (the influence of the three) qualities, yet possessing every quality.

¹⁵ Without and within all beings; motionless and yet moving; undiscernable through its subtlety; afar and yet near.

¹⁶ It is undivided, yet in all things it standeth divided.³ It is to be known as the sustainer of all things; it is that which now destroyeth,⁴ and now produceth.

¹⁷ It is the light of lights, and it is declared to be beyond darkness. It is wisdom, that which is the object of wisdom, and that which is to be obtained by wisdom; and is placed in the hearts of all. ¹⁸ Thus hath been briefly described what is *kshetra*, knowledge, and the object of knowledge. He who worshippeth me

¹ Earth, fire, water, sound, and ether.

² Different explanations are given of those terms. One is that *sat* means the *vyakta* (manifested), and *asat* the *avyakta* (unmanifested.)

³ Every thing being really one, the various manifestations of the Brahma are really one in essence.—*Télang*.

⁴ At the end of a *Kalpa*.

knowing this is fitted to become one with me. ¹⁹ Learn that both Prakriti and Purusha are without beginning, and know that all developments¹ and their qualities spring from Prakriti. ²⁰ Prakriti is said to be the cause of the activity of the organs of action; Purusha is called the cause of the sensation of pleasure and pain. ²¹ For Purusha, when joined with Prakriti, experiences the influence of the qualities which spring from Prakriti. Its connection with these qualities is the cause of its birth in a good or evil womb. ²² The supreme Purusha in this body is called observer, director, protector, partaker, the great Lord, and the supreme self also.

²³ He who knoweth this Purusha and the Prakriti, together with the qualities, to be even so as I have described them, however living,² he is not again subject to mortal birth.

²⁴ Some by meditation see the SELF in the self, by the SELF; others by the Sāṅkhya-yoga, and others by the Karma-yoga.³

²⁵ Others again, who are not acquainted with this, but have heard it from others, worship. But even these, who act but from the report of others, pass beyond the gulf of death.

²⁶ Know, O chief of the race of Bhārata, that every thing which is produced in nature, whether animate or inanimate, is produced from the union of *Kshetra* and *Kshetrajna*, (matter and spirit).

²⁷ He who seeth the Supreme Lord dwelling alike in all beings, and not destroyed though they are destroyed, seeth indeed. ²⁸ For he who seeth the Lord abiding everywhere alike doth not destroy himself by himself, and thus goeth to the supreme self. ²⁹ He who seeth that works are wrought in every case by Prakriti, and that therefore the soul is not the doer, seeth indeed. ³⁰ When he seeth that the varied natures of beings exist in One,⁴ and proceed from it, then he becometh one with Brahma. ³¹ This eternal Supreme Spirit, without beginning, without qualities, doth not act, and is not soiled even when it is embodied. ³² As the all-pervading akāsha is not soiled through its subtlety, so the soul stationed everywhere in the body is not soiled.⁵ ³³ As a single sun illuminateth the whole world, so the *Kshetrajna* lighteth up the whole *Kshetra*. ³⁴ Those who by the eye of knowledge thus understand the difference between *Kshetra* (matter) and *Kshetrajna* (spirit, matter-knowing) and the deliverance of beings from Prakriti,⁶ go to the Supreme.

¹ Developments=body, senses, &c. Qualities=pleasure, pain, &c.—*Telang*.

² "Though he may have transgressed rules."—*Telang*.

³ Meditation, fixing the mind exclusively on the soul. 'See the self,' i.e., the soul; 'in the self,' within themselves; 'by the self,' by the mind. Sāṅkhya-yoga=belief that qualities are distinct from the self, which is only a passive spectator of their operations. Karma-yoga=dedication of actions to the Supreme.—*Telang*.

⁴ Absorbed in one at the end of a Kalpa, and proceeding from it at the time of creation. ⁵ The soul is not connected with the bodily faults of the *gunas*, and has therefore no guilt upon it.

⁶ The soul becoming free from all contact with matter on attaining *mukti*.

LECTURE XIV.

"YOGA BY SEPARATION FROM THE THREE GUNAS."

KRISHNA.

¹ I will now reveal unto thee the most sublime knowledge, superior to all others, which having learnt, all the *munis* have passed from it to supreme perfection. ² Having acquired this knowledge, they enter into my nature and are not born again when a *kalpa* begins, nor disturbed at the general dissolution. ³ The mighty Brahma¹ is my womb. In it I place my foetus; and from it cometh all things that exist. ⁴ The mighty Brahma is the womb of all those various forms which are conceived in every natural womb, and I am the father who soweth the seed.

⁵ There are three *gunas* arising from *Prakriti*: *Sattwa* (goodness), *Rajas* (passion), and *Tamas* (darkness); and each of them confineth the incorruptible spirit in the body. ⁶ Of these goodness, because of its purity, is clear and free from defect, and intertwine the soul with the bond of happiness and knowledge. ⁷ Know that passion, being of the nature of desire, bindeth the soul with the bond of action. ⁸ But know that darkness, born of ignorance, deludeth all embodied souls, and bindeth them by heedlessness, idleness, and sleep. ⁹ Goodness bindeth by pleasure; passion by action; but darkness, having shrouded knowledge, bindeth by folly. ¹⁰ When passion and darkness have been overcome, goodness remaineth; ³ when passion and goodness, then darkness; when darkness and goodness, then passion (remaineth). ¹¹ When the bright light of knowledge prevaileth at all the gates of the body, one may know that goodness is matured. ¹² Avarice, activity, undertaking of works, restlessness, desire, are produced from the prevalency of passion. ¹³ Darkness, inertness, ⁴ stupidity and delusion are produced when darkness is matured.

¹⁴ If a mortal meeteth death when goodness prevaileth, he goeth to the spotless worlds of those who know the highest. ¹⁵ Encountering death when passion prevaileth, he is born amongst those who are attached to the fruits of their actions; if he depart when darkness prevaileth, he is born in the wombs of the ignorant. ⁵ ¹⁶ The fruit of a good action is said to be goodness and to be spotless; the fruit of passion is pain; and the fruit of darkness is ignorance. ¹⁷ From goodness is produced knowledge; from passion, avarice; and from

¹ *Prakriti* is the womb.

² They bind it to bodily conditions in a new birth, preventing it from attaining absorption.

³ The effects of each quality assert themselves, when the other two are held in check.—*Telang*.

⁴ "Doing absolutely nothing."—*Telang*.

⁵ Born as a beast, reptile, &c.

darkness, negligence, delusion, and ignorance. ¹⁸ Those who are settled in goodness, rise up;¹ those whose nature is of passion, remain in the middle; while the dark, who abide in a state of vile qualities, go down. ¹⁹ When the seer perceiveth no agent except the *gunas*, and knoweth what is above the *gunas*, he entereth into my being. ²⁰ When the embodied (self) hath passed beyond the three *gunas*, from which all bodies have sprung, then, freed from birth, death, old age, and pain, it drinketh the nectar of *amrita*.

ARJUNA.

²¹ By what marks is it known that a man hath passed over these three *gunas*? What is his practice? What are the means by which he overcometh them?

KRISHNA.

²² He, O son of Pándu, who hateth not brightness, activity, nor even delusion, when they come upon him, nor longeth for them when they disappear;² ²³ who, like one who is of no party, is unagitated by the *gunas*, who standeth apart and wavereth not, thinking merely that the *gunas* are now in action. ²⁴ He to whom pleasure and pain are alike, self-contained, to whom a clod, a stone, and gold are alike; the same to things loved and unloved; firm; to whom praise and blame are equal; ²⁵ the same in honour and disgrace; who regardeth friend and foe alike; who renounceth all action; such a one hath surmounted the *gunas*. ²⁶ And he who serveth me alone by the *yoga* of devotion, having overcome the influence of the *gunas*, is fit for absorption into Brahma.³ ²⁷ For I am the abode of Brahma, of imperishable ambrosia, of eternal *dharma*, and of complete happiness.

LECTURE XV.

"YOGA IN ATTAINING PURUSHOTTAMA."⁴

¹ They say that the eternal *Aswattha*⁵ hath its roots above, its branches below, its leaves are hymns; he who knoweth it, knoweth the Vedas. ² Its branches shoot forth upwards and downwards, nourished by the *gunas*; its buds are the objects of the

¹ Born as gods; "middle," as men; "down," as brutes.

² "Who does not feel troubled, for instance, thinking now I am actuated by a motion of passion or darkness, and so forth."—*Telang*.

³ Krishna claims to be Brahma.

⁴ The word means "the best of men," but here the "supreme soul" is to be understood. It is a title of Vishnu.

⁵ The sacred fig tree. *Telang* supposes *Aswattha* to denote the course of worldly life. The roots which extend downwards are the desires for various enjoyments. *Davies* supposes it to contain an attack on the authority of the Vedas. A passive state of indifference to all worldly interests is superior to the observance of the Vedic rites.

senses; its roots grown downwards, the bonds of action in the world of men. ^{3, 4} Its form is not to be known here, neither its beginning, nor its end, nor its nature. When a man hath cut down this *Aswattha*, whose root is so firmly fixed, with the strong axe of non-attachment, from that time, that place is to be sought from whence there is no return for those who find it; I refer to that original Purusha whence the eternal stream emanated. ⁵ Those who are free from pride and delusion, who have conquered the evil of attachment, who are always devoted to the *Adhyátma*, who have overcome desire, who are liberated from the pairs of opposites, known as pleasure and pain, go undeluded to the eternal seat. ⁶ Neither the sun, nor the moon, nor the fire enlighteneth that place from whence there is no return; that is my supreme abode.

⁷ An eternal portion of me having become an individual soul in the world of mortals, draweth to itself the five senses, with *manas* as the sixth, placed in *Prakriti*. ⁸ Whenever the Lord entereth or abandoneth a body, these he taketh with him, as the wind doth the odour of flowers.¹

⁹ He presideth over the organs of hearing, seeing, feeling, tasting, and smelling, together with the *manas*, and enjoyeth the objects of the senses.

¹⁰ Those who are deluded do not see him when he departeth or stayeth; nor when connected with the *gunas*, he enjoyeth; but those who have the eyes of knowledge perceive. ¹¹ *Yogís*, intent thereon, see him abiding within their self; whilst those of unformed minds and weak judgments, fail although they try.

¹² Know that the light which proceedeth from the sun, and illuminateth the whole world, and the light which is in the moon, and in the fire, are mine. ¹³ Entering the earth I support all things by my energy, and having become the fragrant Soma,² I nourish all plants. ¹⁴ Becoming fire and dwelling in the bodies of all creatures, and united with the upward and downward breaths, I cause digestion of the fivefold food.³ ¹⁵ I am placed in the heart of all; from me come memory, knowledge, and reason, I alone am to be learnt from all the Vedas, I am the author of the *Vedántas*,⁴ and I alone know the Vedas.

¹⁶ In this world there are two existences, the Perishable and the Imperishable. The Perishable includes all living things. The Imperishable is called "The unchanging." ¹⁷ But there is another,

¹ The *linga sarira* (the subtle body) goes with the soul in its migrations.

² Translated the "watery moon." According to the Puranas, rain comes from the moon.

³ What is drunk, what is licked, what is chewed, and what is eaten without chewing.

⁴ *Telang* supposes the reference to be to the *Aranyakas*, as the *Vedántas* were not written till after the *Bhagavad Gítá*. *Davies* supposes that the verse may be a later addition.

the highest existence, called the supreme Spirit, who as the eternal Lord (*Iswara*) pervadeth the three worlds and supporteth them. ¹⁸ Since I excel the Perishable and am higher than even the Imperishable, I am celebrated in the world and in the Vedas as the best of beings (*Purushottama*.)¹ He who is not deluded and knoweth me to be thus, the Supreme Existence, he, knowing all, worshippeth me in every way.

²⁰ Thus, O Arjuna, have I made known unto thee this most mysterious doctrine; and he who understandeth it shall be a wise man, and the performer of all that is fit to be done.

LECTURE XVI.

"THE YOGA OF DIVISION BETWEEN GODS AND ASURAS."

¹ Fearlessness, purity of heart, steadfastness in the Yoga of wisdom, almsgiving, self-restraint, and sacrifice, study of the Vedas, austerity, uprightness, ² harmlessness, truth, freedom from anger, renunciation, tranquillity, kindness, universal compassion, absence of desire, mildness, modesty, gravity, ³ courage, patience, firmness, chastity, freedom from vindictiveness and vanity; these are his who is born with divine qualities. ⁴ Deceit, pride, self-conceit, anger, and also harshness and ignorance are his who is born with demoniac (Asuric) qualities. ⁵ Divine qualities are deemed to be for liberation; the demoniac for bondage.² Grieve not, O son of Bhárata, thou art born with divine qualities. ⁶ There are two kinds of beings in this world, the divine, and the demoniac. The divine hath been fully explained. Hear from me what is the demoniac. ⁷ Demoniac persons know not action or inaction;³ no purity or good conduct or truth is found in them. ⁸ "The world," they say, "is without truth, devoid of order or a ruler, produced by union (of the sexes), caused by lust, and nothing else."⁴ ⁹ Fixed in this view, those ruined souls, of little understanding and cruel in deeds, are born for the destruction of the world. ¹⁰ Entertaining insatiable desires, full of deceit, vanity and folly, they hold false notions through delusion, and lead impure lives. ¹¹ Indulging in numberless thoughts ending in death, given up to the enjoyment of objects of desires, feeling sure that that is all. ¹² Bound by the hundred bands of hope, and placing all their trust in lust and anger, they seek by injustice the accumulation of wealth, for the gratification of their lusts.

¹³ "This, to-day, hath been acquired by me. I shall obtain "that desire of my heart. This wealth I have, and that shall I

¹ The three existence are Prakriti, Brahmá, and the Supreme Spirit Brahma.

² Birth and death in this world.

³ What should be done, and what should not be done.

⁴ They deny the existence of a creator, and say that lust is the cause of this world.

“have also. ¹⁴ This foe have I already slain, and others will I forthwith vanquish. I am a lord, and I enjoy; I am successful, I am powerful, and I am happy; ¹⁵ I am rich, of noble birth, and “where is there another like unto me? I will sacrifice, I will give alms, and be merry.” In this manner do these men talk, deluded by ignorance. ¹⁶ Surrounded by the net of delusion, devoted to the enjoyment of their desires, they fall down into an impure hell (Naraka.)

¹⁷ Being self-conceited, stubborn, and ever in pursuit of wealth and pride, they offer, with hypocrisy, lip-sacrifices and not according to divine ordination; ¹⁸ devoted to egotism, violence, lust and anger, these revilers hate me in their own bodies and in those of others. ¹⁹ These men, hating (me), cruel, the vilest of mankind, impure, I cast down perpetually into the wombs of asuras. ²⁰ Having entered demonic wombs, deluded in every birth, they go down to the vilest state without ever coming to me. ²¹ The threefold gate of hell—lust, wrath, and avarice—is the ruin of the soul; therefore let every man renounce these three. ²² The man released from these three ways to darkness, worketh out his own welfare and thus proceedeth to the highest goal. ²³ He who abandoneth the ordinances of the Sastras, to follow the dictates of his lusts, attaineth neither perfection, happiness, nor the highest goal. ²⁴ Therefore let the Sastras be thy rule in determining what is to be done or left undone. Knowing what is declared by the ordinances of Scripture, so oughtest thou to act.

LECTURE XVII.

“YOGA BY THE THREEFOLD KINDS OF FAITH.”

ARJUNA.

¹ What is the state of these men who offer sacrifice and worship with faith, yet neglect the precepts of the Sastras? Is it one of “Goodness,” “Passion,” or “Darkness?”

KRISHNA.

² The faith of the embodied is threefold, each born of its own nature. It is “good,” “passionate,” or “dark” in kind. Hear what these are: ³ The faith of every one agrees with his nature. Whatever is a man’s faith, that is a man himself. ⁴ Men of goodness worship the Devas; men of passion, Yakshas and Rákshasas; men of darkness, Pretas and Bhútas. ⁵ Men who

¹ “There is trouble to oneself in sacrifices, and to the animals killed for them.” —Telang.

² A man’s *swabháva*, or individual nature, is supposed to arise from his actions in a former birth.

³ A man’s faith or belief, shows his character.

⁴ Foul demons frequenting graveyards or burning grounds.

practise severe austerities, not authorised by the Sastra, full of hypocrisy and self-conceit, full of lust, passion, and violence. ⁶ Those fools torturing the groups of organs in the body, and me also seated in the body; know that these have a demoniac tendency.

⁷ There are three kinds of food which are dear unto all men; so also are sacrifice, austerity, and almsgiving. Hear what are their distinctions.

⁸ The food that is dear unto the "good" is such as increases their length of days, their power and their strength, and keeps them free from sickness, happy, and contented. It is pleasing to the palate, nourishing, permanent, and congenial to the body.

⁹ Men of "passion" desire bitter, sour, saline, over-hot, pungent, harsh, inflaming foods, causing pain, grief, and sickness. ¹⁰ That which is stale, tasteless, putrid and corrupt, leavings also and filth, is the food dear to men of "darkness."

¹¹ That sacrifice which is directed by divine precept, and is performed without the desire of reward, as necessary to be done, and with an attentive mind, is "good." ¹² The sacrifice which is performed with a view to the fruit and for ostentation is "passionate".

¹³ The sacrifice which is performed against the precepts of (scripture), without the distribution of food, without the usual invocations, without gifts to the Brahmans, and without faith, is "dark."

¹⁴ Respect to the gods, Brahmans, Gurus, and the wise, with purity, rectitude, life as a Brahmacharin, and innocence, are called the austerity of the body. ¹⁵ Speech that causes no agitation, which is truthful, pleasant and good, with the constant recitation of the Sastras, is called the austerity of speech. ¹⁶ Calmness of mind, equanimity, silence, self-control, and purity of nature, these are called the austerity of the heart (*manas*.) ¹⁷ This threefold austerity practised by devout men in perfect faith, who long not for the fruit of action, is called "good." ¹⁸ The austerity which is done for the sake of gaining respect, honour, and reverence, and with hypocrisy, is called "passion-born": it is uncertain and transitory. ¹⁹ That austerity is called "dark" which is done for a foolish purpose, for the torture of one's self, or to destroy another. ²⁰ The gift which is bestowed by the disinterested, because it is proper to be given, in due place and season, and to proper objects, is "good."

²¹ That which is given in expectation of a return, or for the sake of the fruit of the action, and with reluctancy, is "passionate."

²² That which is given out of place and season, and to unworthy objects, and, at the same time, ungraciously and scornfully, is pronounced to be "dark."

²³ OM, TAT and SAT are said to be the threefold designation of Brahma. By That Brahmans, the Vedas, and sacrifices were created of old. ²⁴ Hence OM is always uttered by those who know

Brahma at the beginning of sacrifice, alms, and austerity ordained by rule. ²⁵ *TAT*¹ (that) is said when the various kinds of sacrifice, austerity, and alms are done without expectation of fruit by those who desire emancipation. ²⁶ *SAT*² is employed to denote truth and goodness. It is also used in the sense of a praiseworthy act.

²⁸ Whatever is performed without faith, whether it be sacrifice, deed of charity, or austerity, is called *Asat*;³ and is of no account for this world or that which is above.

LECTURE XVIII.

"THE YOGA OF LIBERATION BY RENUNCIATION."

(In this chapter the author asserts again some of the leading doctrines of the Yoga School.—*Davies.*)

ARJUNA.

¹ I wish much to comprehend the true nature of abandonment (*sannyāsa*) and also of renunciation (*tyāga*), each separately.

KRISHNA.

² By abandonment the wise understood the rejection of actions done with desire; the wise call the forsaking of the fruit of works renunciation. ³ Some wise men declare that (all) action should be abandoned as an evil; others that works of sacrifice, almsgiving, and austerity, are not to be given up. Sacrifices, alms, and austerities, are the purification of the wise. ⁴ It is my certain opinion and decree, that such works are absolutely to be performed, leaving aside attachment and fruit. ⁵ The abandonment of works which are appointed to be performed, is improper. The forsaking of them, through folly and distraction of mind, ariseth from the influence of darkness.

⁶ The forsaking of a work because it is painful, and from the dread of bodily affliction, ariseth from passion, and he who thus leaveth undone what he ought to do, shall not obtain the fruit of forsaking.

⁹ The work which is performed because it is appointed and esteemed necessary to be done, and with a forsaking of the consequences and the hope of a reward, is, with such forsaking, declared to be good.

¹⁰ The renouncer endowed with goodness, free from doubts, hath no aversion for an unprosperous work, and no attachment for

¹ *Tat*, That, as used in *Tat tvam asi*, Thou art that, means the whole universe, but more strictly it denotes the absolute existence of all things in Brahma.

² *Sat* denotes "that which is"—the sum of existing things. According to Sankara, it is employed at the birth of a son, marriage, &c. The use of these terms is said to cure any defects in the actions.

³ Unreal, bad.

one that is prosperous. ¹¹ It is impossible for an embodied person to refrain entirely from action; but he who abandoneth the fruit of action is said to be a renouncer. ¹² The threefold fruit of action, wished for, unwished for, and mixed—accrues after death to those who are not possessed of abandonment, but never to renouncers.¹ ¹³ Learn from me the five conditions declared in the Sāṅkhya system as necessary for the completion of every act. ¹⁴ The seat of action, the agent, the various organs, the various movements, also, as fifth, the deities.²

¹⁵ The work which a man undertaketh, either with his body, his speech, or his mind, whether it be lawful or unlawful, hath these five agents engaged in the performance. ¹⁶ This being so, the man dull in intellect who regards himself as solely the agent, doth not see rightly. ¹⁷ He who hath no feeling of egoism,³ and whose mind is not tainted,⁴ even though he kill (all) these people killeth not, is not bound⁵ (by the action).

¹⁸ In the direction of a work are three things: knowledge, the object of knowledge, and the knower. The accomplishment of a work is also threefold: the implement, the action, and the agent.

¹⁹ The action and the agent are each distinguished by the influence of the three *gunas*. Hear in what manner they are declared to be after the order of the three *gunas*.

²⁰ That by which one eternal essence is seen in all beings, undivided in the divided, is good. ²¹ That knowledge is of passion which sees in all things various existences severally divided. ²² That which is mean, interested in one single object alone as if it were the whole, without any just motive or design, and devoid of truth, is pronounced to be "dark."

²³ The action which is appointed by divine precept, is performed free from the thought of its consequences and without passion or despite, by one who hath no regard for the fruit thereof, is "good."

²⁴ The action which is performed by one who is fond of the gratification of his lusts, or by the proud and selfish, and is attended with great effort, is "dark."

²⁵ The action undertaken from delusion, without any foresight of its evil consequences, to others or to one's self, is declared to be "dark."

²⁶ The agent who is free from attachment and egoism, who is

¹ Those who seek no reward in action, desire to be absorbed for ever in Brahma.

² Telang explains them as follows: Seat of action, the body; the agent, one who thinks himself the doer of actions; the various organs, senses of perception, action, &c.; movements, the vital breaths in the body; the divine part, the deities which preside over the senses. The fifth condition, says Davies, would be admitted only by the theistic branch of the Sāṅkhya school.

³ The feeling that he is the doer of the action.

⁴ The feeling that the fruit of the action must accrue to him.

⁵ His actions do not bind him to a future birth.

endued with fortitude and resolution, and is unaffected whether his work succeed or not, is said to be "good."

²⁷ The agent who is passionate, desiring to obtain the fruit of action, who is avaricious, cruel, impure, who feels joy and sorrow, is said to be "passionate."

²⁸ The agent who is inattentive, indiscreet, stubborn, dissembling, mischievous, indolent, melancholy, and dilatory, is "dark."

²⁹ Hear also what are the threefold divisions of intellect (*buddhi*) and firmness, according to the influence of the three *gunas*, which are about to be explained to thee distinctly and without reserve.

³⁰ The intellect which knoweth action and inaction, what is necessary and what is unnecessary, what is fear and what is not, what is liberation and what is bondage, is good.

³¹ The intellect which doth not conceive justice and injustice, what is proper and what is improper, as they truly are, is passionate.

³² The intellect which, being enwrapped in darkness, mistaketh injustice for justice, and all things contrary to their true intent and meaning, is dark.

³³ That steady firmness, with which a man, by Yoga, restraineth every action of the heart, the breath, and the senses, is good.

³⁴ That firmness by which a man desirous of fruit, persisteth in *dharma*,¹ in the gratification of his lusts, and the acquisition of wealth, is declared to be passionate.

³⁵ That firmness, by which a man of low capacity departeth not from sloth, fear, grief, melancholy, and folly, is dark.

³⁶ Now hear what is the threefold division of pleasure: That pleasure which a man enjoyeth from his labour, and wherein he findeth the end of his pains; ³⁷ and that which, in the beginning, is a poison, and in the end as the nectar of immortality, is declared to be good, and to arise from a knowledge of the self.

³⁸ That pleasure which ariseth from the conjunction of the organs with their objects, which in the beginning is as sweet as the nectar of immortality and in the end as a poison, is passionate.

³⁹ That pleasure which in the beginning and the end tendeth to stupify the soul, and ariseth from drowsiness, idleness, and stupidity, is pronounced to be dark.

⁴⁰ There is not anything either in heaven or earth, or amongst the hosts of heaven, which is free from the influence of these three *gunas* which arise from Prakriti.

⁴¹ The duties of Brahmans, Kshatriyas, Vaisyas and Sudras have been apportioned according to the qualities born of their own natures. ⁴² Tranquillity, self-restraint, austerity (*tapas*), purity, patience, rectitude, spiritual knowledge, and faith, are the natural

¹ Even religious acts (*dharma*) if done with attachment, do not lead to liberation; they are bad as leading to fresh births.

duties of a Brahman. ⁴³ Valour, glory, courage, resolution in battle, liberality, and lordly bearing, are the natural duties of a Kshatriya. ⁴⁴ Agriculture, tending of cattle, and trade form the natural duties of a Vaisya. The natural duty of a Sudra consisteth in service. ⁴⁵ A man being contented with his own particular lot and duty obtaineth perfection. Hear how that perfection is to be accomplished.

⁴⁶ The man who maketh an offering of his own works to that Being from whom all beings proceed, and by whom the whole universe is pervaded, by that means obtaineth perfection. ⁴⁷ Better is one's own work, though faulty, than another's work well performed. He who doeth the work prescribed by nature incurreth no sin. ⁴⁸ No one should abandon his natural work even though evil, for every work is surrounded by evil as fire by smoke. ⁴⁹ He whose mind is unattached, self-restrained in every part, in whom desire is dead, obtaineth perfect freedom from action by renunciation.

⁵⁰ Learn from me briefly how one who hath obtained perfection attaineth to Brahma, the highest knowledge. ⁵¹ Gifted with a pure mind, controlling his self by courage, rejecting sound and other objects of sense, casting off love and aversion ; ⁵² Frequenting lonely places, eating little, restraining speech, body, and heart, constantly intent on devotion, ⁵³ free from egoism, violence, pride, lust, wrath, avarice, selfishness, and who is tranquil,—he is fit to be one with Brahma.¹ ⁵⁴ Thus comprehending his identity with Brahma, calm in spirit, he grieveth not, wisheth not, being the same to all beings, he attaineth to supreme devotion in me. ⁵⁵ By this devotion he knoweth me truly who I am, and how great I am. Then having known me truly, he entereth into my essence. ⁵⁶ Ever performing all actions, always depending on me, he, through my favour, gaineth the eternal imperishable seat.² ⁵⁷ With thy heart place all thy works on me ; prefer me to all things else ; given up to the *yoga* of the mind, think constantly of me ; ⁵⁸ for by doing so thou shalt, by my divine favor, surmount every difficulty which surroundeth thee. But if, through pride, thou wilt not listen unto my words, thou shalt undoubtedly be lost.

⁵⁹ From a confidence in thy own self-sufficiency, thou mayst think that thou wilt not fight : such is a fallacious determination, for the principles of thy nature will impel thee.

⁶⁰ Bound by thy own duty, springing from thy nature,³ thou wilt do even against thy will what through delusion thou desirest to avoid. ⁶¹ The Lord, residing in the hearts of all, maketh all things, as if mounted on a machine, revolve by his delusive power. ⁶² Take refuge in him alone ; then by his favour thou shalt obtain supreme happiness, the eternal seat.

¹ To be united with him by fixed devotion.

² The supreme Brahma.

³ Nature as a Kshatriya.

⁶³ Thus have I made known unto thee the highest mystery. Ponder it well in thy mind, and then act as it seemeth best unto thee. ⁶⁴ Attend now to these my supreme and most mysterious words, which I will now for thy good reveal unto thee, because thou art dearly beloved of me. ⁶⁵ Devote thy heart to me, be my devotee, sacrifice unto me alone, and bow down humbly before me, and thou shalt verily come unto me. I promise thee truly (for) thou art dear unto me. ⁶⁶ Forsaking all *dharmas*, come to me as thy only refuge. I will release thee from all sins; ¹ grieve not. ⁶⁷ This doctrine is never to be revealed by thee to any one who hath not subjected his body by devotion, who is not my servant, who is not anxious to learn; nor unto him who despiseth me.

⁶⁸ He who shall teach this supreme mystery unto my devotees, having shown this highest devotion for me, shall doubtless come to me. ⁶⁹ Nor is there any one among men who is superior to him in doing what is dear to me; nor shall any on earth be dearer to me than he. ⁷⁰ He also who shall read this holy dialogue of ours, will have offered to me the sacrifice of knowledge.² This is my decree.

⁷¹ The man, too, who may hear it in faith, without reviling, shall, when liberated, obtain the happy worlds of the virtuous.

⁷² Hath what I have been speaking, O Arjuna, been heard with thy mind fixed on one point? Is the delusion which arose from thy ignorance, removed?

ARJUNA.

⁷³ By thy Divine favour, my delusion is destroyed, and the holy doctrine has been received by me. I am now fixed in my principles, and am freed from all doubt; and I will henceforth act according to thy words.

SANJAYA.

⁷⁴ Thus I heard this wonderful conversation between Váśudeva and the magnanimous son of Pritha, and my hair stood on end. ⁷⁵ By the favour of Vyása, I heard this supreme mystery, *yoga*, as revealed from the mouth of Krishna himself, the Lord of *yoga*.

⁷⁶ As, O king! I recollect again and again this holy and wonderful dialogue of Krishna and Arjuna, I continue more and more to rejoice;

⁷⁷ And as I recall to my memory that most marvellous form of Hari, my astonishment is great, and I marvel and rejoice again

¹ In the Sánkhya system, as taught by Kapila, the deliverance of the soul can be obtained only by knowledge. In the system of Patanjali, the soul, by pious meditation, emancipates itself. This divine agency in the deliverance of soul is a doctrine peculiar to the Bhagavad Gítá.—*Davies*.

² The best of sacrifices.

and again !⁷⁸ Wherever Krishna, the Lord of *yoga*, may be, wherever Arjuna, the mighty archer, may be, there too, without doubt, are prosperity, victory, and justice. This is my firm belief.

THE BHAGAVAD GITA EXAMINED.

INTRODUCTION.

Excellencies of the Bhagavad Gita.—It is gladly allowed that the poem contains some noble sentiments. The representations of Krishna in the Bhagavad Gita are much superior to those in other parts of the Mahábhárata. In the latter, Krishna is simply a great hero, somewhat like Arjuna; in the former he is the Supreme Being. None of the degrading scenes connected with the history of Krishna in the Puránas are introduced.

There are some sublime descriptions of God. He is eternal, of infinite power, of unmeasured glory, omnipresent, the source of all that exist. The poem is also strongly marked by the religiousness which has always characterised the Hindus. God is seen in all things, and all things are seen in God. The highest pleasures and honours of the world, even the enjoyment of Indra's heaven, are considered far inferior to union with Brahma. The great object of the poem is to show how this end may be gained. As a poetical work, the Gita is noted for its beauty and sweetness.

The Question.—Bishop Caldwell says : "The question before us is not,—does the Gita abound in subtle distinctions and ingenious paradoxes? Nor is it the question,—do we discover in it here and there noble sentiments beautifully expressed? The question we have to decide is this,—is the claim set up in behalf of the Gita, that it is inspired by the Moral Governor of the Universe, and that it is possessed in consequence of divine authority, warranted by the essential characteristics of its teaching?"

Suppose a person is eating food containing a variety of wholesome articles, mixed with others which are poisonous. It is not necessary to tell him which are good; what he needs is caution against those that are hurtful. So here it is not requisite to point out the truths in the Bhagavad Gita, but the deadly errors which it contains.

As already mentioned, the Bhagavad Gita seeks to reconcile the Sánkya and Yoga systems. Instead of difficult questions about philosophy, the points noticed will be mainly such as can be decided by common sense.

EXAMINATION.

1. ARJUNA MORE HUMANE THAN KRISHNA.

Arjuna having asked Krishna to station his chariot between the two armies, thus spoke :—

“ Seeing these kinsmen desirous to engage in battle, my limbs fail me ; my body trembleth, I do not wish for victory, for dominion or pleasure. Preceptors, fathers, sons as well as grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law, as also (other) relatives : these I do not wish to kill though they kill me ; not even for the sovereignty of the three worlds, how much less then for this earth ? How shall we be happy after killing our own relatives ?

“ Having spoken thus Arjuna sat down in his chariot, overwhelmed with grief.” (i. 28-46, abridged.)

Krishna's reply :

“ Whence, O Arjuna, this unworthy weakness, excluding from heaven and causing disgrace ? Be not unmanly ; cast off this base faint-heartedness.” (ii. 2, 3.) p.

Krishna does not seem the least sorry that Arjuna should have grieved at slaying his dearest relatives and friends, and calls the feeling “ base faint-heartedness.” Which feeling was the more humane ? the more godlike ?

2. KRISHNA'S REASONING WITH ARJUNA.

When Arjuna asked Krishna to tell him the right course of conduct, he received the reply given in pp. 11-14. Three reasons are assigned why he should fight :

1. The soul, unborn, everlasting, kills not, is not killed. Weapons cleave it not, nor does the fire burn it. As a man casting off old garments takes others, so the soul casting off old bodies enters others that are new.

2. A lawful battle was the highest duty of a Kshatriya, and death when fighting was an open door to heaven.

3. Looking alike on pleasure and pain, he would not incur sin.

The 2nd and 3rd reasons will be considered afterwards. Bishop Caldwell shows the fallacy of the first reason by supposing it acted upon in common life :

“ A man accused of murder neither denies his guilt, nor pleads that he committed the act in self-defence, but addresses the Court in the language of Krishna. ‘ It is needless,’ he says, ‘ to trouble yourselves about the inquiry any further, for it is impossible that any murder can have taken place. The soul can neither kill, nor be killed. It is eternal and indestructible. When driven from one body it passes into another. Death is inevitable, and another birth is equally inevitable. It is not the part therefore of wise men, like the judges of this Court, to trouble themselves about such things.’ Would the judges regard this defence as conclusive ? Cer-

tainly not. Nor would it be regarded as a conclusive defence by the friends of the murdered person, or by the world at large. The criminal might borrow from the Gítá as many sounding nothings as he liked, but the moral sense of the community would continue to regard his murder as a crime."

"If the argument which Krishna uses respecting the slaughter of relations is good for any thing, it will hold good also when used respecting offences in general. Suppose then that a man accused of adultery should defend himself by saying, 'the soul can neither pollute by adultery, nor be polluted by it. It is not the part of a wise man to feel any remorse about mere bodily phenomena;'—would the injured husband appreciate this line of defence, or regard this philosophy as a consolation?"

"Suppose again that a thief were to defend himself after the manner of the Gítá:—'The soul can neither steal nor be stolen from. Its walls cannot be dug through with a crow-bar. It cannot be tied up in a bundle and sold in the Thieving Bazar. Every thing that is material is movable. Why trouble ye yourselves about the transfer of movables from one place to another?'—would the owner of the stolen property regard this philosophy as a compensation for the loss he had sustained? or would the Court hesitate to sentence the thief to the roads?"

"When we thus proceed to test the truth of Krishna's teaching by applying it to the affairs of ordinary life, the rope breaks at the first pull. Here it must be remembered that Krishna does not base his exhortations to Arjuna on the justice of the war in which he was engaged. That ground might have been taken with propriety, and Arjuna was evidently persuaded of the justice of the Pándava cause. But Krishna's arguments are not based on the 'limited ideas' of justice and necessity, but upon transcendental doctrines respecting the immortality and impassibility of the soul, which, if they proved his point, would equally prove the most unjust war that ever was waged to be innocent."¹

When we test the truth of Krishna's teaching by applying it to the affairs of ordinary life, its unsoundness is at once shown.

3. THE TRUTH OF POLYTHEISM ACKNOWLEDGED.

Polytheism is a belief in the existence of *many* gods. It is opposed to *monotheism*, a belief in only *one* God.

At a very early period the undivided Aryans, the ancestors of the Romans, Greeks, English, German, Persians, and Hindus, worshipped the same God, under the name of Heaven-Father. Max Müller says:

"There is a monotheism which precedes the polytheism of the Veda, and even in the invocation of their innumerable gods, the remembrance of a God, one and infinite, breaks through the mist of an idolatrous phraseology, like the blue sky that is hidden by passing clouds."

As time rolled on, the number of gods was increased. Some Hindus, unacquainted with the Vedas, think that they contain a pure monotheism. Such is not the case. The religion of the Vedas is polytheistic. The gods are usually spoken of as thrice-eleven, with their wives, as the following quotations will show:

In the third Mandala of the Rig-Veda, Hymn 6, verse 10, Agni is thus addressed:

¹ On Krishna and the Bhagavad Gítá. p. 23.

"Bring, with their wives, the gods, the three-and-thirty, after thy god-like nature, and be joyful."

The following invitation is given to the Asvins :—

"Come O Nasatyas, with the thrice eleven gods; come, O ye Asvins, to the drinking of the meath." I. 34. 11.

A hymn to the Visvedevas concludes thus :

"O ye eleven gods whose home is heaven, O ye eleven who make earth your dwelling.

Ye who with might, eleven, live in waters, accept this sacrifice, O gods, with pleasure." I. 139. 11.

The popular saying at present is that the divinities number 33 crores.

It will be seen that the gods are reduced in number from 33 crores to 33 with their wives. In Book iv. 9. 9. the gods are mentioned as being much more numerous: "Three hundred, three thousand, thirty and nine gods have worshipped Agni."

Many Hindu suppose that monotheism is taught in the well-known formula from the Chhandogya Upanishad, *ekam evádvítíyam*, "One only without a second." This is a mistake. The real meaning is, not that there is only one God, but that there is no second anything—a totally different doctrine.

It will now be shown that polytheism is taught in the Bhagavad Gítá.

"Nourish the gods by this, and let the gods nourish you. Thus nourishing each other, ye shall obtain supreme happiness." III. 11.

"The gods nourished by sacrifice will grant you the enjoyment of our wishes. He who enjoyeth what hath been given to him by them, and offereth not a portion into them, is even as a thief." III. 12.

"Those who desire for success to their works in this life, worship the gods. For in this life success from works speedily cometh to pass." IV. 12.

"Those who sacrifice to the gods, go to the gods. Them who worship me, come to me." VII. 23.

"Those who know the three (Vedas), who drink of the soma-juice, being purified of their offences, offer sacrifices, and petition for heaven. These obtain the holy world of Indra, in which they feast upon the divine food of the gods. When they have partaken of that spacious heaven for a while, in proportion to their virtues, they sink again into this mortal world, as soon as their stock of merit is exhausted. In this manner those who, longing for the accomplishment of their wishes, follow the religion pointed out by the three (Vedas), obtain a transient reward." IX. 20, 21.

"Those who make vows to the gods go to the gods; those who make vows to the Pitris go to the pitris; those who worship the Bhútas go to the Bhútas; and those likewise who worship me, go to me." IX. 25.

Bhútas are malignant demons, supposed to dwell in burning grounds. Thus, besides polytheism, demonolatriy is acknowledged, and, according to the Gítá, secures its reward.

The gods and goddesses have been so multiplied that they are now said to amount to 33 crores. Not content even with these, Hindus have accepted Muhammadan *Pírs*.

It is alleged that all the gods are the same, though worshipped under different names.

Take the three principal gods, Brahma, Vishnu, and Siva: their residences, wives, and children are all different. Brahma is said to live in Satya-loka, his wife is Savitri; Vishnu lives in Vaikuntha, his wife is Lakshmi; Siva lives in Kailāsa, his wife is said to be Parvati. Different dispositions and actions are ascribed to these gods. Several times they are said to have fought with each other.

If the 33 crores of the Hindu gods are all the same, it may as well be said that the 28 crores of people in India, with different houses, wives, children, occupations, are all one. If the gods are one, why are they reckoned as amounting to 33 crores?

This is only an excuse for the folly of polytheism put forward by those who are somewhat more intelligent than the masses. Rammohun Roy says: "The Hindus firmly believe in the real existence of innumerable gods and goddesses who possess in their own departments full and independent powers, and to propitiate them, and not the true God, are temples erected and ceremonies performed."

The Hindus themselves call their religions by the name of the particular deity they worship, as *Siva Bhakti*, *Vishnu Bhakti*, &c. The vast majority would be indignant at the supposition that their own religion and the detested heresy of their opponents, are, after all, the same.

Monotheism is now accepted by all enlightened nations of the world, and educated Hindus are gradually adopting the same belief. The gods of the Hindu Pantheon have no existence; they are mere names, not realities. A belief in them shows that the Bhagavad Gītā was not inspired by the God of truth.

4. PANTHEISM TAUGHT.

Pantheism, from *pan*, all, *theos*, God, is the doctrine that God is all that exists. Perhaps no dogma is held more firmly by the Hindu. It pervades all, even the most unintelligent. The acknowledgment is universally made that God is one, while at the same time the countless divinities of the Hindu Pantheon are worshipped.

It is admitted that pantheism is more clearly taught in the Upanishads, as in the following two quotations from the Chhandogya Upanishad:—

Ekam evādvitīyam, "One without a second." vii. 2. 1.

Sarvam Kalvidam Brahma, "All this (universe) is Brahma." iii.

But it is also found in the Bhagavad Gītā. In Lecture VII. Krishna says:—

Earth, water, fire, ether, the heart (*manas*) and also the mind (*buddhi*) and egoism (*ahankāra*) these (form) the eightfold division of my material nature (*Prakṛiti*) 4.

"This is the lower (nature) ; but know now my other higher nature, the living principle by which the universe is sustained. 5.

"Know that all things have these as their source. I am the producer and the destroyer of whole universe. 6.

"Know that I am the eternal seed of all things that exist." 10.

Lecture X. contains a long description of what Krishna is :

"I am the beginning, the middle, and also the end of all beings. 20.

"I am Indra among the gods, 22. I am Vitesa (the lord of wealth) among Yakshas and Rákshasas. 23. Among Nága snakes I am Ananta. 29.

"There is nothing movable or immovable which can exist without me." 39.

Bishop Caldwell has the following remarks on the doctrine concerning God in the Bhagavad Gítá :

"According to the Gítá, God is the soul of the world ; its material cause as well as its efficient cause. The world is his body, framed by himself out of himself. A consequence of this doctrine, a consequence which is distinctly taught again and again, is that God is all things, as containing all things. Every thing that exists is a portion of God, and every action that is performed is an action of God. The doctrine knows no limitations, and is incapable of being exaggerated. The basest animals that creep on the face of the earth have not merely been created by God for some good purpose, but are divine inasmuch as they are portions of God's material form ; and the most wicked actions which men, vainly fancying themselves free agents, are ever tempted to perform, are not only permitted by God, but are actually perpetrated by him, inasmuch as they are performed by his power and will, working out their ends through the human constitution, which is a part of himself.

"This doctrine differs, it is true, from the Adwaita doctrine, to which alone the name of Vedantism is popularly given, that the Supreme Spirit alone really exists and that the world is unreal ; but it may be regarded as questionable whether the unreality of phenomena be not preferable to the doctrine that their reality consists in their inclusion in God as parts of his totality.'

Pantheism strikes at the root of all religious feeling. The essence of religion is to love, honour, and obey God, to pray to Him, to worship Him. If I am God, why should I worship myself ?

The following remarks on this subject are from Professor Flint :—

"The mystical piety of India, when strictly pantheistic, knows nothing of the gratitude for Divine mercy and the trust in Divine righteousness which characterise evangelical piety. Instead of love and communion in love, it can only commend to us the contemplation of an object which is incomprehensible, devoid of all affections, and indifferent to all actions. When feelings like love, gratitude, and trust are expressed in the hymns and prayers of Hindu worship, it is in consequence of a virtual denial of the principles of pantheism, it is because the mind has consented to regard as real what it had previously pronounced illusory, and to personify what it had declared to be impersonal. Hinduism holds it to be a fundamental truth that the absolute Being can have no personal attributes, and yet it has not only to allow but to encourage its adherents to invest that Being with these attributes, in order that by thus temporarily deluding themselves they may evoke in their hearts at least a feeble and transient glow of devotion. It has even been forced, by its inability to elicit and sustain a religious life by what is strictly pantheistic in its doctrine, to crave the help of polytheism, and to treat the foulest orgies and cruellest rites of idolatry as acts of reasonable worship paid indirectly to

the sole and supreme Being. It finds polytheism to be the indispensable supplement of its pantheism. It is the personal gods of Hindu polytheism, and not the impersonal principle of Hindu pantheism, that the Hindu people worship. No people can worship what they believe to be entirely impersonal. Even in the so-called religions of nature the deified natural powers are always personified. It is only as persons that they are offered prayers and sacrifices."¹

The pernicious effects of pantheism on Indian polytheism are thus shown by Professor Flint :

"I have said that the ability of pantheism to ally itself with polytheism accounts for its prevalence in certain lands ; but I must add that, although a power, this ability is not a merit. It is a power for evil—power which sustains superstition, corrupts the system which possesses it, deludes and degrades the human mind and heart, and arrests social progress. Educated Hindus are often found to represent it as an excellence of Brahminism, that it not only tolerates but embraces and incorporates the lower phases of religion. They contend that it thereby elevates and purifies polytheism, and helps the mind of men to pass from the lowest stage of religious development gradually up to the highest. The opinion may seem plausible, but neither reason nor experience confirms it. Pantheism can give support to polytheism and receive support from it, but only at the cost of sacrificing all its claims to be a rational system, and of losing such moral virtue as it possesses. If it look upon the popular deities as mere fictions of the popular mind, its association with polytheism can only mean a conscious alliance with falsehood, the deliberate propagation of lies, a persistent career of hypocrisy . . . India alone is surely sufficient proof that the union of pantheism with polytheism does not correct but stimulate the extravagances of the latter. Pantheism, instead of elevating and purifying Hindu polytheism, has contributed to increase the number, the absurdity, and the foulness of its superstitions."²

5. KRISHNA'S INCARNATIONS.

When Krishna said to Arjuna that he had taught the doctrine of Yoga to Vivasvat, the sun, Arjuna objected that the birth of Krishna was later than that of Vivasvat. To this the "Deity" replied :

"I have passed through many births. . . As often as there is a decline of *dharma* and an exaltation of *adharmā*, then I produce myself, I am born from age to age, for the preservation of the good, for the destruction of the wicked, and the re-establishment of *dharma*." (iv. 5-8.)

His best known incarnation is that of Krishna, fully described in the Vishnu and Bhagavata Puranas. What was his character ?

As a child, he is represented as mischievous and disobedient. When he grew up, he sported with the Gopis, and was guilty of adultery. He is usually associated with Radha, the wife of Ayana-gosha. When the two were surprised by the husband, Krishna assumed the form of Kali, and Radha seemed, as of worshipping her. He is said to have had 8 queens and 16,100 wives. The last act of his life was to go to Prabhasa with his queens, wives and 180,000

¹ *Antitheistic Theories*, pp. 388, 389.

² *Ibid.*, pp. 390, 391.

sons, accompanied by great number of prostitutes. His sons got drunk and began fighting with each other. Krishna first tried to separate them; but as this failed, he was enraged, and took up a handful of rushes to destroy them. These rushes became a club of iron, with which he slew the surviving sons, so that not one was left.¹

He is said to have held up the mountain Govardhana, and to have slain many demons; but these are mere fictions.

The Boar Incarnation is mentioned in the Vishnu Purana (i. 4), and the Varaha Purana professes to have been narrated by Vishnu in this incarnation. Vishnu is said to have assumed the form of a boar and to have raised on his tusks the earth from the bottom of the sea. That all this is a fable can easily be shown. The earth floats in the sky like the moon, and there is no ocean in which it could have sunk, and required to be raised:

Krishna's claim to be a Divine incarnation falls self-refuted to the ground, for the signs of a true incarnation, as stated in the Bhagavad Gítá, are diametrically opposed to the whole time and tenor of his life. The Krishna of the Bhagavad Gítá should have appeared for the destruction of the Krishna of the Bhagavad Purána. Bishop Caldwell justly says: "The stories related of Krishna's life do more than anything else to destroy the morals and corrupt the imaginations of Hindu youth."

The Maharajas, scattered over India, claim to be incarnations of Krishna, and are supposed to be privileged to act as he did. Men and women prostrate themselves at their feet, offering them incense, fruits, and flowers, and holding lights before them. It is believed that the best way of propitiating Krishna in heaven is by ministering to the sensual appetites of the Maharajas. Body, soul, and property (*tan, man, dhan*) are to be wholly made over to them. Women are taught to believe that the highest bliss will be secured to themselves and their families by intercourse with the Maharajas. To secure this, large sums are paid.

It is true that the Bhagavata Purána gives the warning that Krishna's conduct is not to be imitated. Hindus excuse the crimes attributed to their gods on the grounds that, like despots, they are above all law, and can act as they please. On the contrary, God is especially bound to obey His own laws and set a holy example. Krishna says to Arjuna:

"The man of low degree followeth the example of him who is above him, and doeth that which he doeth." III. 21.

If God sets men an example in sinning, how can He punish them for their wickedness? But the stories about the Hindu gods are false. They are the fictions of wicked men who invented gods like themselves. Our consciences tell us that any incarnation of God must have been distinguished by purity, truth, and love.

¹ See *Vishnu Purána*, Book V. Chap. 37.

6. CREATION.

In different parts of the Gítá, Krishna claims to be the Creator :

“ I am the producer and destroyer of the whole universe.” (vii. 6.)

“ All this universe has been spread out by me by my unmanifested material nature (*Prakṛiti*)” (ix. 4.)

“ The seven great Rishis, the four Ancients, and the Manus, partaking of my nature, were born from my mind. From them are descended all the inhabitants of the earth.” (x. 6.)

“ I am the creator of all things, and all things proceed from me.” (x. 8.)

“ All the end of a *kalpa*, all things enter my material nature; at the beginning of a *kalpa*, I send them forth again. Supported by my material nature, I send forth again and again all this collection of beings without their own will, by the power of *Prakṛiti*.” (ix. 7, 8.)

The remarks of Bishop Caldwell on Pantheism (see page 61) refute the above.

According to Hinduism, there is no creation in the strict sense of the word. This is the result of that fixed dogma of a Hindu philosopher's belief—*navastuno vastusiddhik*, nothing can be produced out of nothing.

The Rev. Nehemiah Goreh thus states the case :—

“ By the word, Creator, Christians as well as Theists mean one who gave being to things which had no being before, or according to the phrase used in Christian Theology, created things out of nothing. In this sense no sect of religion or school of philosophy among the Hindus believes God to have created anything.

“ And here I wish to say that such of our countrymen as have been educated in English schools and colleges, and are not familiar with the true tenets of Hinduism are apt to be misled by certain words and phrases used in the religious books of our country. They are apt to think that those words and phrases were used by the authors of those books and are understood by Orthodox Hindus, in the same sense which they themselves attach to them, having acquired more enlightened notions of religious truths by coming in contact with Christianity, and then to think that those very notions are taught in those books. For instance it is stated in those books that God is *Sarva-kartá*, that is, maker of all. Yet it would be a great mistake to think that they teach that God is the *Creator* of all things. It is a fixed principle with the teachers of all the schools of philosophy in our country (and remember that with the Hindus philosophy is religion and religion is philosophy) that every *Kárya*, that is, effect, must have a *Samaváyi* or *Upádána Kárána*, that is, a cause out of which an effect is produced or formed, such as clay is to an earthen pot. It may be translated by the English word ‘material cause’ in some cases, though not in all. Therefore the world could not be created out of nothing. According to the Hindus' belief the world has an *Upádána Kárána*, or a material cause and that material cause is uncreated, self-existing, and eternal like God Himself. According to the Nyáya school, the *paramánus*, or atoms of earth, water, fire, and air, which are infinite in number, are the material cause of the visible and tangible parts of this universe, and are themselves self-existent and eternal. Moreover, *Akása*, time, space, souls, not only of men, but also of gods, animals, and plants, and *manas*, the internal organs which together with souls are infinite in number, all uncreated, self-existent, and eternal. Very little indeed have

they left for God to do. He only frames, with these self-existent substances, the world. According to the Sāṅkhya system, *prakṛiti* is the material cause of the universe, and it is of course self-existent and eternal.

“Even the false god of the Vedantists, the maker of the false world, is only a framer of it like the God of the Nyaya, and not a *Oreator*, *Máyá*, being the *Upádána Kāraṇa*, or material cause of it. From this *Máyá*, though false yet eternal, the whole universe is evolved, as according to the Sāṅkhya it is evolved from their eternal *prakṛiti*.”*

It has been stated that a fundamental error of Hinduism is to judge by our own standard. A carpenter cannot work without materials; in like manner it is supposed that God must have formed all things from eternally existing matter. The fallacy of this is thus shown by the late Rev. Dr. K. M. Banerjea :

“That no man can work without materials is denied by none, simply because man is not omnipotent, and has not creative power, But when one looks at an exquisite production of art, he is so lost in admiration at the skill of the artist, that he almost forgets the minor question of the material. And yet so banefully has the theory of material causality worked among us that the mental energy of our philosophers has found most active exercise *not in the exclamation*, How wonderful is the arrangement of the universe! *but in the interrogation*, Of what pre-existing substance is all this made? Nay they have been so lost in that question, as to forget that a Creator of infinite power and perfection needs not, like weak and imperfect man, to stop for materials, but can make materials by the mere *fiat* of His will. If the natural instincts of the human soul lead us to believe in the existence of an all-powerful and perfect Being, if the irresistible arguments of the Vedānta itself drive us to the conclusion that the universe was created by a God, infinite in wisdom and contrivance; then there can be no possible necessity for speculating on the *material* of the world: then the most philosophical course is to consider the object originally created by such a God as at once the *matter and form* of the world. To assume the eternity of some gross material, existing side by side with an intelligent and all-perfect God, is not only unnecessary (and therefore unphilosophical,) inasmuch as it assumes two principles, where one is amply sufficient to account for all we see; but it is inconsistent with the idea of perfection which we must attribute to the Deity. If He had some material to work upon, previously existing independent of Him, then there was nothing peculiar in His agency; then it was of the same species as that of a human architect; then He was our creator in no higher sense than that in which a potter is the maker of a jar. The Vedantist, on the other hand, places himself in a false position, by seeking in a spiritual essence, the substance of such a world, consisting of pure and impure, intelligent and unintelligent, rational and irrational, animated and inanimated creatures.”

“Ye do err, not knowing the power of God,” applies to Hindus as well as those to whom the words were addressed by the Great Teacher.

Whether is it more rational to suppose the eternal existence of one Being, infinite in power and wisdom, or to imagine that innumerable unintelligent atoms and spirits existed from all eternity? Besides the latter, an eternal, intelligent Arranger is also required.

* *Theism and Christianity*, Part I. pp. 5-7.

7. THE THREE "GUNAS" PROCEED FROM KRISHNA.

The three Gunas are *Sattva*, 'goodness,' *Rajas*, 'passion,' and *Tamas*, 'darkness.' In Lecture VII. Krishna says :

"Know also that the natures which are of the quality of goodness, and those which are of the quality of passion and of darkness, are indeed all from me; I am not in them, but they are in me." 12.

In Lecture III. Arjuna asks,

"By what is man constrained to commit offences? He seemeth, as if contrary to his wishes, to be impelled by some secret force." 36.

Krishna replies :

"It is desire, it is wrath, born from the quality of passion; it is insatiable, full of sin. This is our foe in this world." 37.

Passion and darkness proceed from God as well as goodness. A man is, as it were, by force compelled to commit sin. Hence man is not a free agent. We blame the thief and murderer, and hold them responsible for their actions, but if the Bhagavad Gítá is true, we should blame no man, for he is compelled by Krishna to do this. Indeed, we ought to praise the greatest criminal, for he is only fulfilling the will of God. What a blasphemous doctrine is this!

The Christian Scriptures, on the other hand, declare that "God is light; and in Him is no darkness at all." God is spotlessly pure, and no evil desire can arise in Him or from Him.

8. KRISHNA ALIKE TO ALL, WITH ITS CONTRADICTION.

In Book IX. the Deity says :

"I am alike to all beings; to me none is hateful, none dear." 29.

On the other hand "demoniac" people are thus threatened:—

"These men hating (me), cruel, the vilest of mankind, impure, I cast down perpetually into the wombs of asuras." xvi. 19.

"Having entered demoniac wombs, deluded in every birth, they go down to the vilest state without ever coming to me." xvi. 20.

Mr. Telang says in his Introduction: "These persons are scarcely characterised with accuracy as neither hateful nor dear to Krishna." p. 12.

Other Contradictions of the Bhagavad Gita.—The following, in addition to the foregoing, are mentioned by Mr. Telang:—

"In Book xii. 12, 'Concentration (fixing the mind with effort on the object of contemplation) is esteemed higher than knowledge.' In Book vii. 16-18, four classes of good men are mentioned. It is said, 'All these are noble. But the man possessed of knowledge is deemed by me to be my own self.'

"Take still another instance. At Gítá, Chapter v. 15, it is said 'the Lord receives the sin or merit of none.' Yet at Chapter v. 29, and again at Chapter

x. 24, Krishna calls himself 'the Lord and enjoyer' of all sacrifices and penances. How, it may well be asked, can the Supreme Being 'enjoy' that which he does not even 'receive' ?¹

The Hindu mind accepts the most contradictory statements. Max Müller says:—

"The early Hindus did not find any difficulty in reconciling the most different and sometimes contradictory opinions in their search after truth; and a most extraordinary medley of oracular sayings might be collected from the Upanishads, even from those which are genuine and comparatively ancient, all tending to elucidate the darkest points of philosophy and religion, the creation of the world, the nature of God, the relation of man to God, and similar subjects. That one statement should be contradicted by another seems never to have been felt as any serious difficulty."²

Followers of the Dwaita, Adwaita, and Visishtadwaita all claim the Gítá in support of their respective systems.

9. THE SOUL.

Before noticing what the Gítá says about the soul, some Hindu ideas about the body may be mentioned.

The Katha Upanishad contains the following:—

"16. There are hundred and one arteries of the heart; the one of them (Sushumná,) proceeds to the head. By this (at the time of death) rising upwards (by the door of A'ditya) a person gains immortality; or the other (arteries) are of various courses."

A similar statement is made in the Chhandogya Upanishad:

"There are a hundred and one arteries issuing from the heart; one of them penetrates the crown of the head. The man who departs this life through that artery, secures immortality. The rest of the arteries lead to various transitions,—they lead to various transitions." VIII. 6, 6.

The Prasna Upanishad gives the following additional details:

"For the (ether of the) heart is verily that soul. There (arise) the hundred and one (principal) arteries; each of them is a hundred times divided; 72,000 are the branches of every branch artery; within them moves the circulating air." III. 6.

The whole number of arteries is therefore 727,200,000!

The slightest examination of the heart shows that all this is purely imaginary. There are just two branches of a large artery from the heart, containing impure blood, leading to the lungs, and one great artery, which, afterwards, subdivided, conveys pure blood, to the whole body. In like manner, there are two great veins carrying impure blood to the heart from the whole body, and four veins, containing pure blood, leading from the lungs to the heart.

¹ Introduction to the Bhagavad Gítá, pp. 11, 12.

² Ancient Sanskrit Literature, pp. 320, 321.

The Prasna Upanishad says that "within the arteries moves the circulating air." *Arteries* mean air-pipes. They were thought to contain only air, because after death they are empty. When a person is alive, blood flows through them. This is proved by the fact that if one of them is cut, blood gushes out. When a person dies, the heart loses its power to send out blood, and the arteries are found empty.

The foregoing is an example of a radical defect of the Hindu mind—to *speculate* instead of *investigating*. It is the same with other departments of science. The Hindu geographer does not travel; he simply sits in his house, and dreams of a vast central mountain and circular oceans of curds, ghi, wine, &c. Hindu astronomy is equally fanciful.

In like manner the Hindus speculated about the soul. The leading ideas will now be noticed.

(1). The Soul Eternal.

The Gítá says that the Self or Soul is eternal :

"It is not born nor does it ever die; nor having existed before does it exist no more." (II. 20.)

"It is everlasting, all-pervading, stable, immovable, and eternal." (II. 24.)

"An eternal portion of me having become an individual soul in the world of mortals draws to itself the five senses, with the *manas* as the sixth, placed in *Prakriti*." (XV. 7.)

According to Hinduism, souls may pass into gods, demons, beasts, birds, reptiles, fishes, insects, into plants, and even into inanimate objects. Who can estimate the number of these eternal *svayambhu* essences! Is it not perfectly unphilosophical, because absolutely unnecessary and egregiously extravagant, to assume such an indefinite number of eternal essences, when one Supreme Essence is sufficient to account for all things, visible or invisible, material or spiritual?

If our souls are eternal and self-existent, we are a sort of miniature gods. Our relation to God is changed. It is only that of king and subjects. His right over us is only that of might. It is only because He is mightier than we and of His possessing power to benefit and to harm us, that we should be anxious to pay homage to Him. There is not the love which a child should cherish towards a father. True religion is thus destroyed.

(2). The Soul All-pervading.

Hindu speculations about the size of the soul differ widely. In the Upanishads it is generally said to be of the size of a thumb, and to dwell in the heart. Thus the Katha Upanishad says :

"The soul, which, in the measure of a thumb, dwells in the middle of the body (in the ether of the heart)." (IV. 12.)

It is elsewhere said to be both infinitely small and infinitely great. The *Svevaswatara Upanishad* says :

“The embodied soul is to be thought like the hundredth part of the point of a hair, divided into a hundred parts; he is considered to be infinite.” (V. 9.)

The *Chhándogya Upanishad* says :

“Is the soul within me; it is lighter than a corn, or a barley, or a mustard, or a canary seed, or the substance within it. Such a soul is within me, as is greater than this earth, and greater than the sky, and greater than the heaven, and greater than all these regions [put together].” III. 14, 3.

The *Gítá* agrees with the *Vaiseshaka* school. Krishna says that the soul is “all-pervading.” (II. 24.)

The Rev. Nehemiah Goreh well remarks, “Those who can believe that the soul of a mosquito fills heaven and earth...can believe anything!”

(3). The Soul does not work, and is not stained.

Krishna says :

“He whose mind is deluded by *ahankára* (self-consciousness) thinks himself the doer of actions which, in every way, are done by the qualities of *Prakriti*.” (iii. 27.)

“He who sees that works are wrought in every case by *Prakriti*, and that therefore the soul is not the doer, sees indeed.” (xiii. 29.)

“This eternal supreme Spirit, without beginning, without qualities, does not act and is not stained even when it is embodied.

“As the all-pervading *Akásha* is not everywhere soiled through its subtlety, so the soul stationed in the body is not soiled. (xiii. 31, 32).

Dr. Robson quotes another illustration often used :

“I once asked a pundit to state logically his argument that man’s spirit was sinless, which he did as follows :

Man’s spirit is sinless,

Because it is distinct from the sin which man commit ;

For all things are distinct from that which they contain, as the water of a muddy stream is distinct from the mud which it contains ;

But so is the spirit of man distinct from the sin which it may be said to contain :

Therefore it is sinless.

“This was an attempt to put into a logical form the stock argument used by the Hindus—Spirit is free from sin as water is distinct from all the dirt which may be mingled with it.”*

The above is an example of another defect in Hindu reasoning—to accept *illustration for argument*. One illustration may appear to prove one thing, but another may be adduced leading to an opposite conclusion. It is sometimes said, “As there is only one sun in the sky, so there is only one God.” This is a great truth,

* Hinduism, pp. 324, 325.

but the reasoning is no better than the following, "As there are innumerable stars in the sky, so the number of gods is countless."

The foregoing illustrations about the soul being sinless, are equally inconclusive. Hindu speculations about the soul and *prakṛiti* are as baseless as those about the heart.

It is assumed that the soul is a part of the Supreme Spirit, and, like him, is without qualities, does not act, and is not bound by actions. Of this there is no proof. It has been shown that it is far more probable that the soul was created by God.

It is true that the soul is united with the body, but the soul is the ruler; it can control the body and is responsible for its actions. It is the soul that loves or hates, that entertains evil or good desires. It is, however, possible for a man who gives way to evil passions to become at last as it were their slave.

10. TRANSMIGRATION.

Transmigration denotes the passing of the soul into another body. This universal belief among the Hindus is taught in the Gîtâ. Thus Krishna says to Arjuna :

"As a man, having cast off his old garments taketh others that are new, so the embodied (soul) casting off old bodies, entereth others that are new." ii. 22.

"Both I and thou have passed through many births. Mine are known to me; but thou knowest not thine." iv. 5.

"A man whose devotions have been broken off by death, having enjoyed for unnumbered years the rewards of his virtues in the regions above, at length is born again in some holy and respectable family. Or else he is born in the house of some learned yogî." vi. 41, 42.

"These men, hating (me), cruel, the vilest of mankind, impure, I cast down perpetually into the wombs of asuras. Having entered demoniac wombs, deluded in every birth, they go down to the vilest state without ever coming to me." xvi. 19, 20.

The doctrine of transmigration seems, to the Hindu, to explain the unequal distribution of happiness and misery in this world. If an infant agonize, it is supposed to arise from a great sin committed in a former birth. On the other hand, if a wicked man prospers, it is thought to be plainly the reward of meritorious actions in a previous state of existence.

The universe is in Sanskrit, sometimes called *sansâra*, denoting motion. It is supposed to consist of innumerable souls and innumerable bodies. The bodies are of all kinds, mineral, vegetable, animal, human, divine, demoniac. Souls are supposed to be constantly leaving their bodies, and seeking other bodies, some rising, some falling, others stationary according to their *Karma*.

There is no doubt that the unequal distribution of happiness in this world is a problem which has exercised the minds of thinking men from the dawn of philosophy. On investigation, however,

it will be seen that the doctrine of transmigration is attended with insuperable difficulties.

1. **It is contrary to our experience.**—By transmigration is meant that the same soul in the course of time takes up its residence in different bodies. Only the *body is changed, the mind is the same mind*. The mind therefore being the same possesses the same faculties in its present and in its former births. A traveller who journeys through the earth from city to city carries with him the remembrance of his native place, the persons that he met, and other events that occurred. The soul ought to carry with it a complete remembrance of its past history; but no man has experienced anything of the kind. Any claims to its possession are just as false as those with regard to magical powers.

It is objected that we cannot recall the events of our former births, because we are under the power of *máyá*, or illusion. How is it that *máyá* extends only to alleged former births and not to the present? The fact is that one false theory is attempted to be supported by another. We cannot recollect events in alleged former births, because they had no existence. We remember the present life, *máyá* notwithstanding, because we have really existed.

2. **It is unjust.**—Should a son be hanged because his father committed murder? According to transmigration, people suffer, not on account of their own deeds, but for those of their ancestors of which they know nothing.

If a man is so changed at each birth as to forget all his previous history, he becomes virtually a new being. What he suffers now he suffers on account of sins committed by another; and these sufferings he has no choice but to endure. Even the very sins a man now commits are punishments of previous sins, and he cannot but commit them. Their punishment, again, he cannot bear in this life if he would; they must be borne by him in another birth, when the loss of all consciousness of the present has made him, in fact, another person. His present happiness is the reward of a previous person's good deeds, his present good deeds will be rewarded to some future person. In all this there is an absence of justice.¹

3. **It denies Divine Mercy.**—The Rev. Dr. Hooper has the following remarks on this point:—

“The system of Transmigration leaves absolutely no room for divine mercy. Four of the six philosophical systems do, indeed, acknowledge an “*Iśwara*”; but what for? His *one* work is to arrange that each soul shall enjoy or suffer precisely the fruit of his doings, shall enter the body which exactly suits his deserts. In other words, *Iśwara*'s one work is to carry out strict, unswerving justice. *He has nothing whatever to do with mercy*. There is no possible room for it in the system. The very slightest exercise of mercy would be, so far, a derogation from the completeness of the system of

¹ Abridged from Robson's *Hinduism and Christianity*. 2nd Ed. pp. 191, 192.

Transmigration, a blot on its fair name. What then? Do not Hindus believe in divine mercy? Indeed they do; and that in two ways, but both are entirely irrespective of, indeed they ignore, Transmigration. The statement, "Íswara dayálu hai" (God is merciful) is one which very few Hindus indeed would not subscribe to. So far have foreign influences permeated the modern Hindu mind, that very few indeed perceive, what however is obvious to any one who thinks, that the above statement is a flat contradiction, so far as it extends, of the Doctrine of Transmigration."¹

Dr. Hooper further shows that "Man's own natural tendency to mercy has been thwarted and stunted" by the doctrine of transmigration:—

"Let me give two familiar instances of this. Why are lepers, and those subject to similar diseases, so peculiarly shunned and loathed in India? Why are they commonly regarded with an abhorrence which overcomes the pity, which such objects naturally stir up? Physical causes no doubt co-operate, as they do elsewhere; but Hindus themselves explain it by the belief, that such sufferers are in an unusual degree sinners, *i.e.*, are suffering the just consequences of extraordinarily heinous crimes. Is not this as much as to say, that a belief in Transmigration is answerable for all the unkindness shown to lepers in this country, which is over and above that displayed in other countries? Again, take the case of young widows. Can there, in the whole of humanity, be conceived a case deserving of more profound compassion and tender pity than that of a young woman commonly is, who has just lost her husband? And yet, in this country, are not the widow's sorrows vastly aggravated, as a rule, by the unkind treatment to which she is subject? But *why* do Hindus thus quench their natural instincts of pity? Let any Hindu answer the question himself. It is because he believes that the woman's sins, in some previous life, have caused that *their* son or brother has died. In other words, the belief in Transmigration is directly answerable for the miseries of the 20 millions of widows in India, which are over and above what widows suffer among others. I know well that, in many cases, natural instinct prevails, and widows are well treated; but this is not because, but in spite, of the Doctrine of Transmigration."

Christianity, on the other hand, shows how Divine Justice and Mercy are reconciled through Jesus Christ.

4. **Its effects are pernicious.**—We bring most evils upon ourselves by our own misconduct. The chief sufferings of men are caused by poverty and sickness. Poverty is often occasioned by laziness or want of thrift. One great reason why the people of India are poor is their extravagant expenditure on marriages. Most sickness is caused by bad water, filth, and unwholesome food. When people believe that their misfortunes arise from sins in a former birth, they rest contented and make no efforts to remove them. The constant excuse for almost everything that ought not to be is, "What can we do? It is all the fruit of former births." Even murderers comfort themselves with such an excuse.

It has also been shown above that the cruel treatment of lepers and widows in India partly arises from the doctrine of transmigration.

¹ *Transmigration*, 19 pp. 1 anna. Sold at Tract Dépôts.

There are other objections to the doctrine of transmigration.

1. *Inequalities of happiness are less than is supposed.*—There are many poor men far happier than the rich. There is a proverb: "The fruit of austerities, a kingdom; the fruit of a kingdom, hell." Great men are tempted to vices from which the poor are free. Wealth and power are, not unfrequently, a curse rather than a blessing.

2. *It promotes worldliness.*—This is thus shown by Dr. Hooper. According to transmigration,

"virtue is rewarded by bodily health, by numerous and healthy children, by wealth, lands, and comfort, by pomp and magnificence, by rule and authority over others, and so on—all *outward* enjoyments; and that sin is similarly recompensed by external sufferings. Now, what *can* the tendency of this belief be, but worldly-mindedness? If the reward of good conduct is believed to be pleasures which are purely external,—if Indra's station is 'at the same time believed to be the one of completest sensuous enjoyment, and the reward of the highest virtue,—must not such enjoyment be considered superior to virtue, as the end is superior to the means?"

3. *We can look forward as well as backward.*—This world is a state of preparation for the next. A child at school is placed under the discipline of a teacher to train him for the purposes of life. Notwithstanding all the pain and sorrow there is in the world, people are too much attached to it. Much more would this be the case if all went well with us. Sickness, as it were, says to us, "Arise, this is not your rest."

A holy man of old said, "It is good for me that I have been afflicted. Before I was afflicted I went astray; but now have I kept Thy word." Millions upon millions have had the same experience. Good men who suffer affliction rightly, come out of it purified, like gold which has been tried by fire. Many parents have been led by the sickness and death of their children to think of a world where there is no more pain or death, and where they shall meet again their loved ones, never more to be separated.

11. MUKTI, THE GREAT AIM OF THE BHAGAVAD GITA.

The great inquiry of the Hindu is not, What is truth? but how to cut short the 84 lakhs of births through which it is supposed every one must pass; how to set the soul free from *Prakriti*.

The Gítá calls this world "the seat of pain and death; even the happiness of heaven is only transient."

"These great-souled men, having attained to me, come not again to life, which is transient, and the seat of pain: they reach the highest perfection." VIII. 15.

"Those who know the three Vedas, who drink the soma-juice, being purified from their offences, offer sacrifices, and petition for heaven. These obtain the holy world of Indra, in which they feast upon the divine food of the gods. When they have partaken of that spacious heaven for a while in

proportion to their virtues, they sink again into this mortal world as soon as their stock of merit is exhausted." IX. 20, 21.

How to get rid of the curse of existence and not to be born again, is the grand object. The Gítá mentions the ways in which it is supposed this is to be attained :

"He, O Arjuna, who truly knoweth my divine birth and work, doth not upon his quitting his mortal frame enter into another, for he entereth into me." IV. 9.

"The Yogí, thus constantly devoting his self to abstraction, whose mind is restrained, attaineth to peace, the supreme *nirvána* that is in me." VI. 15.

"Supreme happiness attendeth the man whose heart is thus at peace; whose passions are thus subdued, who is one with Brahma, and free from sin." VI. 27.

"He who hath closed all the gates (of the senses), confined his heart (*manas*) inwardly, placed the vital breath in the head, constant in devotion; repeating the syllable Om, signifying the eternal Brahma, thinking upon me, he who thus departeth goeth when he quitteth the body, to the highest place." VIII. 12, 13.

"When the seer perceiveth no agent except the *gunas*, and knoweth what is above the *gunas*, he entereth into my being." XIV. 19.

"Thus comprehending his identity with Brahma, calm in spirit, he grieveth not, wisheth not, being the same to all beings, he attaineth to supreme devotion in me. By this devotion he knoweth me truly who I am, and how great I am. Then having known me truly, he entereth into my essence." (xviii. 54, 55.)

Some other passages imply that absorption may also be attained by *bhakti*, exclusive devotion :

"Having come into this transient, unhappy world, worship me. Fix thy heart (*manas*) on me; become my devotee, my worshipper; reverence me, and thus making me the supreme object, thou wilt come to me." (ix. 34.)

"He cometh unto me whose works are done for me, who esteemeth me supreme, and who is my servant only; who is free from attachment, and who liveth amongst all men without hatred." (xi. 55.)

In the first class of passages *mukti* is supposed to be attained mainly by the suppression of all desire, looking upon all alike, and realising one's identity with Brahma. In the second class the same object is supposed to be gained by *bhakti*, exclusive devotion to Krishna.

The doctrine of *mukti* is largely based on the illustration, "Just as rivers falling into the sea lose their names and forms, so wise men, losing their names and forms, attain the *Paratpara Purusha*."

As already mentioned, with Hindus illustration passes for argument. Rivers mixing with the sea is no proof that men may be absorbed into the Divine Being. Only substances of the same kind unite. But God is different from any other being; there is none like Him. How, then, can any other be absorbed in Him?

Granting, however, that absorption does take place, what does it amount to? Brahma is said to exist in a state of dreamless sleep,

without any more thought than a stone. Hindu absorption is practically the same as the Buddhist *nirvána* or annihilation. "Not to be," says Professor Wilson, "is the melancholy result of the religion and philosophy of the Hindus."

The Rev. Nehemiah Goreh thus contrasts his feelings as a Christian and a Hindu with regard to his duty to God:—

"Since Christianity has taught me that God gave me my very being, I have begun to acknowledge that my obligation of worshipping, honouring and loving Him would not cease as long as I had my being. So our Scriptures also expressly teach us. The holy Psalmist says: 'Praise the Lord, O my soul. While I live I will praise the Lord. I will sing praises unto my God *while I have any being.*' I, as a Christian, have been taught to believe that to love and glorify God is the very end of my existence. In this will consist my eternal joy and happiness. Not so was my faith when I was a Hindu. The state of salvation, according to my belief at that time, was to be free from transmigrating, and to be separated, not only from the body, but even from the *antahkarana*, which is the organ of all our thoughts and consciousness, and to remain unconscious for ever. Indeed the teaching of the Vedánta, which represents the orthodox view, and which I followed, is, that souls, when saved, become Brahma itself, and of course lose their individual consciousness. So then, according to the teaching of the Vedánta as well as according to all other ancient schools of religion among the Hindus, worship of God is only possible until one obtains salvation."¹

It is true that some Vaishnavas look for a future conscious existence with Vishnu, but this is contrary to the teaching of the Hindu Scriptures. Besides, there is no such being as Vishnu. Can any intelligent man believe that the god described in the Vishnu Purana really exists?

12. ENCOURAGEMENT OF YOGA EXERCISES.

As already stated, the poem is partly an attempt to reconcile the *Karma-Marga* and the *Jnana-Marga*. The need of action is admitted, otherwise the human race would come to an end. On the whole, however, the teaching is that "action is far inferior to the devotion of the mind (Yoga)." Chap. II. 49.

Some explanation may first be given of the system.

The Yoga, founded by Patanjali, is often styled the Theistic Sánkhya. It agrees in its general principles with the Sánkhya proper, but claims greater orthodoxy by directly acknowledging the existence of God.

Indian philosophy makes salvation dependent upon right knowledge—that is the knowledge of the essential distinction between soul and non-soul. This right knowledge is generally supposed to be attainable only by the ascetic exercises prescribed in the Yoga Sastra.

The word *Yoga* means union. The great end of the Yoga is

¹ *Supposed and Real Doctrines of Hinduism*, pp. 29, 30. Price, † Anna.

to obtain union with the Supreme Being. Patanjali defines Yoga as "the suppression of the functions of the thinking principle." The following are the exercises to be employed :—

1. *Yama*, restraint. 2. *Niyama*, religious observances. 3. *Asana*, postures. 4. *Pránáyáma* regulation of the breath. 5. *Pratyáhára*, restraint of the senses. 6. *Dharana*, fixed attention. 7. *Dhyána*, contemplation. 8. *Samádhi*, profound meditation.

All wandering thoughts are to be called in, and attention fixed on some one object. Any object will answer if it is thought of alone; other thoughts must be suppressed. At last there is profound meditation without any object.

Great importance is attached to *ásana*, or postures. At an early period they were fixed as 84, but of this number ten are specially recommended. The following directions are given regarding some of them :

The Lotus Posture.—The right foot should be placed on the left thigh, and the left foot on the right thigh; the hands should be crossed, and the two great toes should be firmly held thereby, the chin should be bent down to the chest; and in this posture the eyes should be directed to the tip of the nose.

Gomukha or Cow's Mouth Posture.—Put the right ankle on the left side of the chest, and similarly the left ankle on the right side.

Fowl Posture.—Having established the lotus posture, if the hand be passed between the thigh and the knees, and placed on the earth so as to lift the body aloft, it will produce the fowl seat.

Bow Posture.—Hold the great toes with the hands and draw them to the ears as in drawing a bowstring.

The regulation of the breath, *pránáyáma*, is likewise of great importance. "The usual mode is after assuming the posture prescribed, to place the ring finger of the right hand on the left nostril, pressing it so as to close it, and to expire with the right, then to press the right nostril with the thumb, and to inspire through the left nostril, and then to close the two nostrils with the ring finger and the thumb, and to stop all breathing. The order is reversed in the next operation, and in the third act the first form is required."*

Marvellous powers are attributed to the man fully initiated in the Yoga. The past and present are unveiled to his gaze. He sees things invisible to others. He hears the sounds that are in distant worlds. He becomes stronger than the elephant, bolder than the lion, swifter than the wind. He mounts at pleasure into the air or dives into the depths of the earth and the ocean. He acquires mastery over all things, whether animated or inanimate.

The Gítá acknowledges the need of action, otherwise the

* Quoted by Mr. R. C. Bose from the translation of the Yoga Shastra by Dr. Rajendralala Mitra. *Hindu Philosophy*, pp. 177, 178, 180.

human race would come to an end. On the whole, however, the teaching is that "work is far inferior to the devotion of the mind." (ii. 49).

In the following extracts, directions are given about Yoga, and its advantages are pointed out:

"Some sacrifice the upward breath in the downward, and the downward breath in the upward, stopping up the channels of the upward and downward breath, intent on the restraint of breaths (*pránáyáma*)."¹ iv. 29.

"The *muni* who excludeth (from his mind) external objects, (concentrating) the visual power between the brows and making the upward and downward life-breaths even, sending both through the nostrils, who restraineth the senses, mind, and understanding, intent on final emancipation, from whom desire, fear, and wrath have departed, is indeed for ever free from (birth and death)."² v. 26.

"Let the Yogi constantly practise devotion, fixed in a secluded spot alone, with his mind and self subdued, without expectation and without belongings. Fixing his seat firmly in a clean spot, neither high nor low, covered with a cloth, a deerskin and kusa grass. There fixing his heart on one object, restraining his thoughts, senses, and actions, seated on that seat, he should practise *Yoga* for the purifying of his soul. Holding his body, head and neck even and unmoved, (remaining) steady, looking at the tip of his nose and not looking around, tranquil in soul, free from anxiety, and adhering to the rules of the Brahmacharis, he should restrain his mind, and (concentrate) it on me, and sit down, engaged in devotion, meditating and intent on me. The Yogi, thus constantly devoting his self to abstraction, whose mind is restrained, attaineth peace, the supreme *Nirvána* that is in me."³ vi. 10-15.

The whole belief is a delusion. The brain is the organ of the mind. To enable it to act properly, it must have a good supply of pure blood. The blood is purified by fresh air entering into the lungs by breathing. From want of sufficient food and suppression of the breath, the blood of the Yogi is small in quantity and impure. The brain does not act properly. He may be in a dreamy hypnotic condition or almost unconscious. Barth, a French writer, a distinguished Sanskrit scholar, says of the *Yoga* exercises: "Conscientiously observed, they can only issue in folly and idiocy."

The following remarks are from Bishop Caldwell. He asks what are the visible results of the philosophy of the *Gítá*? What has it done for India, the land of its birth?

"Has it promoted popular education, civilization, and good government? Has it educated the people in generous emotions? Has it abolished caste or even mitigated its evils? Has it obtained for widows the liberty of remarriage? Has it driven away dancing girls from the temples? Has it abolished polygamy? Has it repressed vice and encouraged virtue? Was it this philosophy which abolished female infanticide, the meriah sacrifice and the burning of widows? Is it this which is covering the country with a network of railways and telegraphs? Is it this which has kindled amongst the Native inhabitants of India the spirit of improvement and enterprise which is now apparent? Need I ask the question? All this time the philosophy of quietism has been sound asleep, or 'with its eyes fixed on the point of its nose,' according to the directions of the *Gítá*, it has been thinking itself out of its wits. This philosophy has substantially been the creed of the majority

of the people for upwards of two thousand years ; and if it had emanated from God, the proofs of its divine origin ought long ere this to have been apparent ; but it has all this time been too much absorbed in ' contemplating self by means of self ' to have had any time or thought left for endeavouring to improve the world. What could be expected of the philosophy of apathy, but that it should leave things to take their course ? There is much real work now being done in India in the way of teaching truth, putting down evil, and promoting the public welfare ; but that work is being done, not by Vedantists or quietists of any school, but by Christians from Europe, whose highest philosophy is to do good, and by those Natives of India who have been stimulated by the teaching and example of Europeans to choose a similar philosophy."

"The remarks of Lord Macaulay in his Essay on Lord Bacon on the Stoical philosophy of the ancients as contrasted with the modern Baconian philosophy, which is developed from and leavened by the practical teaching of the Christian Scriptures, will illustrate the unprofitableness of the Vedantic philosophy better than can be done by any words of mine. I commend the study of that brilliant Essay to the youthful Hindu. If Sanskrit words be substituted for the Greek technical terms quoted by Macaulay, every word that he says respecting the philosophy of Zeno may be said with equal truth of the philosophy of the Gîtâ."

A few extracts are given below from Macaulay's Essay :—

"The chief peculiarity of Bacon's philosophy seems to us to have been this, that it aimed at things altogether different from those which his predecessors had proposed to themselves.

"What then was the end which Bacon proposed to himself ? It was, to use his own emphatic expression, 'fruit.' It was the multiplying of human enjoyments and the mitigating of human sufferings. It was 'the relief of man's estate.'"

"Two words form the key of the Baconian doctrines, Utility and Progress. The ancient philosophy disdained to be useful, and was content to be stationary. It dealt largely in theories of moral perfection, which were so sublime that they never could be more than theories ; in attempts to solve insoluble enigmas ; in exhortations to the attainment of unattainable frames of mind. It could not condescend to the humble office of ministering to the comfort of human beings.

"The ancient philosophy was a treadmill, not a path. It was made up of revolving questions, of controversies which were always beginning again. It was a contrivance for having much exertion and no progress. It might indeed sharpen and invigorate the brains of those who devoted themselves to it ; but such disputes could add nothing to the stock of knowledge. There was no accumulation of truth, no heritage of truth acquired by the labour of one generation and bequeathed to another, to be again transmitted with large additions to a third.

"The same sects were still battling with the same unsatisfactory arguments, about the same interminable questions. There had been plenty of ploughing, harrowing, reaping, threshing. But the garners contained only smut and stubble.

"Words and more words, and nothing but words, had been all the fruit of all the toil of all the most renowned sages of sixty generations. The ancient philosophers promised what was impracticable ; they despised what was practicable ; they filled the world with long words and long beards ; and they left it as wicked and ignorant as they found it."

13. ACTIONS PERFORMED WITHOUT ATTACHMENT (SANGA) DO NOT
"DEFILE."

The author of the poem saw the necessity of action. Men are impelled to action even against their wills; without it everybody would starve.

"No one ever resteth a moment inactive. Every man is involuntarily urged to act by those *gunas* which are inherent in his nature." iii. 5.

"Perform every appointed work, for action is preferable to inaction. Without action the support of thy body would not be possible." iii. 8.

But according to Hinduism, actions must be followed by their appropriate effects, involving future births, and preventing the attainment of *mukti*. The professed great discovery of the Gítá is to show how actions may be performed without being attended by their results. The problem is thus solved :

All work must be done without "attachment"; it must be done as a duty, without any feeling, and especially without any desire for reward (*phala*, fruit). Even religious acts in the hope of gaining heaven, bound the soul to successive births. Absorption might be gained by works, but such must be done apart from all selfish hope of gain. If done in this spirit, they were even praiseworthy, especially caste duties. Arjuna, as a Kshatriya, ought therefore to fight. Renunciation of works (*sannyása*) is reconciled with devotion by work (*Karmayoga*) by renouncing all the "fruit" of works. This kind of renunciation is called *tyága* (forsaking).

Krishna says :—

"Actions defile me not, I have no desire for the fruit of actions. He who knoweth me thus is not bound by actions." iv. 14.

"Abandoning the desire of a reward of his actions; always contented and self-reliant, although he may be engaged in a work, he, as it were, doeth nothing." iv. 20.

"Contented with whatever he may receive, unaffected by the pairs of opposites (pleasure and pain, &c.) free from envy, the same in good and evil fortune, he, though he worketh, is not bound." iv. 22.

"He who casting off attachment offereth his actions to Brahma, is not tainted by sin as the lotus leaf in water." v. 10.

At Akulkote, in the Bombay Presidency, there was a Sádhu so holy, that he could eat beef and drink brandy without prejudice to his sanctity. Swami Vivekananda has been charged with eating pork and drinking wine in America; but he is not defiled thereby.

One object of this teaching is to persuade Arjuna that he might kill all his relations without harm to himself.

*Krishna says :

"He who hath no feeling of egoism (that he is the doer of the actions) and whose mind is not tainted (with the feeling that the fruit of the action must accrue to him), though he kills (all) these people, kills not, is not bound, (by the action)." xviii. 17.

A small volume has been published, entitled *The Imitation of Sree Krishna*, compiled by S. C. Mukopadhaya, M.A. The Preface contains the following horrible doctrine :—

“To our mind virtue and vice being relative terms can never be applied to one who is regarded as the Supreme Being. The being who is equal in virtue as well as in vice is to us a grander being than the extremely virtuous man. One whose moral equilibrium remains intact in every action which the human mind is capable of imagining is the grandest being in the universe. The great Kosmic Law can never affect that being who acts without *sungum* or attraction. To teach this great lesson practically, Krishna came to the world, and to teach this great lesson *practically*, he treated Vice and Virtue alike. In every line of the *Bhagavad Gita* is stamped this great lesson, and the whole of Krishna's *máyavic* life is an embodiment of this teaching. Action committed without *attraction* is neither virtuous nor vicious, and *such* action is termed *Lila* in Sanskrit. Such action is the corner stone of the highest Raj-Yoga, as is stated in Sloka 18,* Chapter IV. of the *Gita*. Of course such action is not possible for one who is the unwilling slave of his past *Karma*; but this is natural for one who is regarded as the very incarnation of the Supreme Being. Conceive a man who is trying his utmost to fly from vice to its opposite pole, virtue, imagine also a being to whom heat and cold, virtue and vice, are the same; and you will find that the latter is *infinitely* superior to the former. The one is the infinite, the other is the finite; the one is the absolute, the other is the relative.” pp. ii, iii.

A little consideration will show the fallacy of the above reasoning. It destroys the eternal distinction between right and wrong, virtue and vice. If a man murdered his wife would a judge set him free because he alleged that it was “done without attachment?”

Of all false teaching that is the worst, which, as in the preceding extract, asserts that “virtue and vice are the same” that “the being who is equal in virtue as well as in vice is to us a grander being than the extremely virtuous man.” Well may the prophet's exclamation apply to such teaching: “Woe unto them that call evil good and good evil; that put darkness for light and light for darkness.”

The Folk Songs of Southern India (page 166) thus express the same doctrine :—

“To them that fully know the heavenly truth,
 There is no good or ill; nor anything
 To be desired, unclean, or purely clean.
 Where God is seen, there can be nought but God.
 His heart can have no place for fear or shame;
 For caste, uncleanness, hate, or wandering thought,
 Impure or pure, are all alike to him.”

Mr. R. C. Bose thus shows the moral influence of the doctrine :—

“This system has proved a refuge of lies to many a hardened sinner. What a balm to the seared but not deadened conscience is a system which

* “He is wise among men, he is possessed of devotion, and performs all actions, who sees inaction in action, and action in inaction.” IV. 18.

assures them that all their fears arising from their recognition of moral distinctions are groundless, and that perfect beatitude will be their reward if they can only bring themselves to the conclusion that there is no difference between God and man, virtue and vice, cleanliness and filth, heaven and hell!"

While Hinduism denies, Christianity affirms, the reality of an eternal and necessary distinction between sin and righteousness.

14. CASTE ALLEGED TO BE A DIVINE INSTITUTION.

Caste is the essence of Hinduism. So long as a man observes its rules, he possesses all the rights of a Hindu, whatever may be his belief or conduct in other respects. Guru Prasad Sen says:—

"Hinduism is not, and has never been a religious organization. It is a pure social system, insisting in those who are Hindus the observance of certain social forms, and not the profession of particular religious beliefs. A Hindu may be an atheist, a deist, a monotheist, or a polytheist, a believer in the Vedas or Shastras, or a sceptic as regards their authority, and his position as a Hindu cannot be questioned by anybody because of his beliefs or unbeliefs so long as he conforms to social rules."¹

Krishna claims to be the author of Caste:—

"The four castes were created by me according to the apportionment of qualities and works. Know that I, though actionless and inexhaustible, am the author of them." IV. 13.

The duties of the four castes are as follows:—

"The duties of Brahmans, Kshatriyas, Vaisyas, and Sudras, have been apportioned according to the qualities born of their own natures.

"Tranquillity, self-restraint, austerity (*tapas*), purity, patience, rectitude, spiritual knowledge and faith, are the natural duties of a Brahman."

"Valour, glory, courage, skill, keeping one's ground, liberality and lordly bearing, are the natural duties of a Kshatriya.

"Agriculture, tending of cattle, and trade, form the natural duties of a Vaisya.

"The natural duty of a Sudra consists in service." xviii. 41-44.

The intermingling of castes is regarded as a dire calamity. Krishna says:

"If I should not work, these worlds would sink in ruin. I should be the cause of caste confusion, and should destroy these people." iii. 24.

Arjuna is told that a person does not sin who acts according to his caste. His duty as a Kshatriya was to fight, and that thus he would obtain an entrance to heaven.

"Better is one's own work though faulty, than another's well performed. He who doeth the work prescribed by nature incurreth no sin." xviii. 47.

"Regarding, too, thy proper duty, thou oughtest not to falter, for there is nothing better for a Kshatriya than a lawful battle. Happy are the Kshatriyas who find such a battle offered freely to them as an open door to heaven." ii. 31, 32.

¹ *Introduction to the Study of Hinduism*, pp. 4, 5.

Bishop Caldwell has the following remarks on the duty of every one to follow the work of his caste :—

“ A soldier of the Kshatriya caste has no duty superior to fighting. If fighting and slaying are lawful simply because they are caste employments, the immutability of moral obligations is ignored. What shall we say they of the Kallars, the thief caste of the South, the ancient (but now generally abandoned) employment of whose caste was to steal, and whose caste name means simply ‘ thieves ?’ Krishna’s teaching on this head elevates the conventional duties of the institutions of a dark age above the essential distinctions between right and wrong.”

It is granted that caste has some advantages. It promotes a stationary semi-civilisation. It binds together men of the same class ; it promotes cleanliness ; and it is a check in certain directions on moral conduct. But these are far more than counterbalanced by its pernicious effects. The opinions of competent witnesses will be given on this point.

The following are the heads of a lecture by Pandit Sivanath Sastri on Caste :

(1) It has produced disunion and discord. (2) It has made honest manual labour contemptible in this country. (3) It has checked internal and external commerce. (4) It has brought on physical degeneracy by confining marriage within narrow circles. (5) It has been a source of conservatism in every thing. (6) It has suppressed the development of individuality and independence of character. (7) It has helped in developing other injurious customs, such as early marriage, the charging of heavy matrimonial fees, &c. (8) It has successfully restrained the growth and development of national worth ; whilst allowing opportunity of mental and spiritual culture only to a limited number of privileged people, it has denied these opportunities to the majority of the lower classes ; consequently it has made the country negatively a loser. (9) It has made the country fit for foreign slavery by previously enslaving the people by the most abject spiritual tyranny.

Sir H. S. Maine, in *Ancient Law*, characterises caste as “ *the most disastrous and blighting of human institutions.*”

Principal Caird says : “ The system of Caste involves the worst of all wrongs to humanity—that of hallowing evil by the authority and sanction of religion . . . Instead of breaking down artificial barriers, waging war with false separations, softening divisions, and undermining class hatreds and antipathies, religion becomes itself the very consecration of them.”

“ Of all forgeries,” says Dr. K. M. Banerjea, “ the most flagitious and profane is that which connects the name of the Almighty with an untruth.” Yet this is what is done in the Gítá.

15. THE EFFICACY OF SHRADDHAS.

Sir William Jones, in the Preface to his translation of Manu’s Code, characterises it as a “ system of priestcraft.” One of the most effectual inventions of the Brahmans for fleecing the Hindus

is that of Shraddhas. Their origin is attributed by Manu to the "Self-Existent :"

"Since from hell, called *put*, the son (*putra*) preserves (*trā-yati*), the father, therefore, *putra* was he called, even by the Self-existent himself." ix. 138.

A childless man who has no son to make offerings for him is said to fall into the hell called *Put*.

The general idea of the Hindus is that the dead require to be nourished for three generations by their descendants, and to have works of merit performed for their benefit. This is taught in the Bhagavad Gítá :

"Their forefathers, being deprived of *pindas* and water, fall (from heaven) i. 42.

Manu says that at least three Brahmans should be invited to Shraddhas when the ceremony is performed.

"The manes (*pitris*) indeed stand by those invited Brahmans, and follow (them) like wind ; likewise sit by them when seated." vi. 189.

The Vishnu Purána teaches that what is given to the Brahmans benefits the *pitris*.

Evils of Shraddhas.—Shraddhas are a curse to India, and a great obstacle to its improvement. In some cases the expense is nearly equal to that of a marriage.

Numbers of idle vagabonds, some of them notoriously vicious, are maintained who should work for their living: The impression is given that a man's welfare in another world depends mainly, not upon his own conduct, but on the offerings made after his death. He may lead any sort of life, however immoral and wicked, provided he leave enough to feed the Brahmans, and especially to have his Shraddha performed at Gaya. Thus encouragement is given to sin. On the other hand, a childless man is said to fall into *Put*. The great Judge of all the earth will do that which is right. A man will be rewarded or punished for his own deeds, not for those of others over which he has no control.

The whole system is clearly an invention of the Brahmans to deceive ignorant credulous Hindus and get their money. At a time when mourning the loss of relatives, they work upon their feelings, and extort from them all they can. The most frightful account is given of the sufferings of those whose shraddhas are not performed.

It is our duty to cherish the memory of our forefathers, but their happiness in a future state depends upon their own conduct—not upon our offerings. The best way of showing respect for them is by living noble lives.

The system of Shraddhas, injurious in so many ways, is supported by the Bhagavad Gítá.

16. THE VALUE OF BHAKTI.

One great design of the poem is to exalt the doctrine of devotion to Krishna. Krishna says:—

“Even if one of evil life worshippeth me and not any other, he must certainly be deemed to be good, for he hath judged rightly.” ix. 30.

The following assurance is given towards the end of the Poem:

“The man, too, who may hear it in faith, without reviling, shall, when liberated, attain the happy world of the virtuous.” xviii. 71.

The value of faith depends upon its object. Faith in an imaginary being who has no existence, must be worthless, and can only destroy him by whom it is exercised. The Krishna of the Bhagavad Gítá as a mere fiction of the Vaishnava Brahman by whom it was written. Faith is Krishna, as described in the Puranas, with 16,100 wives, would be still worse.

17. KNOWLEDGE REDUCES SIN TO ASHES.

In Section IV Krishna says:—

“Although thou wert the most sinful of all sinful men, thou wilt pass over all trespasses by the boat of knowledge.” 36.

“As the natural fire O Arjuna, reduceth the wood to ashes, so the fire of knowledge reduceth all actions to ashes.” 37.

What is the knowledge that has such effects? The blasphemous assertion, *Aham Brahma*, I am God. Is this true or false?

18. DYING IN THE LIGHT AND DARK FORTNIGHTS.

The promise is made that he who departs from this world remembering Krishna secures absorption.

“At the end of time, he who, quitting the body, departeth thinking only of me, without doubt entereth into my being.” viii. 5.

There is, however, another requisite mentioned in the same Lecture. Krishna says:

“I will now speak to thee of that time in which, should yogis die, they will not return, and of that time in which dying they shall return to life. 23.”

“Those holy men who know Brahma, departing this life in fire, light, the day-time, in the bright season of the moon, within the six months of the sun's northern course, go unto him.” 24.

“But those who depart in smoke, night, the moon's dark season, and whilst the sun is yet within the southern part of his journey, ascend for a while to the regions of the moon, and again return to mortal birth.” 25.

Does any intelligent man believe that his future happiness depends upon his dying in the light or dark fortnight?

PROOFS THAT THE BHAGAVAD GITA IS NOT A DIVINE REVELATION.

The Gítá claims to be the "Divine Song." With regard to one of its principal doctrines, Krishna says :

"This eternal (doctrine of) yoga I formerly taught to Vivaswat, and Vivaswat taught it to Manu, and Manu made it known to Ikshwáku." (iv. 1.)

Vivaswat is interpreted to mean Aditya, the sun, the source of the whole Kshatriya race. Manu told it to his son Ikshwáku, born, according to the Vishnu Purána, "from his nostril when he happened to sneeze!"*

In ancient times, the sun was represented as a god. We now know that it is a globe of the fiercest fire. Every intelligent Hindu must regard the above statement as a myth.

The following are a few of the reasons which show that the Gítá is not inspired. They have been explained at length in the foregoing pages, so that only a summary is given.

1. **Its acknowledgment of Polytheism.**—(See pp.58-60) No intelligent man is now a polytheist.

2. **Its pantheistic Teaching.**—(pp.60-62). Krishna claims to be everything that exists. The whole world has been made by himself, out of himself.

3. **Its debasing ideas of God.**—(page 66). It is asserted that *rajas* and *tamas* proceed from God as well as *sattwa*.

4. **Its denial of the eternal Distinction between Right and Wrong.**—(pp. 79-80). It is asserted that "actions performed without attachment do not defile." Arjuna might kill all his relations, yet if he acted without attachment, he would be free from the consequences. When a man realizes that he is one with the Supreme Spirit, then virtue and vice are alike to him.

5. **Its claim of Caste as Divine Institution.**—(pp. 81-2). This alone condemns the whole book. An iniquitous lie is put in the mouth of the Deity. Krishna says, "The fourfold divisions of castes was created by me." The remark of Dr. K. M. Banergea has been quoted: "**Of all forgeries the most flagitious and profane is that which connects the name of the Almighty with an untruth.**" Yet this is what is done in the Gítá.

6. **Its false teaching with regard to salvation.**—Salvation only means deliverance from future births. It is alleged that knowledge reduces sin to ashes, (page 84). The idea is given that if a person thinks of Krishna in his last moments, he goes to him (page 84). Hence the popular story of a very wicked man being taken to heaven, because he repeated his name when asking his son Narayana to give him some water. Dying in the light fortnight is also considered essential to salvation. (page 84).

7. **Its false Reasoning and Contradictions.**—Bishop Caldwell shows that, according to Krishna's logic, murder is impossible, for the soul cannot be killed (page 57). A few of the contradictions acknowledged by Mr. Telang are quoted. (page 66).

8. **Its whole Doctrine of Yoga is a Delusion.**—As already mentioned, the author makes Krishna say that he taught this "eternal doctrine to Vivaswat," the sun. This has been shown to be untrue. The doctrine itself is also false. God and the soul are not essentially one, so there cannot be a union between them in the Hindu sense. It has been explained that the air we breathe purifies the blood. If this is not done, we become insensible and die, as when a person is hanged or drowned. By suppressing the breath a person becomes so unconscious that he ceases to think. But this idiocy is no step to union with God: he has only rendered himself useless.

Union with God is impossible. The Creator and the creature must remain eternally distinct. But our great Father in heaven offers to us an eternal conscious existence of unspeakable happiness in His presence. We become fit for this, not by mechanical means as posturing and suppressing the breath, but by feelings of sorrow for sin, love to God, and doing good to our fellowmen. This is more fully explained in the next chapter.

The Gítá dwells upon the importance of *Knowledge*. *The Epiphany* shows how this doctrine was exploded in the West many centuries ago:

"This difference between a religion of intellectual 'knowledge' or *gnosis*, and one of faith or *pistis*, was long ago known to the Christian Church. It is no new experience; in its infancy it had to contend with enormous theosophical systems, like that of the *Gítá*, and chiefly of Asiatic origin. The professors of these systems called themselves the 'Gnostics' or Knowers, and despised Christianity as a religion of mere faith. Each of them had its tremendous and elaborated account to give of the universe, couched in high-sounding verse or prose, which it considered to exhaust all the possibilities of knowledge. They also, like the *Gítá*, enjoined minute and arduous ascetic discipline as the right preparation for reaching the height of intuition. They flourished, attracted many disciples, and past away, while the religion of faith survived. Why? Because the object of their belief was an intellectual one, and mainly speculative. They were religions of the head rather than of the soul and heart; they could not feed the cravings of the latter, and so they were found wanting, and expired with the next turn of the wheel of philosophic thought. Just because they were religions founded on philosophies rather than philosophies founded on religion, they went out of fashion with the particular systems they built upon." *Sept. 27, 1895.*

Some of the deficiencies of the Gítá are thus pointed out by Bishop Caldwell:

"It nowhere exhibits any sense of the evil of sin considered as a violation of law, as defiling the conscience, and as counteracting the ends for which man was created. It makes no provision for the re-establishment of the authority of the Divine Lawgiver by the expiation of sin in such a manner as to render forgiveness compatible with justice. It teaches nothing

and knows nothing respecting the forgiveness of sin. It makes no provision for the healing of the wounds of the sin-sick soul by the communication of sanctifying grace and instruction in sanctifying truth. The salvation it teaches is not a salvation from sin by means of a new birth to righteousness, commencing in the present life and perfected hereafter, but merely a salvation from the necessity of being born again in repeated births, by means of the final emancipation of spirit from matter. The moral system of the Gítá fails therefore in the most essential points—the vindication of the justice of the moral Governor of the Universe, and the restoration of harmony between man's moral nature and the constitution of things under which he is placed."

The duty of prayer is not urged. Man must raise himself by himself, and that chiefly by posturing and regulation of the breath. It is not by such means that holiness can be attained.

Real Authorship.—The poem bears internal evidence that it was written by a Vaishnava Brahman, who had the ordinary Hindu polytheistic and pantheistic ideas, who sought to uphold caste and the privileges of his order, while he endeavoured to harmonise some doctrines of Hindu philosophy, and give prominence to Krishna *bhakti*. A blasphemous claim is made that "the Deity" spoke the words which he wrote, and the book was foisted into the Mahábhá-rata to get the support of its authority.

The true conclusion with regard to the Bhagavad Gítá is thus expressed by Bishop Caldwell:—

"The style of the composition is flowing and elegant, but the philosophy taught is unsound, and the doctrine immoral. It is poison administered in honey."

Dr. Murray Mitchell quotes the following opinion of it held by the celebrated French philosopher, M. Cousin:—

"Before this kind of theism, at once terrible and chimerical, and represented in extravagant and gigantic symbols, human nature must have trembled and denied itself. Art, in its powerless attempt to represent being in itself, necessarily rose without limit to colossal and irregular creations. God being all, and man nothing, a formidable theocracy pressed upon humanity, taking from it all liberty, all movement, all practical interest, and consequently all morality. Again, you will comprehend how man, despising himself, has not been able to take any thought for recalling the memory of his actions; so that there is no history of man and no chronology in India."*

THE TRUE INCARNATION.

It is admitted that the Hindu ideas with regard to incarnations, though defective in many respects, recognise, says Hardwick, the idea of God descending to the level of the fallen creature and becoming man to lighten the burden of pain and misery under which the universe is groaning.

* *Hinduism Past and Present*, pp. 80, 81.

“No thoughtful student of the past records of man,” says Trench, “can refuse to acknowledge that through all its history there has run the hope of a redemption from the evil which oppresses it; and as little can deny that this hope has continually attached itself to some single man. The help that is coming to the world, it has seen incorporated in a person. The generations of men, weak and helpless in themselves, have evermore been looking after ONE in whom they may find all they look for vainly in themselves and in those around them.”

Teaching by example is far more effective than mere precept. Humanity also yearns for one who can sympathise with it in its troubles. All these requirements are met in JESUS CHRIST, the *Nishkalank*, or spotless, Avatāra.

Space does not permit a full account to be given of the wondrous life and teaching of JESUS CHRIST. The reader is referred to the account of them given in the Gospels, the first part of the New Testament.

Jesus Christ was born about 19 centuries ago at Bethlehem, a small town in Palestine, about midway between India and England. His first recorded discourse was at Nazareth, where He read the following passage from the prophet Esaias, or Isaiah, explaining His object in coming to the world :

“The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.” “To-day,” He said, “is this scripture fulfilled.”

He summed up our duty in the two great commands :

Thou shalt love the Lord thy God with all thy heart :

Thou shalt love thy neighbour as thyself :

He taught that sinful thoughts are forbidden as well as acts. “Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.”

Men are defiled, not by what they eat, but by evil thoughts, covetousness, pride, thefts, adulteries, &c.

It is said of Himself that He “went about doing good.”

He was holy, harmless, undefiled, and separate from sinners. No guile was found in His mouth. He was full of grace and truth. He challenged His bitterest enemies to find in Him any stain of sin.

Instead of spending His life in pleasure, He was a man of sorrows and acquainted with griefs. His life was one of privation. It is said of Him that He had not where to lay His head. He sympathized with all our sorrows. He wept with Martha and Mary at the grave of their brother. His griefs and sorrows were ours. He was wounded for our transgressions; He was bruised for our

iniquities; the chastisement of our peace was upon, and with His stripes we are healed.

His teaching was, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." When dying on the cross, He prayed for His murderers, saying, "Father, forgive them; for they know not what they do."

Truly this was the Son of God.

J. S. Mill on Jesus Christ:—

"Whatever else may be taken away from us by rational criticism, Christ is still left—a unique figure, not more unlike all His precursors than all His followers, even those who had the direct benefit of His personal teaching. It is of no use to say that Christ, as exhibited in the Gospels, is not historical, and that we know not how much of what is admirable has been superadded by the tradition of His followers. Who among his disciples, or among their proselytes, was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels? Certainly not the fishermen of Galilee—still less the early Christian writers. About the life and sayings of Jesus there is a stamp of personal originality combined with profundity of thought which must place the Prophet of Nazareth, even in the estimation of those who have no belief in His inspiration, in the very first rank of the men of sublime genius of whom our species can boast. When this pre-eminent genius is combined with qualities of probably the greatest moral reformer and martyr to that mission who ever existed upon earth, religion cannot be said to have made a bad choice in pitching upon this man as the ideal representative and guide of humanity; nor even now would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete, than to endeavour so to live that Christ would approve our life." (*Essays on Nature, the Utility of Religion, and Theism*; pp. 253-55.)

Lecky, in his *History of European Morals*, bears the following testimony to the Effects of Christianity:—

"It was reserved for Christianity to present to the world a character, which, through all the changes of eighteen centuries, has inspired the hearts of men with an impassioned love: has shown itself capable of acting on all ages, temperaments, and conditions; has been not only the highest pattern of virtue, but the strongest incentive to its practice; and has exercised so deep an influence, that the simple record of three years of active life has done more to regenerate and soften mankind than all the discussions of philosophers and all the exhortations of moralists."

Reasons for the Study of Christianity.—An intelligent man should have some acquaintance with all the great religions of the world, but Christianity has special claims to attention.

There are so many allusions to Christianity scattered throughout English literature, that no one ignorant of it can be a thorough English scholar. It is Christianity which has mainly raised painted savages to the fore-front of civilization. Gladstone, one of the greatest statesmen of modern times, says, that for "the last fifteen hundred years Christianity has always marched in the van of all human improvement and civilization, and it has harnessed to its car

all that is great and glorious in the human race." Christianity was the religion of men like Milton, Newton, Johnson, and Scott. Shakespeare, the greatest of writers, ends his will with these words: "I commend my soul into the hands of God my Creator; hoping and assuredly believing, through the only merits of Jesus Christ, my Saviour, to be made partaker of life everlasting."

Christianity alone has a Saviour. Every thoughtful man feels the burden of guilt which he carries about with him; in the battle with evil which every man should fight, he feels that he needs help. Christianity provides both. Alone we entered the world; alone we depart. Christianity does not leave us to pass tremblingly into an unknown eternity; it promises the Saviour's presence with us in that trying hour, and comforts us with the hope of a blessed immortality.

Let the reader seriously ponder the foregoing remarks. For further information he is referred to *Short Papers for Seekers after Truth*, (1 An.), or to Dr. Murray Mitchell's *Elements of Christian Truth*, (1½ As.) containing lectures to educated Hindus; but, above all, to the *New Testament*, obtainable in any of the Bible Depôts scattered over India.

THE
VEDANTA-SARA:
TRANSLATED
BY
DR. J. R. BALLANTYNE,
Principal,
SANSKRIT COLLEGE, BENARES,
WITH
AN INTRODUCTION,
NOTES,
AND
AN EXAMINATION OF ITS CONTENTS.

"The Vedanta, the highest conclusion of Indian thought, is based on a mistaken and pessimistic view of life; on a formulated dogma unsupported by any evidence and untaught in the hymns of the Rig-Veda: the whole an elaborate and subtle process of false reasoning."—Rev. T. H. Slater, *Studies in the Upanishads*, p. 37.

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—
1898.

NOTE.

The References to the Upanishads are taken from *Hindu Pantheism*, by Colonel G. A. Jacob, who has also kindly read the proofs of the following pages. In addition to the *Concordance to the Upanishads*, the following works have been prepared by Colonel Jacob :

- a. *Hindu Pantheism* (Trübner's Oriental Series.)
- b. *Mahānārāyaṇa-Upanishad*, with Commentary (Bombay Sanskrit Series.)
- c. Sureśvara's *Naishkarmyasiddhi*, with Commentary (Bombay Sanskrit Series.)
- d. Eleven Ātharvana-Upanishads, with Commentaries (Bombay Sanskrit Series.)
- e. *Vedāntasāra*, with 2 Commentaries. (Nirnayasāgar Press.)

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THE VEDANTA-SARA.

INTRODUCTION.

Carlyle says : " Of a man or of a nation we inquire first of all : What religion they had ? Answering this question is giving us the soul of the history of the man or of the nation. The thoughts they had were the parents of the actions they did ; their feelings were the parents of their thoughts : it was the unseen and spiritual in them that determined the outward and the actual ; their religion, as I say, was the great fact about them."

Man is a religious being : *he will worship*. In whatever part of the world he may be found, however degraded in many respects, he has a religion of some kind or another.

India is now the scene of a momentous revolution. Railways, education, the press, and contact with the West are producing vast changes. Of all, the most important are those connected with religion. It is true that comparatively few are yet thus affected ; the masses are largely untouched. But the new ideas will filter down, and gradually influence the whole. Lyall thus indicates the probable course of events :

" It seems possible that the old gods of Hinduism will die in these new elements of intellectual light and air as quickly as a net full of fish lifted up out of the water ; that the alteration in the religious needs of such an intellectual people as the Hindus, which will have been caused by a change in their circumstances, will make it impossible for them to find in their new world a place for their ancient deities. Their primitive forms will fade and disappear silently, as witchcraft vanished from Europe, and as all such delusions become gradually extinguished." ¹

An effort is now being made to prevent the " old gods of Hinduism" from dying in the " new elements of intellectual light and air." This has been tried even in the case of Krishna. All such attempts will be as fruitless as those made to arrest the decline of polytheism in Europe.

Educated Hindus generally profess to be adherents only of the " Higher Hinduism." By this is understood the VEDANTA or the eclectic system of the BHAGAVAD GITA.

It is very desirable that the followers of every religion should have an accurate acquaintance with its principles ; and know the

¹ *Asiatic Studies*, pp. 299,300.

light in which it is regarded by intelligent men of the present day. The Vedánta is at least two thousand years old. Much knowledge has been accumulated during that long period. Students of the Vedánta should not only know what Veda-Vyasa actually taught, but what is thought of his system viewed in the light of the nineteenth century. To aid them, a summary is given in the following pages of the *Vedánta-Sútras* and a complete translation of the *Vedánta-Sára*, the next standard on the subject. Explanatory notes, from the best Orientalists, are added where necessary, and there is a complete examination of the system. The whole has been revised by Colonel G. A. Jacob, author of *Hindu Pantheism*, and a *Concordance to the Upanishads*, one of the first European authorities on Hindu Philosophy.

THE BHAGAVAD GITA may be regarded as the loftiest production of Hindu religious thought. It contains some noble sentiments, beautifully expressed; but it teaches polytheism and pantheism, besides claiming a divine origin for caste. An English translation of the complete work is given in the publication noted below.¹

To enable the reader to form his own judgment of Vedántism, one of the standard treatises is given in full, followed by an examination of its doctrines.

ORIGIN OF HINDU PHILOSOPHY.

Intellectual Growth.—"The life of a nation," says Morell, "bears an obvious analogy to that of the individual."

The child gives life to every object around it. Whatever strikes the imagination affords delight; the most extravagant tales are accepted as true.

"The severing of imagination on the one hand from abstract principles on the other, marks the rise of another era in a nation's development,—that, namely, which corresponds with the sphere of THOUGHT, properly so called. The separation is effected by the understanding, and is marked by a decided tendency to meta-physical speculations.

"When these periods have run their rounds, then the age of positive science commences,—that in which the reason gathers up all the results of the other faculties, and employs them for the direct investigation of truth."²

¹ THE BHAGAVAD GITA. 8vo. 108 pp. 4 As. Post-free, 5 As. An English Translation, carefully revised; numerous Explanatory Notes, and an Examination of its Doctrines. Sold by Mr. A. T. Scott, Tract Depôt, Madras.

² Morell's *Elements of Psychology*, pp. 263, 264.

The Hindus, in general, represent the childhood of humanity. Every thing around them is instinct with life. "The idlest legend," says Professor Cowell, "passes current as readily as the most authentic fact, nay, more readily, because it is more likely to charm the imagination; and in this phase of mind, imagination and feeling supply the only proof which is needed to win the belief of the audience."

The tendency to metaphysical thought, the speculative stage of the human intellect, may be called the "childhood of philosophy." In Hinduism, this may be described as the religion of the Upanishads, the Darśanas, and Bhagavad Gítá.

There is no sharp line of demarcation between popular and philosophic Hinduism. They blend into each other. Some combine the two. Even the common people are leavened, more or less, with some of the notions of philosophic Hinduism.

The "Age of Positive Science" is yet represented in India by only a handful; but the minority will grow.

Course of Hindu Thought.—India was first occupied by non-Aryan races, generally like the wild tribes still found in various parts of the country, although some had attained an elementary civilisation. Their religion apparently consisted in propitiating the demons and tutelary gods; and this, to the present day, forms the actual cult of the masses.

The Aryans poured in from Central Asia through the western passes, and spread over the great river-basins of the Indus and Ganges, where they gradually became mingled with the pre-existing population, the two races mutually acting upon each other.

In later Vedic times the Indian tribes were gathered together in farms, in huts of sun-dried mud, in houses of stone, in hamlets, and in fenced towns, under village chiefs and Rajas. The outward aspects of their life were not unlike those of rural India of to-day. The Indians of the Vedic age tilled their rice and barley, irrigated their fields with water courses, watched the increase of their flocks and herds, and made a hard or easy livelihood as blacksmiths, wheelwrights, boat-builders, weavers, doctors, soldiers, poets, priests. They lived upon the produce of their cattle and their fields, drank wine and soma juice, and exercised their leisure in sacrificial feasts, in games, and spectacles.

The powers of nature present themselves to them as so many personal objects. The child personifies the stone that hurts him; the child of superstition personifies the laws of nature as gods. Sky and Earth are the father and mother of gods and men. Mitra, presiding over the day, wakes men, and bids them bestir themselves betimes, and stands watching all things with unwinking eye. Varuna, ruling the night, prepares a cool place of rest for all that move, fashions a pathway for the sun, knows every wink of men's eyes, cherishes truth, seizes the evil-doer with his noose, and is

prayed to have mercy on the sinful. Agni, the fire-god, bears the oblation aloft to the gods. Indra, ruling the firmament, overthrows Vritra; Soma invigorates the gods, and cheers mankind.

The gods require to be flattered with hymns, to be fed with butter, to be refreshed with soma juice, that they may send rain, food, cattle, children, and length of days to their worshippers. Life is as yet no burden; there is nothing of the blank despair that came in later with the tenet of transmigration, and the misery of every form of sentient life. Pleasures are looked for in this world; their harvests are enough for the wants of all; their flocks and herds are many; and pleasures are looked for again in the after-life in the body in the kingdom of Yama.

So far from life being regarded as a curse, "May you live a hundred winters!" was looked upon as a benediction.

This worship of the personified powers of nature with a view to material benefits gradually hardened into a series of rites to be performed by the priesthood. In course of time it came to be held that the sacrifices performed without knowledge of their import produced their desired effect,—some material good, the birth of children, long life, or future happiness. This later form of Vedic religion received the name of the *Karmakāṇḍa*, or ritual department of the Vedas.

But in the midst of this life of the primitive Hindu, there are discernible the first stirrings of reflection. Questions began to be raised in the hymns of the Rishis in regard to the origin of earth and sky. One of them asks, "Which of them was first and which was later? You wise, which of you knows?" Another asks, "What was the fruit, what the tree, out of which they cut the sky and earth?" In one hymn earth and sky are the work of Viśvakarman. In another it is Hiranyagarbha, the golden Germ, that arose in the beginning; in another it is Varuna. Agni is sometimes the son of Earth and Sky; at other times he is said to have stretched out the earth and sky. In a few of the later hymns there are touching confessions of ignorance; such as, "Who truly knows or who has told what path leads to the gods?"

"This creation, whether any made it, or any made it not? He that is the overseer in the highest heaven, he indeed knows, or haply he knows not."

The period of the hymns was followed by that of the ritual and legendary compilations known as the Bráhmaṇas. Of these Bráhmaṇas, particular portions, to be repeated only by the hermits of the forests, were styled Aranyakas, and to the Aranyakas were attached the treatises setting forth as a hidden wisdom the fictitious nature of the religion of rites, and the sole reality of the all-pervading and all-animating self, or Brahman. This hidden wisdom, the philosophy of the Upanishads, in contradistinction from the *Karmakāṇḍa*, or ritual portion, received the name of *Jñánakāṇḍa*,

or knowledge portion of the Śruti, or everlasting revelation. There were now virtually two religions, the *Karmamārga*, or path of rites, for the people of the villages, living as if life with its pleasures were real, and the *Jñānamārga*, or path of knowledge, for the sages that had quitted the world, and sought the quiet of the jungle, renouncing the false ends and empty fictions of common life, and intent upon reunion with the sole reality, the Self that is one in all things living.¹

Rise of Hindu Pessimism.—Dr. Murray Mitchell says :

“ With them (the Upanishads) commences that great wail of sorrow which, for countless ages, has in India been rising up to heaven. All the earlier Vedic hymns take a cheerful view of life; but with the Upanishads we see the beginning of that despondency which, as time goes on, will deepen almost into despair.”²

Three causes may be assigned for this :

1. After the Aryans had settled in India for some time, they began to feel the influence of the hot, enervating climate. Labour was a burden, undisturbed repose seemed the highest bliss.

2. “ The unhappiness of the environment. Warfare was almost the normal state of Indian society;—war with the aborigines; war of one Aryan tribe with another; a long struggle between princes and priests, and steady exaltation of the latter; the rise and rapid progress of Buddhism; war with Scythian hordes;— in all this there was undoubtedly enough to distract and depress the Indian mind.”²

3. Chiefly, the belief in transmigration. Of this there are only the faintest traces, if any, in the Vedas. It is uncertain whether the idea sprang up in the Hindu mind, or was derived from the aborigines, Dr. Murray Mitchell inclines to the former supposition.

The pessimistic feeling was intensified by Buddha. The first of the “ four noble truths ” which he professed to have discovered is that “ EXISTENCE IS SUFFERING.” As a devout Buddhist counts his beads, he mutters *Anitya, Dukha, Anatta*, “ Transience, Sorrow, Unreality.”

Prince Mahanama thus describes to his brother Anuradha the alternate happiness and misery of life :

“ The being who is still subject to birth may at one time sport in the beautiful garden of a *dewa-loka*, and at another be cut to a thousand pieces in hell; at one time he may be Mahá Brahmá, and at another a degraded outcaste; at one time he may eat the food of the devas, and at another he may have molten lead poured down his throat; at one time he may sip nectar, and at another he may be made to drink blood. Alternately, he may repose on a couch with the dewas, and writhe on a bed of red-hot iron; enjoy the society of the dewas, and be dragged through a thicket of thorns; bathe in a celestial river, and be plunged in

¹ Abridged from Gough's *Philosophy of the Upanishads*, pp. 7-17.

² *Hinduism, Past and Present*, p. 48.

the briny ocean of hell; become wild with pleasure, and then mad with pain; reside in a mansion of gold, and be exposed on a burning mountain; sit on the throne of the dewas, and be impaled with hungry dogs around; drawn in a chariot of the dewas, and dragged in a chariot of fire; he may now be a king who can receive countless gems by the mere clapping of his hands, and now a mendicant, taking a skull from door to door to seek alms."

Monier Williams says:

"Transmigration is the great bugbear, the terrible nightmare and daymare of Indian philosophers and metaphysicians. All their efforts are directed to getting rid of this oppressive scare. The question is not, What is truth? Nor is it the soul's desire to be released from the burden of sin. The one engrossing problem is, How is a man to break this iron chain of repeated existences? How is he to shake off all personality?"

All systems of Hindu Philosophy are pessimistic. The *Brahmavádin* says:

"Every system of Hindu philosophy starts with the conviction that individual existence is a journey full of torments from death to death, that the individual soul is tossed about, as result of its errors, ignorances, and sins, from life to life, from billow to billow in the great ocean of transmigration, that desire is the motive power that makes for the eternal continuance of life, that this desire has its root in ignorance or the non-discrimination of the true nature and value of things, that the law which fetters living beings to the existence in the world can be broken and that salvation from *samsára*, or the cycle of life and death, can be attained by spiritual knowledge of the eternal verities. These great ideas form the woof and the warp of Indian thought, permeating its whole outlook, its attitude towards life, its most sacred aspirations and its most cherished wishes and hopes." May 22, 1897.

The popular feeling is the same. In every Indian bazar the expression may be heard almost daily, "This is the Kali Yuga," the Iron Age. The venerable Vedic Rishi, Parásara, in the *Vishnu Purána*, thus describes some of its evils:

"The observance of caste, order, and institutes will not prevail in the Kali Age . . . Men of all degrees will conceit themselves to be equal with Brahmins, cows will be held in esteem only as they supply milk. The people will be almost always in dread of dearth, and apprehension of scarcity, they will all live, like anchorites, upon leaves, and roots, and fruits, and put a period to their lives through fear of famine and want . . . Princes, instead of protecting, will plunder their subjects . . . women will bear children at the age of 5, 6, or 7 years; and men beget them when they are 8, 9, or 10. A man will be grey when he is 12; and no one will exceed 20 years of life."¹

What a sad contrast to the Krita (Golden) Age, when the fruits of the earth were obtained by the mere wish, and men lived four thousand years!

¹ Wilson's Translation of the *Vishnu Purána*, pp. 622, 624.

THE SIX SCHOOLS OF HINDU PHILOSOPHY.

“The Upanishads contain the first attempts to comprehend the mysteries of existence ; and their teachings cannot be gathered up into an harmonious system. But as time went on, a desire was felt to expand, classify, and arrange these earlier utterances—to make them more definite and more consistent. Hence gradually arose what we may call the official philosophy of India, which is comprised in a number of methodical treatises. These are generally called the six *Darśanas*, or ‘exhibitions.’¹ No doubt it was only by degrees that they assumed their present elaborated shape, which cannot be much older than the Christian era.”² They consist of the following :

1. The *Nyāya*, founded by Gautama.
2. The *Vaiśeshika*, by Kanāda.
3. The *Sāṅkhya*, by Kapila.
4. The *Yoga*, by Patanjali.
5. The *Mīmāṃsā*, by Jaimini.
6. The *Vedānta*, by Badarāyana or Vyāsa.

The original text-books of the various systems consist of *Sūtras*, which are held to be the basis of all subsequent teaching. The word properly signifies ‘a string.’ We may understand it to denote a string of rules, or rather aphorisms. “They are expressed with extreme conciseness—doubtless for the purpose of being committed to memory ; and without a commentary they are exceedingly obscure.”

The *Darśanas* belong to the division of Hindu books, called *Smṛiti* (that which is remembered). They are therefore authoritative ; but not to the same extent as the Vedas and Upanishads, which are termed *Sruti* (heard).

“It is usual to classify these systems in pairs, making three pairs in the order given above ; but this arrangement is not satisfactory. The *Nyāya* and *Vaiśeshika* may indeed go well enough together ; and the *Sāṅkhya* and *Yoga* may with some difficulty do the same ; but the *Mīmāṃsā* and *Vedānta* have very little in common. Their conjunction has arisen from the circumstance that the *Mīmāṃsā* (otherwise called the *Pūrva* or *Earlier Mīmāṃsā*) deals with the ritual portion of the Vedas as explained in the *Brāhmaṇas* ; while the *Vedānta* or *Uttara* (later) *Mīmāṃsā* seeks to unfold and apply the principles of the Upanishads ; and thus, as each expounds a portion of what had come to be called the *Veda*, the two systems came to be bracketed together.”

“None of the six systems professedly attack, or deny, the authority of the Vedas : on the contrary, they all profess the profoundest reverence for the sacred books. It is difficult to see how the authors of some of the systems could do this with sincerity. Yet the Hindu mind has long

¹ Or “Demonstrations of Truth.” Sir Monier Williams.

² *Hinduism Past and Present*, p. 53.

surpassed all other minds in the ability to hold, or believe itself to hold, at the same time, two or more opinions which appear to be wholly irreconcilable: indeed an acknowledged note of the Hindu mind is 'eclecticism issuing in confusion;' it has been said to be 'the very method of Hindu thought.' But the contradictions among the philosophical systems were too glaring to escape the notice of men capable of reflection; and accordingly the author of one Darsana and his followers frequently attack the supporters of the others. Thus the great controversialist Sankara denounces a follower of the Nyaya philosophy as a bullock minus the horns and tail—implying, we suppose, that he had all a bullock's stupidity without his power of fighting. The author of the Sankhya charges the followers of the Vedanta with 'babbling like children or madmen.' The Mimansa accuses the Vedanta of being disguised Buddhism. The Padma Purana maintains that four of the six systems are simply atheism.

"But while thus radically opposed to each other, the six official systems of philosophy are all held to be orthodox."¹

1. THE NYAYA.

Gautama, the founder of this system, is claimed to have been a Rishi, married to Ahalya, the daughter of Brahma. She was seduced by Indra, who had to suffer in a way too indecent to be mentioned.

The word Nyaya signifies "going into a subject," taking it, as it were, to pieces. The system was intended to furnish a correct method of philosophical inquiry into *all the objects and subjects* of human knowledge, including, *amongst others*, the process of reasoning and laws of thought.

The different processes by which the mind arrives at true and accurate knowledge are four; viz.—*a. Pratyaksha*, 'perception by the senses'; *b. Anumana*, 'inference'; *c. Upamana*, 'comparison'; *d. Sabda*, 'verbal authority,' or 'trustworthy testimony,' including Vedic revelation.

'Inference' is divided into five *Avayavas*, or 'members.' 1. The *pratijná*, or proposition. 2. The *hetu*, or reason. 3. The *udáharana*, or example. 4. The *upanaya*, or application of the reason. 5. The *nigamana*, or conclusion. The following is an example: 1. The hill is fiery; 2. for it smokes; 3. whatever smokes is fiery, as a kitchen-hearth; 4. this hill smokes; 5. therefore this hill is fiery.

The second topic of the Nyaya proper is *Praméyá*, *i. e.*, the subjects of *Pramá*, or the subjects about which right knowledge is to be obtained. These are twelve: viz. 1. Soul (*átman*). 2. Body (*śaríra*). 3. Senses (*indriya*). 4. Objects of sense (*artha*). 5. Understanding or intellection (*buddhi*). 6. Mind (*manas*). 7. Activity (*pravritti*). 8. Faults (*dosha*). 9. Transmigration (*pretya-bháva*). 10. Consequences or fruits (*phala*). 11. Pain (*duhkha*). 12. Emancipation (*apavarga*).

¹ *Hinduism Past and Present*, pp. 53-55. Abridged.

With regard to the fourteen other topics, they seem to be not so much philosophical categories as an enumeration of the regular stages through which a controversy is likely to pass. In India argument slides into wrangling disputation even more easily than in Europe, and the remaining topics certainly illustrate very curiously the captious propensities of a Hindu disputant, leading him to be quick in repartee, and ready with specious objections to the most conclusive argument.

There is first the state of *Samśaya*, or 'doubt about the point to be discussed.' Next, the *Prayojana*, or 'motive for discussing it.' Next follows a *Drishṭānta*, or, 'example' leading to the *Siddhānta*, or 'established conclusion.' Then comes an objector with his *Avayava*, or 'argument split up,' as we have seen, into five members. Next follows the *Tarka* or 'refutation,' (*reductio ad absurdum*) of his 'objection,' and the *Nirnaya*, or 'ascertainment of the true state of the case.' But this is not enough to satisfy a Hindu's passion for disputation. Every side of a question must be examined—every possible objection stated—and so a further *Vāda*, or 'controversy' takes place, which of course leads to *Jalpa*, 'mere wrangling,' followed by *Vitanda*, 'cavilling;' *Hetv-ābhāsa*, 'fallacious reasoning;' *Chhala*, 'quibbling artifices;' *Jāti* 'futile replies;' and *Nigrahasthāna*, 'the putting an end to all discussion, by a demonstration of the objector's incapacity for argument.'

After enumerating these sixteen topics, Gautama proceeds to show how false notions are at the root of all misery. For from false notions comes the fault of liking or disliking, or being indifferent to anything; from that fault proceeds activity; from this mistaken activity proceed actions, involving either merit or demerit, which merit or demerit forces a man to pass through repeated births for the sake of its rewards or punishment. From these births proceeds misery, and it is the aim of philosophy to correct the false notions at the root of this misery.¹

The name *Iswara* occurs once in the *Sūtras* of Gautama, the founder of the *Nyāya*, but they say nothing of moral attributes as belonging to God, nor is His government of the world recognized. Nor can the system be said to believe in creation, inasmuch as it holds matter to be composed of eternal atoms. Confluent atoms, in themselves uncreated, composed the world. Soul, or rather spirit, is represented as multitudinous, and (like atoms) eternal. It is distinct from mind.²

2. THE VAISESHIKA.

The *Vaiśeshika* may be called a supplement of the *Nyāya*. It is attributed to a sage, nicknamed *Kaṇāda* (atom-eater). Colebrooke

¹ Abridged from *Hinduism*, by Monier Williams. pp. 187—190.

² Dr. Murray Mitchell, *Hinduism Past and Present*, pp. 56, 57.

explains Vaiśeshika as meaning "particular," as dealing with "particulars" or sensible objects. It begins by arranging its inquiries under seven *Padārthas*, or certain general properties or attributes that may be predicated of existing things.

The Vaiśeshika Sūtras do not mention God. They go very fully into the doctrine of atoms—which, like the Nyāya, they declare to be uncaused and eternal. An atom is thus defined by Kanāda: "Something existing, without a cause, without beginning and end. It is contrary to what has a measure." Atoms are so exceedingly small that it requires three of them to be perceptible like a mote in a sunbeam.

It is held that the living individual souls of men (*jīvātman*) are eternal, manifold, and *diffused everywhere throughout space*; so that a man's soul is as much in England as in Calcutta, though it can apprehend and feel and act only where the body happens to be.

The Vaiśeshika is dualistic in the sense of assuming the existence of *eternal atoms*, side by side either with *eternal souls*, or with the Supreme Soul of the universe.

The Vaiśeshika Aphorisms of Kanāda, with comments, have been translated by Mr. Gough, formerly Anglo-Sanskrit Professor in the 'Government College, Benares.'¹

3. THE SĀNKHYA.

The founder of this school is said to have been Kapila. In Gauḍapāda's commentary he is claimed to have been one of the seven Rishis, the "mind-born" sons of Brahmā. He was the irascible sage who reduced to ashes the 60,000 sons of King Sagara. Unlike the Nyāya, this is a *synthetic* system, as it were, placing things together. It is essentially dualistic. It holds that there are two primary eternal agencies. There is an eternally existing essence, called *Prakriti*, "that which produces or brings forth every thing else." This is sometimes, not very accurately, rendered by "Nature."

Prakriti is variously called *Mūla-prakriti*, 'root-principle'; *Amūlammūlam*, 'rootless root'; *Pradhāna*, 'chief one'; *Avyakta*, 'unevolved evolver'; *Brahman*, 'supreme'; *Māyā*, 'power of illusion.' 'Producer, originator' would express the meaning more nearly than 'Nature.' From the absence of a root in the root, the root of all things is rootless.

Prakriti is supposed to be made up of three principles, called *Gunās*, or cords, supposed to bind the soul. They are *Sattva*, *Rajas*, *Tamas*; or Truth, Passion, and Darkness. These principles enter into all things; and on the relative quantity of each in any object depends the quality of the object.

¹ Published by Dr. J. Lazarus, Benares, Price, Rs. 4.

Souls (*Purush*) are countless in number ; individual, sensitive, eternal, unchangeable. All that is done by Prakriti is done on behalf of soul. In its own nature soul is without qualities, until united with Prakriti. The union of the two is compared to a lame man mounted on a blind man's shoulder ; the pair are then both (as it were) capable of perception and movement.

Beginning from the original rootless germ Prakriti, the Sankhya counts up (*San-khyáti*) synthetically (whence its name of 'synthetic enumeration') twenty-three other Tattwas or entities—all productions of the first, and evolving themselves spontaneously out of it, as cream out of milk, or milk out of a cow,—while it carefully distinguishes them all from a twenty-fifth, *Purusha*, the soul, which is wholly in its own nature destitute of Gunas, though liable to be bound by the Gunas of Prakriti.

The process is thus stated in the Sankhya-káriká : " The root and substance of all things (except soul) is Prakriti. It is no production. Seven things produced by it are also producers. Thence come sixteen productions (*vikára*). Soul, the twenty-fifth essence, is neither a production nor producer."

According to the Sankhya system, the five grosser elements, (*mahábhúta*) with their distinguishing properties and corresponding organs of sense, are the following :

	Distinguishing Property.	Organ of Sense.
1. <i>Ákáśa</i> , ether	Sound	The Ear
2. <i>Váyu</i> , air	Tangibility	The Skin
3. <i>Tejas</i> , fire, light	Colour	The Eye
4. <i>Ápas</i> , water	Taste	The Tongue
5. <i>Prithivi</i> , earth	Smell	The Nose

There are eleven organs produced by *Ahankára*, the five organs of sense, ear, skin, eye, tongue, nose ; and five organs of action, larynx (the throat), hand, foot, and excretory and generative organs, and an eleventh organ standing between them *viz.*, *Manas*, 'the mind' which is regarded as an internal organ of perception, volition, and action.

The liberation of *Purusha*, or soul, from the fetters which bind it in consequence of its union with Prakriti, is done by conveying the correct knowledge of the 24 constituent principles of creation ; and rightly discriminating the soul from them.

In the Sankhya there is no place for God ; and accordingly it is known among Hindus by the name of *Niríswara Sankhya*, or the *Sankhya without the Lord*.

The chief exponents of the system are the *Sankhya Káriká* and the *Sankhya Pravachana* or *Sútras*. The former has been translated into English by Mr. Davies ; the latter by Dr. Ballantyne. The *Sankhya Pravachana* consists of six books and 526 *sútras*.

4. THE YOGA.

The Yoga, founded by Patanjali, is often styled the Theistic Sāṅkhya. It agrees in its general principles with the Sāṅkhya proper, but claims greater orthodoxy by directly acknowledging the existence of God. The Supreme Being of the Yoga is a soul distinct from other souls, unaffected by the ills with which they are beset; unconcerned with good or bad deeds and their consequences, "a spirit unaffected by works, having for one of his appellations the mystical monosyllable Om." Practically he is a nonentity, introduced to satisfy popular feeling, prejudiced against the Sāṅkhya as atheistic.

Indian philosophy makes salvation dependent upon right knowledge—that is the knowledge of the essential distinction between soul and non-soul. This right knowledge is generally supposed to be attainable only with the aid of the ascetic exercises prescribed in the Yoga Sāstra.

The word *Yoga* now usually means *union*; and it is generally understood to teach how the human soul may attain complete union with the Supreme Soul. But Patanjali gives it a different meaning: "*Yoga* is the suppression of the transformations of the thinking principle." The mind is reduced to a state of vacuity, so that it ceases to act. The following are the exercises to be employed:—

1. *Yama*, restraint.
2. *Niyama*, religious observances.
3. *Āsana*, postures.
4. *Prānāyāma*, regulation of the breath.
5. *Pratyāhāra*, restraint of the senses.
6. *Dhāraṇa*, fixed attention.
7. *Dhyāna*, contemplation.
8. *Samādhi*, profound meditation.

All wandering thoughts are to be called in, and attention fixed on some one object. Any object will answer if it is thought of alone; other thoughts must be suppressed. At last there is profound meditation without any object.

Great importance is attached to *āsana*, or postures. At an early period they were fixed as 84, but of this number ten are specially recommended. The following directions are given regarding some of them:

The Lotus Posture.—The right foot should be placed on the left thigh, and the left foot on the right thigh; the hands should be crossed, and the two great toes should be firmly held thereby; the chin should be bent down to the chest; and in this posture the eyes should be directed to the tip of the nose.

Gomukha, or Cow's Mouth Posture.—Put the right ankle on the left side of the chest, and similarly the left ankle on the right side.

Fowl Posture.—Having established the lotus posture, if the hand be passed between the thigh and the knees and placed on the earth so as to lift the body aloft, it will produce the fowl seat.

Bow Posture.—Hold the great toes with the hands and draw them to the ears as in drawing a bowstring.

The regulation of the breath, *pránáyáma*, is likewise of great importance. "The usual mode is after assuming the posture prescribed, to place the ring finger of the right hand on the left nostril, pressing it so as to close it, and to expire with the right; then to press the right nostril with the thumb, and to inspire through the left nostril, and then to close the two nostrils with the ring finger and the thumb, and to stop all breathing. The order is reversed in the next operation, and in the third act the first form is required."¹

Marvellous powers are attributed to the man fully initiated in the Yoga. The past and present are unveiled to his gaze. He sees things invisible to others. He hears the sounds that are in distant worlds. He becomes stronger than the elephant, bolder than the lion, swifter than the wind. He mounts at pleasure into the air or dives into the depths of the earth and the ocean. He acquires mastery over all things, whether animated or inanimate.

The whole belief is a delusion. The brain is the organ of the mind. To enable it to act properly, it must have a good supply of pure blood. The blood is purified by fresh air entering into the lungs by breathing. From want of sufficient food and suppression of the breath, the blood of the Yogi is small in quantity and impure. The brain does not act properly. He may be in a dreamy condition or almost unconscious. Barth, a French writer, a distinguished Sanskrit scholar, says of the Yoga exercises: "Conscientiously observed, they can only issue in folly and idiocy."²

YOGA SASTRA, noticed below, contains a full account of the system, with numerous extracts from Patanjali's Sútras.³

5. MIMÁNSÁ.

This is sometimes called *Púrva-Mímánsá*, because founded on the Mantras and Bráhmanas, in contradistinction to the *Uttara-Mímánsá* or *Vedánta*, based on the later Upanishads.

Jaimini, its founder, did not deny the existence of God, but practically he makes the Veda the only God. The Veda, he says, is itself authority, and has no need of an authorizer. *Dharma* consists in the performance of the rites and sacrifices prescribed in the Veda, because they are so prescribed, without reference to the will or approval of any personal god, for *Dharma* is itself the bestower of reward.

Jaimini asserts the absolute eternity of the Veda, and he declares that only eternally pre-existing objects are mentioned in it. Another doctrine maintained by him is that sound is eternal, or rather, that an eternal sound underlies all temporary sound.⁴

¹ Quoted by Mr. R. C. Bose from the translation of the Yoga Shastra by Dr. Rajendralala Mitra. ² *Religions of India*, p. 83. ³ 8vo. 78 pp. 2½ As. Post-free, 3 As. Sold by Mr. A. T. Scott. ⁴ Abridged from Monier Williams. An excellent sketch of the different systems of philosophy is given in his *Hinduism*. S. P. C. K., 2s. 6d.

6. THE VEDÁNTA.

This system, though described last, has long been the chief philosophy of India. It is the truest exponent of the habits of thought of the Hindu mind. The term¹, says Colebrooke, "literally signifies, 'conclusion of the Veda,' and bears reference to the Upanishads, which are, for the most part, terminating sections of the Vedas to which they belong. It implies, however, the doctrine derived from them, and extends to books of sacred authority, in which that doctrine is thence deduced; and in this large acceptance, it is 'the end and scope of the Vedas.'²

An explanation of the system is given in the following pages.

ECLECTIC SCHOOL—THE BHAGAVAD GITA.

Dr. Murray Mitchell gives the following sketch of the Bhagavad Gítá :

"Its great effort is to harmonise the doctrines of the Yoga, the Sánkhyā, and the Vedánta. It begins by dwelling on the exceeding value of concentrating the mind, according to the first of these systems, and so attaining to union with Deity. Quiescence is essential; the sage must be absorbed in contemplation. While lauding the Yoga, the Gítá steers clear of the wild asceticism and magic that are the main characteristics of the system. The metaphysics of the Sánkhyā as regards Purusha, Prakriti, &c., are adopted. But the doctrine of a Supreme Spirit as presiding over them is added—an alteration of a fundamental character. There are also said to be two kinds of Prakriti; which also is an essential change. . . . Finally Krishna reveals himself to Arjuna in his supreme form as possessed of countless faces, countless mouths, countless eyes—as, in fact, all things—and blazing like a thousand suns. This passage is a striking proof of the extravagance of the Hindu mind, which, in fact, can never discriminate between greatness and bigness, and totally lacks the taste for natural simplicity. The practical conclusion of the whole is that every man should strenuously perform the duties of his caste; and Arjuna, being a Kshatriya has nothing to do with whimpering; for fighting, killing, is his function. And so the warrior is convinced and plunges into the battle.

"The book is full of contradictions. Contemplative quietism is enjoined in one place; and in another energetic action. Further, the attempt to harmonize the three systems of philosophy ends in total failure. Two of them must be stripped of their distinctive features before even the semblance of unity can be secured. The 'Song' is mainly, though not wholly, Vedántist, that is pantheistic, in its doctrine."³

A complete English translation of the Bhagavad Gítá, with explanatory notes, and an examination of its doctrines, is sold at four annas by Mr. A. T. Scott.

¹ *Veda-anta*, end of the Veda.

² *Essays on the Philosophy of the Hindus*.

³ *Hinduism Past and Present*, pp. 72-74 (slightly abridged.)

Vedantism, in its earlier form, as given in the VEDANTA-SUTRAS and its later form, in the VEDANTA-SARA, will now be described.

THE VEDANTA-SUTRAS.

Gough and Indian scholars generally claim to find traces of Vedāntic doctrines in some of the later Vedic hymns; but all are agreed that the Upanishads form their foundation.

The meaning of *Upanishad* is disputed. According to Max Müller :

“All we can say for the present is that Upanishad, besides being the recognized title of certain philosophical treatises, occurs also in the sense of doctrine and of secret doctrine, and that it seems to have assumed this meaning from having been used originally in the sense of session or assembly in which one or more pupils receive instruction from a teacher.”¹

They have been estimated at 170 in number, but new names are being added to the list. Max Müller says in his *History of Ancient Sanskrit Literature* :

“During the latter ages of Indian history, when none of the ancient Upanishads could be found to suit the purpose, the founders of new sects had no scruple and no difficulty in composing new Upanishads of their own. This accounts for the large and evergrowing number of these treatises. Every new collection of MSS., every new list of Upanishads given by native writers, adds to the number of those which were known before; and the most modern compilations seem now to enjoy the same authority as the really genuine treatises.”

Dr. Murray Mitchell says of the Upanishads :

“These are by no means either systematic or homogeneous. They have well been called ‘guesses at truth’; for they present no formal solution of great problems. They contradict one another; the same writer sometimes contradicts himself. They are often exceedingly obscure, and to Western minds repellent—vague, mystical, incomprehensible. A few rise to sublimity; others are nonsensical—‘wild and whirling words,’ and nothing more. Yet there is frequently earnestness—a groping after something felt to be needful; there is the yearning of hearts dissatisfied and empty. In this lies the value of the Upanishads.”²

An attempt is made to systematise the teaching of the Upanishads in the *Vedānta-Sūtras*, called also the *Brahma Sūtras*, *Uttara Mīmāṃsā Sūtras*, and *Sārīraka Sūtras*.

Authorship.—The *Vedānta-Sūtras* are attributed to BĀDARĀYANA, supposed to be the same with *Vyāsa* or *Veda-Vyāsa*; also called

¹ *The Upanishads*, Vol. I. p. lxxxii.

² *Hinduism Past and Present*, p. 4.

Krishna Dwaipáyana, Krishna island-born. According to mythology, he had in a former state, being then a Brahman, bearing the name of Apántara-Tamas, acquired a perfect knowledge of revelation and of the divinity, and was consequently qualified for eternal beatitude. Nevertheless, by special command of the deity, he resumed a corporeal frame and the human shape, at the period intervening between the third and fourth ages of the present world, and was compiler of the Vedas, as his title of Vyása implies."¹

With the want of ability to weigh evidence characteristic of Hindus,² Vyása, besides arranging the Vedas, is generally believed to have written the Vedánta-Sútras, the Mahábhárata, and some of the principal Puránas. Books with such discordant opinions could not have proceeded from a single person. It was a common practice in India, to secure favourable notice of a work, to attribute it to some rishi. In South India there are treatises not more than one or two centuries old, which profess to have been written by Agastya!

Thibaut, referring to the Sútras of the two branches of the Mímánsá, says:—

“There can be no doubt that the composition of these two collections of Sútras was preceded by a long series of preparatory literary efforts of which they merely represent the highly condensed outcome. This is rendered probable by the analogy of other Sástras, as well as by the exhaustive thoroughness with which the Sútras perform their task of systematising the teaching of the Veda, and is further proved by the frequent references which the Sútras make to the views of earlier teachers.”³

When Composed.—Thibaut says: “The time at which the two Mímánsá-Sútras were composed we are at present unable to fix with any certainty.” But he adds: “It appears that already at a very early period the Vedánta-Sútras had come to be looked upon as an authoritative work, not to be neglected by any who wished to affiliate their own doctrines to the Veda.”³

The references to the Yoga of Patanjali, the atheistical Sánkhyá of Kapila, and the atomic system of Kanáda, show the Vedánta-Sútras to be posterior to them. “From this,” says Colebrooke, “which is also supported by other reasons, there seems to be good ground for considering the Sárírika to be the latest of the six grand systems of doctrine (darsana) in Indian philosophy.”

Obscurity of the Vedanta-Sutras.—Thibaut says:

“All Sútras aim at conciseness; that is clearly the reason to which this whole species of literary composition owes its existence . . . At the same time the manifest intention of the Sútra writers is to express themselves

¹ Colebrooke's *Essays*. ² See Dr. Bhandarkar's *Lecture on the Critical, Comparative, and Historical Method of Enquiry*. Bombay Nirnaya Sagar Press, 1888.

³ Introduction to Translation of Vedánta-Sútras, pp. xi, xii, xiii, xvi.

with as much clearness as the conciseness affected by them admits of. . . . Hence the possibility of understanding without a commentary a very considerable portion at any rate of the ordinary Sútras. Altogether different is the case of the two Mímánsá Sútras. There scarcely one single Sútra is intelligible without a commentary. The most essential words are habitually dispensed with; nothing is, for instance, more common than the simple omission of the subject or predicate of a sentence. And when here and there a Sútra occurs whose words construe without anything having to be supplied the phraseology is so eminently vague and obscure, that without the help derived from a commentary we should be unable to make out to what subject the Sútra refers."¹

Colebrooke expresses the same opinion: "The *Sáriraka Sútras* are in the highest degree obscure, and could never have been intelligible without an ample interpretation."

As an illustration, the first four Sútras may be quoted, the translation giving the exact words in the original:

1. Then therefore the enquiry into Brahman.
2. From which the origin of this.
3. From its being the source of Scripture.
4. But that because it is connected as their purport.

Sankara's Commentary on the above occupies about 32 octavo pages; nearly three pages are devoted to "then."

Commentaries.—"Fitz-Edward Hall, in his Bibliographical Index, mentions 14 commentaries, copies of which had been inspected by himself. Some of them are indeed not commentaries in the strict sense of the word, but rather systematic expositions of the doctrine supposed to be propounded in the Sútras; but, on the other hand, there are in existence several true commentaries which had not been accessible to Fitz-Edward Hall."²

"Among ancient scholiasts of the Brahma-Sútras," says Colebrooke, "the name of Baudháyana occurs: an appellation to which reverence, as to that of a saint or *rishi*, attaches. He is likewise the reputed author of a treatise on law. An early gloss (commentary), under the designation of *Vritti*, is quoted without the author's name, and is understood to be adverted to in the remarks of later writers, in several instances, when no particular reference is however expressed. It is apparently Baudháyana's."³

Of all the commentaries the oldest extant and most celebrated, is that of Sankaráchárya, selected by Thibaut for translation. He says:

"The Sankara-bhásya is the authority most generally deferred to in India as to the right understanding of the Vedánta-Sútras, and ever since Sankara's time the majority of the best thinkers of India have been men belonging to his school."

¹ Introduction to translation of Vedánta-Sútras. pp. 14, 15.

² Thibaut, Introduction, p. xvi. ³ *Essays on the Philosophy of the Hindus.*

“But to the European a question will of course suggest itself at once, viz. whether or not Sankara's explanations faithfully render the intended meaning of the author of the Sūtras ?

“This is a task which would have to be undertaken even if Sankara's views as to the true meaning of the Sūtras and Upanishads had never been called into doubt on Indian soil; but it becomes much more urgent, and at the same time more feasible when we meet in India itself with systems claiming to be Vedāntic and based on interpretations of the Sūtras and Upanishads more or less different from those of Sankara. The claims of those systems to be in possession of the right understanding of the fundamental authorities of the Vedānta must at any rate be examined, even if we should finally be compelled to reject them.

“The bhāshya, which in this connexion is the first to press itself upon our attention, is the one composed by the famous Vaiṣṇava theologian and philosopher, Rāmānuja, who is supposed to have lived in the 12th century. The Rāmānuja, or, as it is often called, the Śrī-bhāshya, appears to be the oldest commentary extant next to Sankara's. It is further to be noted that the sect of the Rāmānujas occupies a pre-eminent position among the Vaiṣṇava sects. The Śrī-bhāshya strikes one throughout as a very solid performance, due to a writer of extensive learning and great power of argumentation. Rāmānuja also claims to follow in his bhāshya the authority of Bodhāyana.¹”

Thibaut shows, by quotations, “that the ancient teachers, the ripest outcome of whose speculations and discussions is embodied in the Vedānta-Sūtras, disagreed among themselves on points of vital importance.” . . . They show “that recognised authorities—deemed worthy of being quoted in the Sūtras—denied that doctrine on which the whole system of Sankara hinges, viz., the doctrine of the absolute identity of the individual soul with Brahman.”²

Colebrooke mentions the following, in addition to Bandhāyana and Rāmānuja, as having written commentaries on the Sārīraka-Sūtras, differing essentially on some points from Sankara's: Ballabha Achārya, Bhatta Bhāscara, Ananta Tīrtha, surnamed Madhu, and Nīlakantha.

He adds: “These multiplied expositions of the text and of the gloss furnish an inexhaustible fund of controversial disquisition, suited to the disputatious schoolmen of India.”³

Size and Divisions.—Colebrooke thus describes them :

“The Sūtras of Bādarāyana are arranged in four books or lectures (*adhyāya*), each subdivided into four chapters or quarters (*pāda*). They are distributed very unequally into sections, arguments, cases or topics (*adhikarana*). The entire number of Sūtras is 555; of *adhikaranas*, 191. But in this there is a little uncertainty, for it appears from Sankara, that earlier commentaries subdivided some *adhikaranas*, where he writes the aphorisms in one section.

¹ Abridged from Thibaut's Introduction, pp. 14-17.

² Introduction, pp. xix, xx.

³ *Essay on Vedānta*.

"An *adhi-karana* consists of five members or parts; 1st, the subject and matter to be explained; 2nd, the doubt or question concerning it; 3rd, the plausible solution or *primâ facie* argument; 4th, answer, or demonstrated conclusion and true solution; 5th, the pertinence or relevancy and connexion.

"But in Bâdarâyana's aphorisms no *adhi-karana* is fully set forth. Very frequently the solution only is given by a single sūtra, which obscurely hints the question, and makes no allusion to any different plausible solution, nor to arguments in favour of it. More rarely the opposed solution is examined at some length, and arguments in support of it are discussed through a string of brief sentences."¹

Contents.—The following summary is abridged from a very full analysis given by Thibaut in his Introduction. Thibaut compares the different explanations of Sūtras given by Sankara and Râmânūja; but, as a rule, only the views of the former are mentioned in the following outline.

I. ADHYAYA.—The First Pâda begins with laying down the fundamental positions with regard to Brahma; it is that from which the world originates, the source of the Vedas, the uniform topic of all Vedânta texts. It is shown that the cause of the world is an intelligent principle, and cannot be identified with the non-intelligent *pradhâna* from which the world springs according to the Sânkhyas. The Second Pâda shows that the being which consists of mind, whose body is breath, &c., is not the individual soul, but Brahma. The Sūtras emphatically dwell on the difference of the individual soul and the highest Self, whence Sankara is obliged to add an explanation that the difference is to be understood as not real, but as due to false limiting adjuncts of the highest Self. The Third Pâda shows that the Imperishable in which the ether is woven, the highest person who is to be meditated upon with the syllable Om, the small ether within the lotus of the heart, &c., is Brahma. The gods are capable of the knowledge of Brahma, but Sūdras are altogether disqualified. The last Pâda is specially directed against the Sânkhyas. Brahma is held to be not only the efficient cause of the world, but its material cause as well. The world springs from Brahma by way of modification (*parinâma*). The refutation of the Sânkhya views is applicable to other theories also, such as the doctrine of the world having originated from atoms.

II. ADHYAYA.—The First Pâda shows that Brahma, although of the nature of intelligence, may yet be the cause of the non-intelligent material world, and that it is not contaminated by the qualities of the world when the latter is refunded into Brahma. Like does not always spring from like. Brahma, though destitute of material and instruments of action, may yet produce the world just as the gods by their mere power create palaces, &c., and as milk by itself turns into curds; Brahma, although emitting the world

¹ *Essay on the Vedânta.*

from itself, remains one and undivided ; Brahma is able to create the world by means of the manifold powers which it possesses. Brahma, in creating the world, has no motive, but follows a sportive impulse. Brahma is justified from the charges of partiality and cruelty from the inequalities of life as it acts with a view to the merit and demerit of individual souls. The Second Páda refutes by arguments independent of Vedic passages the more important philosophical theories concerning the origin of the world which are opposed to the Vedánta view. It is shown that a non-intelligent first cause, such as the pradhána of the Sánkhyas, is unable to create and dispose ; the Váisheshika doctrine is refuted that the world originates from atoms set in motion by *Adrishta*. Various schools of Baudhdha philosophers are impugned. The last part refers to the doctrine of the Bhágavatas, the forerunners of Rámánuja. The Third Páda discusses the question whether the different forms of existence which, in their totality, constitute the world, have an origin or not, *i.e.*, whether they are co-eternal with Brahma or issue from it and are refunded into it at stated intervals. The first part treats of the five elementary substances. Ether is not co-eternal with Brahma, but springs from it as its first effect ; air springs from ether, fire from air, water from fire, earth from water. The reabsorption takes place in the inverse order of the emission. The remainder of the Páda is taken up by a discussion of the nature of the individual soul. It is held to be eternal, and therefore not produced like the elements. The question is discussed whether the soul is of very minute size or all-pervading. Súra 43 declares that the soul is a part (*amśa*) of Brahma, but Sankara holds that is only "as it were," the one universal indivisible Brahma having no real parts, but appearing to be divided owing to its limiting adjuncts. Rámánuja holds that the souls are in reality parts of Brahma. The Fourth Páda treats of the Pránas, 11 in number, and of minute size. They sprung from Brahma and are guided by special divinities. The evolution of names and forms is the work of the highest Lord.

III. ADHYAYA.—The First Páda treats of what happens to the soul after death, and discusses the fate of those who go to the moon and those whose good works do not entitle them to that privilege. The descent from the moon is very rapid ; souls which finally enter plants do not participate in their life, but are merely in external contact with them. The Second Páda treats of the soul in a dreaming state ; in deep dreamless sleep the soul abides within Brahma in the heart ; in a swoon there is half union ; the nature of the highest Brahma in which the individual soul is merged in the state of deep sleep is discussed ; Brahma is held to be in reality void of all distinctive attributes which are altogether due to the *Upádhis* ; lastly it is held, in opposition to Jaimini, that the reward of works is allotted by the Lord. The Third Páda describes how the

individual soul is enabled by meditation on Brahma to obtain final release. The question is considered whether in all the meditations on Brahma all its qualities are to be included or only those mentioned in the special *vidyá*. It is asserted that a man dying possessed of true knowledge shakes off all his good and evil deeds,¹ the former passing to his friends, the latter to his enemies. The Fourth Páda proves that the knowledge of Brahma is not subordinate to action, but independent; from ascetics no actions but only knowledge is required. Nevertheless the actions enjoined by Scripture, as sacrifices, &c., are required as conducive to the rise of *vidyá* in the mind. Certain relaxations allowed of the laws regarding food, are meant only for cases of extreme need. The duties of the four stages are obligatory on him who does not strive after *mukti*. Some of the results of *vidyá* are described.

IV. ADHYAYA :—The First Páda gives rules for meditation on the Átman. It is not an act to be accomplished once only, but is to be repeated again and again. The Átman is to be viewed as constituting one's own Self; meditation is to be carried on in a sitting posture at any time, and in any favourable place, and to be continued until death. When through these meditations the knowledge of Brahma has been reached, the *vidván* is no longer affected by the consequences of either past or future evil deeds; but this does not extend to works on which the present existence of the devotee depends. When the latter have been fully worked out, the *vidván* becomes united with Brahma. The Second Páda and the two remaining describe the fate of the *vidván* after death. In explaining the Sútras, Sankara and Rámánuja generally differ widely. Only the explanations of the former will be noticed. On the death of the *vidván* who possesses the lower knowledge, his senses are merged in the *manas*, the *manas* in the *prána*, the *prána* in the *jíva*, the *jíva* in the subtle elements. On the death of him who possesses the higher knowledge, his *pránas*, elements, &c., are merged in Brahma, so as to be no longer distinct in any way. The *vidván* leaves the body by the artery called *sushumná*, the *avidván* by another one. The departing soul passes up to the sun by a ray of light what exists at night as well as during day. The Third Páda reconciles the different accounts given in the Upanishads as to the stations of the way which leads the *vidván* up to Brahma. By the 'stations' are to be understood, not only the subdivisions of the way, but also the divine beings which lead the soul on.

The Brahma to which the departed soul is led by the guardians of the path of the gods is not the highest Brahma; but the *Saguna* Brahma. Those only are guided to Brahma who have not worship-

¹ The illustrations given in the commentary are "Shaking off all evil as a horse shakes his hair, and shaking off the body as the moon frees herself from the mouth of Rahu." Thibaut, Vol. II. p. 225.

ped it under a symbolic form. The Fourth Páda teaches that when, on his death, the soul of the owner of the highest knowledge obtains final release, it does not acquire any new characteristics, but merely manifests itself in its true nature. The relation of the released soul to Brahma means absolute non-separation, identity. The released are embodied or disembodied according to their wish. The soul of the released can animate several bodies at the same time, as the same lamp may have several wicks. The released souls participate in all the perfections and powers of Brahma, with the exception of the power of creating and sustaining the world. They do not return to new forms of embodied existence.

Thibaut, when contrasting the opinions of Sankara and Rámánuja generally accepts the latter as the more reasonable. In the examination of Vedánta doctrines, there will be numerous references to the Vedánta-Sútras.

A full and accurate account of the Vedánta is given in Colebrooke's Essays.

The more modern form of Vedántism will now be described.

VEDANTA-SÁRA.

INTRODUCTION.

The VEDANTA-SÁRA, 'Essence of the Vedánta,' says Colebrooke, "is a popular compendium of the entire doctrine of the Vedánta. It is the work of Sadánanda, disciple of Advayánanda or Advaitánanda, and has become the text for several commentaries, among the rest the *Vidvanmanó-ranjini*, 'Rejoicer of the Mind of the Learned,' by Rama-tírtha, and the *Subódhini*, by Nrisimha Sarasvati, disciple of Krishnánanda."

The Vedánta-Sára is held in esteem as a correct exponent of orthodox Vedántism. Ballantyne says that it is "the compendium in which this doctrine is usually first studied."

Nothing seems to be known of the author. Though the time of its composition cannot be fixed definitely, it is known to be comparatively modern. Professor Venis, in the Preface to his translation of the Vedántic *Siddhánta muktavali* of Prakásananda, says :

"The exact date of the *Siddhánta muktavali* is unknown. The work may however be assigned with some probability to the last quarter of the sixteenth century ; for it is referred to by Appaya-dikshiti, who had reached a good old age in 1626 A.D., and who (it would appear from the evidence now available) was contemporary with Prakásananda." p. iii.

Colonel Jacob, the latest translator of the Vedánta-Sára, considers that it was composed shortly after the above work.

There are three English translations. The first, by Dr. Roer, was published in the Journal of the Bengal Asiatic Society in 1846. A greatly improved translation was incorporated by Dr. J. R. Ballantyne, Principal of the Sanskrit College, Benares, in a lecture on the Vedánta delivered in 1850. A third translation, by Colonel G. A. Jacob, was published in 1881. The third edition, revised, appeared in 1891.¹ Besides being an improved translation, it contains copious valuable annotations. The following translation is from Ballantyne; but, here and there, important clearer renderings are given from Colonel Jacob. Colonel Jacob has also published the Vedánta-Sára in Sanskrit with the commentaries of Nrisimhasarasvatí and Rámatírtha, with Notes and Indices.²

The latest phase of Vedántism is found also in another standard treatise, probably posterior to the Vedánta-Sára, called the *Vedánta Paribhāshá*. It has been translated by Professor Venis, and published in *The Pandit* for 1882-85. Numerous extracts from it are given by Nehemiah Goreh in his *Refutation of Hindu Philosophical Systems*.

The Vedánta-Sára is continuous; but, for greater clearness, Colonel Jacob has divided his translation into fourteen sections, adopted below, to which a brief summary has been added.

I. Introductory stanzas.

II. The Qualifications necessary in a student of the Vedánta; the Subject-Matter; the Connection between the subject-matter and the treatise; the Advantages of the Study.

III. Erroneous Imputation; the 'Real' and the 'Unreal', Brahma and Ignorance.

IV. Collective and Distributive Ignorance, I'svara and Prájna identical; the 'Fourth'; the two powers of Ignorance,—Envelopment and Projection.

V. The Causal, Subtile and Gross Bodies, with which Brahma is illusorily associated; the 'Fourth State.'

VI. Meaning of the sentence, 'Truly all this is Brahma'; Refutation of Chárváka, Bauddha, and other fallacies.

VII. Meaning of 'Refutation'; the phenomenal world only the illusory effect of Brahma, who is its illusory material cause.

VIII. Meaning of 'That' and 'Thou' in the great sentence determined by erroneous Imputation and its Refutation.

IX. Explanations of the Great Sentence, 'That art Thou'; the three Relations.

X. Erroneous explanations of the Great Sentence; the true meaning.

¹ It appeared in Trübner's *Oriental Series*, entitled *A Manual of Hindu Pantheism*. It is now published by Kegan Paul, Trench, Trübner & Co., Price 5s.

² Printed and Published by Tukárám Jávají, Nirnaya Sagar Press, Bombay. Price Re. 1½.

XI. Meaning of the sentence, 'I am Brahma'; he who understands the Great Sentence realises his union with It.

XII. Means to be employed to realize the Great Sentence.

XIII. The eight Means subservient to Meditation without distinction of Subject and Object.

XIV. Characteristics of the Jīvanmukta.

TRANSLATION OF THE VEDANTA-SARA.

I.

(INTRODUCTION.)

Salutation to Ganesa!

For the accomplishment of what is desired, I take refuge with the Indivisible (*akhandā*), (that consists of)¹ existence, knowledge, and joy,—no object fitted for the organ of voice (to declare), nor for the mind (to comprehend)—*Soul*—the substrate² of all.

Having revered my preceptor, Advayānanda, who is significantly so named (undivided joy)—because the notion of duality is (in his case) destroyed—I shall, according to my understanding of it, declare the Essence of the Vedānta.

(But what is meant by the term) Vedānta? (By this is meant) the evidence (of there being nothing but Brahma) constituted by the Upanishads, and (by the same term are denoted) such works ancillary thereto, as the Sārīrika Sūtras.

II.

(THE QUALIFICATIONS NECESSARY IN A STUDENT OF THE VEDANTA ; THE SUBJECT-MATTER ; THE CONNECTION BETWEEN THE SUBJECT-MATTER AND THE TREATISE ; THE ADVANTAGES OF THE STUDY.)

Since, in consequence of this work being concerned about the Vedānta, it is clear that this has the same moving considerations (*anubandha*)³ as that has, these do not require to be considered as if they were something different (from what the readers of the Vedānta are accustomed to).

In that (the Vedānta—what are) the moving considerations?⁴ (They are) (1) The competent person (*adhikārin*), (2) The object-

¹ English words, enclosed within brackets, are added to complete the sense.

² That which is spread under. The substance supposed to furnish the basis in which the perceptible qualities inhere.

³ Things previously known in order to understand other things.

⁴ "Moving considerations." Col. Jacob says: "Various readings of this technical term have been proposed, such as 'motives,' *præcognita*, (things needful to be known before), &c. A lucid explanation of it is given by Dr. Ballantyne in his

matter (*vishaya*), (3) The relation (*sambandha*), and (4) The purpose (*prayojana*).

I. The 'competent person' is that well-regulated person who, by the perusal, as prescribed, of the Vedas and their dependent sciences, has attained to a rough notion¹ of the sense of the whole Veda:—who, by renouncing, in this or in a former life, things desirable and things forbidden; and by observance of the constant and of the occasional ceremonies, of penances, and of devotions, being freed from all sin, is thoroughly purified in his heart, and who is possessed of the four requisites, (hereafter mentioned).

'Things desirable' are the means, such as the *gyotishtoma*² sacrifice, of obtaining things desired—such as heaven.

'Things forbidden,' such as the killing of a Bráhmán, are what lead to things undesired—such as hell.

'Constant ceremonies,' (*nitya*), such as the morning and evening prayers,³ &c., are those which, in their omission (under any circumstances) are causes of sin.

'Occasional ceremonies' (*naimittika*), such as the *játeshti*,⁴ are those contingent on some occasion, such as the birth of a son.

'Penances' (*práyashchitta*), such as the *Chándráyana*,⁵ are what cause (not the acquisition of anything positive, but) merely the removal of sin.

'Devotions' (*upásana*), such as (are inculcated in) the doctrine of the saint *Sándilya*⁶, consist of mental operations whose object is Brahma with qualities.

Of these (three sets) of which the 'constant ceremonies' are the first, the chief purpose is the purification of the intellect; but of the 'devotions' the chief purpose is the concentration of it.

(The positions above laid down are deduced) from such scriptural texts as this, that "Him do the Brahmans seek to know by means of sacrifices (performed) in conformity with (the direc-

article entitled, *The Gist of the Vedánta as a Philosophy* (Pandit, for July 1887), and is as follows: 'With reference to the commencing of any scientific work, according to Hindu opinion, four questions present themselves—(1) what qualifications are required to render one competent to enter upon the study?—(2) what is the subject-matter?—(3) what connexion is there between the subject-matter and the book itself?—and (4) what inducement is there to enter upon the study at all? The answer to each of these questions is called an *anubandha*—a 'bond of connection' or 'cause'—because, unless a man knows what a given book is about, and whether he is competent to understand it, and what good the knowledge will do him, he cannot be expected to apply himself to the study of the book.'" Sanskrit Ed. of *Vedánta-Sára*, p. 168.

¹ "General idea." Col. Jacob. ² Seven sacrifices of which Agnishtoma was the first. On the last day the squeezing, offering and drinking of the Soma juice took place. It was considered the holiest of all Brahmanical services. ³ The repetition of the *Gáyatri*, 5, 10, 28 or 100 times. ⁴ Birth-sacrifice. ⁵ Increasing or diminishing food by one mouthful daily during the light and dark fortnights of the moon. ⁶ The doctrine ascribed to the sage Sándilya.

tions of) the Veda";¹ and (they are deduced also) from such regulations as this that "By austerities one destroys sin²—by knowledge one obtains the water of immortality."

The result attendant on the constant and occasional ceremonies, and on devotion, is the attaining to the abode of the progenitors and of the celestials—(and this is deduced) from the text, "The abode of the progenitors is (to be attained to) by works, and the abode of the gods by knowledge."³

'Requisites' (*sādhana*) are (1) the discrimination of eternal substance from the transient; (2) disregard of the enjoyment of the fruits of here and hereafter; (3) the possession of tranquillity and self-restraint; and (4) desire of liberation.

(1.) 'Discrimination of the eternal substance from the transient,' is the discerning that Brahma is the eternal substance, and that all else is non-eternal.

(2.) 'Disregard of the enjoyment of the fruits of here and hereafter' is the entire neglect of them, because of the fact that the enjoyments of the things of hereafter, also, such as the water of immortality, are un-eternal, just as the enjoyments of the things of the present, such as garlands and unguents are un-eternal, because they are produced by works.

(3.) 'Tranquillity, Self-restraint,' &c., are (1) Tranquillity, (2) self-restraint, (3) quiescence, (4) endurance, (5) contemplation, and (6) faith.

a. 'Tranquillity' is the restraining of (the internal organ) the mind from objects different from the hearing, &c. (about *Isvara*.)

b. 'Self-Restraint' is the restraining of the *external* organs from objects different therefrom.

c. 'Quiescence' is the inaction of the organs thus restrained from objects different therefrom. Or—it is the abandonment, according to the injunction, of works enjoined.

d. 'Endurance' is the sustaining of such pairs as cold and heat (with indifference alike for the pain or pleasure they may tend to produce.)

e. 'Contemplation' (*samādhāna*) is the intentness of the mind restrained (from all else) on the hearing, &c., (concerning the Lord) or on kindred objects.

f. 'Faith' (*śraddhā*) is belief in the assertions of the spiritual guide and of the Vedānta.

(4.) 'Desire of liberation' is the wish to be liberated.

Such a well-regulated person is a competent person (to engage in the study of the Vedānta).

¹ *Bṛihadāranyaka*, 4, 4, 22.

² *Manu*, xii. 104.

³ *Bṛihad.* i. 5. 16.

(That such is the character of a fit enquirer may be inferred) from the scriptural text beginning, "Tranquil and self-restrained,¹ &c." And it has been said, "To him who is tranquil in mind, who has his organs in subjection, whose sins have disappeared, who acts according to the commandments, who is possessed of good qualities, docile, ever desiring liberation—this (doctrine of the Vedánta) is always proper to be imparted."²

II. The 'Object-matter' (*vishaya*), is the fact—to be known for certain—that the soul and Brahma are one; for this is the drift of all Vedánta treatises.

III. The 'Relation' (*sambandha*). This, between the identity (of Soul and Brahma) which is to be known as certain, and the evidence thereof contained in the scriptural treatises which ascertain it, is that of the information (communicated) and the informer.

IV. The 'End' (*prayojana*) is the cessation of the ignorance which invades this identity that is to be known (of Soul and Brahma) and the attainment (by Soul, thereon) of that bliss which is his essence.

(This may be inferred) from the scriptural text, that "He who knows what Soul is, gets beyond grief;"³ and from the text, that, "He who knows Brahma becomes Brahma."⁴

This qualified person being burned by the fire of this world in the shape of birth, death, and the like, as one whose head is heated (takes refuge) in a body of water, having approached, with tribute in his hands, a teacher who knows the Vedas, and who is intent on Brahma, follows him; for (there is) the Scriptural text, 'With fuel in his hands (as an offering, the enquirer approaches) him who knows the Vedas and is intent on Brahma, &c.'⁵

The teacher, with the greatest kindness, instructs him by the method of the 'Refutation of erroneous Imputation;' (as might be inferred) from such texts as the one beginning, "To him, when he had approached, the learned man thus spoke, &c."⁶

III.

(ERRONEOUS IMPUTATION; THE 'REAL' AND THE 'UNREAL'; BRAHMA AND IGNORANCE.)

'Erroneous Imputation'⁷ (*adhyáropa*) is the allegation that the Unreal is the Real—like the judgment, in respect of a rope which is no serpent, that it is a serpent.

¹ *Brihadáranyaka*, 4. 4. 26.

² *Upadesasahasri*, 324.

³ *Chhândogya*, 7, 1. 3.

⁴ *Muṇḍaka*, 3. 2. 9.

⁵ *Muṇḍaka*, i. 2. 12.

⁶ *Muṇḍaka*, i. 2. 13.

⁷ Rendered by Col. Jacob, "Illusory Attribution." "In order to describe the pure abstraction Brahma, the teacher attributes to him, or superimposes on him, certain qualities which in reality do not belong to him, and then afterwards withdrawing them teaches that the residuum is the undifferented Absolute."—Jacob, p. 42.

The 'Real' (*vastu*) is Brahma, existence, knowledge, and happiness, without a second. The 'Unreal' (*avastu*) is the whole aggregate of the senseless—beginning with Ignorance.

'Ignorance.' They (the Vedāntins) declare that this is a somewhat that is not be called positively either entity or non-entity¹—not a mere negation (but) the opponent of knowledge,—consisting of the three fetters.

(That there is such a thing as Ignorance may be deduced) from the consciousness of every man of being ignorant, and from such scriptural texts beginning with, "The power of the divine soul clothed with its qualities." &c.²

IV.

(COLLECTIVE AND DISTRIBUTIVE IGNORANCE ; I'ŚVARA AND PRĀJNA IDENTICAL ; THE 'FOURTH' ; THE TWO POWERS OF IGNORANCE—ENVELOPMENT AND PROJECTION.)

This Ignorance is treated as one or as many accordingly as it is regarded collectively or distributively.³ That is to say—as of trees, when regarded as a collection, the singular denomination is 'forest'—or, as of waters, when regarded as a collection, it (the singular denomination) is 'a lake,'—so the ignorances, attached to souls and apparently multitudinous, receive, when regarded as a collection, the singular denomination thereof (the name of 'Ignorance' in the singular.)

(That it is proper to speak of Ignorance as *one*, may be deduced) from such scriptural texts (as that which speaks of it) as "The unborn, the single, &c."⁴

This aggregation (of Ignorance), since it is the abode of its superior,⁵ has chiefly pure goodness in it. Intellect (*chaitanya*) of which this is the abode being possessed of such qualities as omniscience, omnipotence, superintendence over all, imperceptible, all-pervading, Maker of the world, is called Isvara.

His omniscience (may be inferred) from the fact that he is the enlightener of all Ignorance ; and from such scriptural texts as, "Who is omniscient—who knoweth all."⁶

This aggregation (of Ignorance), since it is the cause of all, is Isvara's causal body.⁷ Since there is in it a plenitude of happiness, and it envelopes all as the cocoon (of the silkworm does its tenant) ; it is this that is called the sheath of happiness. This (body of the

¹ Existence or non-existence. If the world were allowed really to exist, dualism would follow. On the other hand it cannot be said to be absolutely non-existent, for it has an appearance as in a dream. ² *Svetāsvatara*, i. 3. ³ Taken together or singularly. ⁴ *Svetāsvatara*, iv. 5. ⁵ "Having as its associate (*upādhi*) that which is most excellent." Jacob. ⁶ *Muṇḍaka*, i. 1. 9. ⁷ "As illusion overlying Brahma is the cause of the production of all things, it is called Isvara's causal or all-originating body." Jacob, p. 10.

deity) is (nothing different from) profound sleep, for it is into this that every soul (in profound sleep) subsides. Hence it is called the place of the dissolution of both the gross and subtile world.¹

As a forest, when regarded distributively, takes the plural denomination 'trees'—or as a lake, when regarded distributively, takes that of 'waters,' so Ignorance, when regarded distributively, receives the plural name (Ignorances.) (This follows) from such scriptural texts as "Indra, by his powers, appears manifold."²

"Ignorance is regarded collectively or distributively according as it is viewed as a whole or as separate parts."³

Distributive Ignorance, since it is the abode of its Inferior (the human soul), has chiefly impure goodness in it. Intelligence located in this, having such qualities as want of knowledge and want of power, is called, the very defective intelligence, (*prájna*).⁴ The smallness of its intelligence (may be inferred) from the fact that it is the illuminator of (but) one Ignorance. It has not the power of illuminating much, because its abode is not clear (being tainted by Passion and Darkness).

Since (Distributive Ignorance) is the cause of the conceit of individuality⁵ and the like, it is (spoken of as) the individual's causal body. Since there is in it a plenitude of happiness, it (also) is called the sheath of happiness. It is (nothing different from) profound sleep, for it is in this that all ceases to do aught. Hence it (also) is called the place of the dissolution of both the gross and subtile body. At that time (during dreamless sleep) both *Isvara* and *Prájna* enjoy blessedness by means of the very subtile modifications of Ignorance, illumined by intellect. As the Scriptures say, "*Prájna* (the individual intelligence) enjoys bliss⁶ (during dreamless sleep) being (then) more peculiarly that intelligence (which unfettered altogether, is joy simply). (It may also be inferred) from the fact that one in rising says, "I slept pleasantly,—I knew nothing."

Between these two, Ignorance regarded collectively and distributively, there is no difference, as there is none between a forest and its trees, or between a lake and its waters.

There is likewise no difference between *Isvara* and *Prájna* affected by these (two kinds of really identical Ignorance) as there is none between the ethereal space that is occupied by the forest and by the trees (that constitute the forest), or between the ethereal expanse that is reflected in the lake and in the waters thereof. (This may be inferred) from such texts as, "This *Prájna* is none other than the omniscient."⁷

¹ "When a man falls into a profound sleep, the external world and the world of dreams both cease to exist for him and then his position is held to be that described above." Ballantyne.

² *Rig-Veda*, 6, 47. 18. ³ *Jacob*. ⁴ *Prájna*, means intelligent. Applied here to an individual it is said to denote defective or limited intelligence, but in the *Mándúkya Upan.* 6, it is described as 'omniscient.' ⁵ "Cause of the making of 'I.'" *Jacob*. ⁶ *Mándúkya*, 5. ⁷ *Mándúkya*, 6.

As there is for the forest and its trees and for the ethereal space occupied by these, or for the lake and its waters, and for the ethereal expanse that is reflected therein, an absolute expanse in which these are located, so for these "two Ignorances and for Intelligence associated with them,"¹ there is an absolute intelligence which is their basis. This is called "the Fourth,"² as it is said in such texts as, "They regard him as blessed, tranquil, without duality, the Fourth."³

This one, the Fourth, pure intelligence, when not discriminated⁴ apart from Ignorance and the intelligence located therein, like (the fire and the iron viewed indiscriminately in) an ignited iron ball, is what is the express meaning of (the term Thou in) the great sentence (That art Thou—meaning "Thou art Brahma"). But when discriminated, it is called the meaning indicated.⁵

This Ignorance has two powers—*envelopment* (*āvarana*) and *projection* (*vikshepa*).

As even a small cloud, by obstructing the path of the eye of the spectator, hides the sun's disc which extends over many leagues, such also is the enveloping power of Ignorance, which, though finite, by obstructing the mind of the observer, hides as it were the Soul which is infinite and not subject to worldly vicissitude. Thus it is said, "As the very stupid man, whose eye is covered by a cloud, thinks that the sun is covered by a cloud and void of radiance, so that (Soul) which, in the sight of the stupid, is as it were bound, that, in the shape of the eternal understanding, am I myself."⁶

In the Soul enveloped with this, there arises the impression that it is liable to worldly vicissitude—that it is an agent, a patient, happy, grieved, and so forth; as in the case of a rope concealed by ignorance in regard to its character (there arises) the impression that it is a snake.

The *projective* power is such that as ignorance regarding a rope produces by its own power on the rope enveloped by it (the appearance of) a snake or the like, so (this projective) Ignorance, by its own power raises up, on the soul enveloped by it (the appearance of) a world, ether, &c., (and thus the thinker mistakes *himself* for a mere mortal, as he mistook the rope for a snake.) Thus it is said, "The projective power can create (everything)

¹ Improved rendering from Jacob.

² There are four conditions of the soul, viz., (1) waking, (2) dreaming, (3) dreamless sleep; and (4) that which is here called "the fourth." Ballantyne.

³ *Māndūkya*, 7. ⁴ Distinguished. ⁵ Ballantyne, in his translation of *Sāhityadarpana*, quoted by Jacob, says: "The meaning (that may belong to a word, is held to be three fold, namely Express, Indicated, and Suggested. The Express meaning is that conveyed to the understanding by the (word's) Denotation; The (meaning) Indicated is held to be conveyed by the (word's) suggestion. Let these be the three powers of a word." People say 'the hot iron burns the hand,' meaning that the heat in the iron burns the hand. This is the meaning indicated. Thus in the great sentence "That art Thou," the meaning is "Thou, apart from the ignorance that now envelops thee, art That." Ballantyne abridged. ⁶ *Hastāmālīka*, 10.

beginning with the subtile body, and ending with the whole external universe.¹

Intellect (*chaitanya*) located in Ignorance with its two powers (envelopment and projection) is in its own right the instrumental cause; and in virtue of what it is located in (Ignorance) the material cause (of all)—as the spider is personally the instrument and in virtue of its own body the material cause of its web.²

V.

(THE CAUSAL, SUBTILE AND GROSS BODIES WITH WHICH BRAHMA IS ILLUSORILY ASSOCIATED; THE FOURTH STATE.)

From Intellect immersed in Ignorance with the projective power in which *tamas* prevails, there arises the Ether:—from the Ether, Air; from Air, Fire; from Fire, Water; from Water, Earth. (This may be inferred) from such texts of Scripture as “From that (Intellect) from this same self was the Ether produced, &c.”³ That there is the prevalence of *tamas* in the cause of these (five elements—may be inferred) from the excess of senselessness observed in them, (—the elements being unenlightened by Intellect which they quite obscure).

Then (although darkness is the chief ingredient in the cause of these, yet as it is not the sole one, therefore) Purity, Foulness, and Darkness are produced in these (elemental products) Ether, &c., in the degree in which they exist in the cause.

It is these same (five) that are called also the ‘subtile elements,’ (*śūkshamabhūta*), the ‘that merely’ (*tan-mātra*) and the ‘not (yet) made into the (gross) five’ (*a-panchikrita*) (by intermixture).

From these (subtile elements) are produced the subtile bodies and the gross elements (*sthūla-bhūtāni*) (afterwards explained).

The ‘subtile bodies’ are the bodies whereby (the individuated Soul) is recognised (*linga-sarīra*), consisting of the seventeen members.

The ‘members’ are the set of five organs of sense, understanding and mind, the set of five organs of action and the five vital airs.

The ‘organs of sense’ are those called the hearing, the touch, the sight, the taste, and the smell. These are produced from the separate *pure* particles of the Ether, &c., severally in their order.⁴

‘Understanding’⁵ (*buddhi*) is that condition of the internal instrument (*antah-karana*, the ‘inner man’), which consists in assur-

¹ *Vākyasūdhā*, v. 13.

² Brahma, regarded as pure spirit, is the *instrumental* cause, but not the *material* cause of the world. He is the material cause in virtue only of *that wherewith he hath invested himself*, which some people call ‘matter,’ and regard as really existing and which the Vedāntins prefer calling ‘Ignorance,’—denying its right to be regarded as really existing. Ballantyne.

³ *Taittirīya Upan.* ii. 1.

⁴ The organ of hearing is produced from pure ethereal particles, that of feeling from pure aerial particles, that of sight from light, taste from water, and smell from earth. Ballantyne.

⁵ Or Intellect.

ance. 'Mind' (*manas*) is that condition of the inner man which consists in doubting or judging. In these two are included thinking and self-consciousness (or egoism). These are produced from the mingled pure portions belonging to the Ether, &c. That they are formed from the pure (*sáttwika*) particles (is evident) from their being luminous.

This understanding, being associated with the organs of sense, is the 'intelligent sheath' (*vijnánamaya-kosha*) (of the soul).¹ This, practically regarded, haunting this world or the other world, through its having the conceit that it is an agent and a patient, is called the 'inferior² soul' (*jíva*).

The mind, associated with the organs of action,³ becomes the 'mental sheath', (*manomaya-kosha*).⁴

The 'organs of action' are the voice, the hands, the feet, the organs of excretion, and generation. These again, severally in their order, are produced from the energetic particles of the Ether, &c., separately.

The 'vital airs' are respiration (*prána*), flatulence (*vyána*), inspiration (*upána*), expiration (*udána*), and assimilation (*samdna*). 'Respiration' is that which goes forward, having its place in the fore part of the nose. 'Flatulence,' which goes downwards, has its place in the lower intestine, &c. 'Inspiration,' which goes everywhere, is found in the whole body. 'Expiration,' having its place in the throat, is the ascending air that goes upwards. 'Assimilation,' moving in the middle of the body, assimilates the food that is eaten or drunk.

Some say there are five other airs, named *Nága*, *Kúrma*, *Krikala*, *Devadatta* and *Dhananjaya*. '*Nága*' is that which causes belching; '*Kúrma*' produces winking, '*krikala*' produces hunger, '*Devadatta*,' yawning; '*Dhananjaya*,' nourishes.⁵

Others (the Vedantins) say that there are only five, because these are included under respiration and the rest.

This set of five vital airs (respiration, &c.) is produced from the mingled energetic particles that belong to the Ether, &c. This set of five, associated with the organs of action, becomes the 'respiratory sheath' (*pránamaya-kosha*). That this (set) is a

¹ The individual Soul is regarded as deposited in a succession of sheaths, enveloping one another like the coats of an onion. The first, or innermost, is the one just described. The outmost sheath is our body of flesh and blood. The intermediate ones will be described in their order. Ballantyne.

² The Sanskrit word (*Vyāvahárika*) here means rather 'belonging to the everyday life,—conventional,—practical.' Jacob.

³ In his edition of the Sanskrit text, Col. Jacob has shown that the reading here should rather be 'organs of sense.' See his note on p. 177 of that work.

⁴ The soul (*jíva*) was divided from Brahma, first by the conceit of its own individuality. It is removed a step further by the operations of thinking and doubting. Ballantyne.

⁵ Some others are the followers of Kapila. Ballantyne translates the airs as the snake, the tortoise, the partridge, the conch of Arjuna, and the god of fire.

product of the energetic particles (is evident) from the fact that it consists of action.¹

Among these sheaths the 'intelligent sheath,' having the faculty of knowledge, is an agent. The 'mental sheath,' having the faculty of volition, is an instrument. The 'respiratory sheath,' which has the faculty of action, is a product (of the union of the two former). They say that such is the division of these (three sheaths,) for there is a fitness (in their mutual relations thus regarded). These three sheaths being united form the 'subtile body' (*sūkshma Sarīra*).²

Here also the totality of the subtile bodies, by being the *locus* (seat) of the one intelligence (*sūtrātmā*), is collective, like the forest or the lake; and by its being the locus it is more than one intelligence, it is distributive, like the trees or the lake waters.

Intellect located in³ this collective totality (of subtile bodies) is called *sūtrātmā* (Thread-soul), because it is passed like a thread through all; it is called *Hiranyagarbha* (Embryo of Light) because it is the superintendent of (that sheath possessing) the power of knowledge; and it is called *Prāna* (Life) because it is the superintendent of (that sheath possessing) the power of action.

This collective totality (of the subtile bodies) from its being subtile in comparison with the totality of the gross, is called the subtile body of him (*Hiranyagarbha*). This triad of the sheaths, formed of knowledge, &c., as it is made up of the continuance of our waking thoughts is (called) a dream, and therefore is called the scene of the dissolution of the totality of the gross.⁴

Intellect located in the distributive arrangement of this (aggregate of subtile bodies) is (called) *Taijasa*, (the Resplendent)', because it is located in that inner man which is formed of illumination, (light being the type of knowledge).

This distributive totality (of the subtile bodies) of him (the Resplendent) from its being subtile in comparison with the gross body, is also called the subtile body. It (also) is the triad of sheaths formed of intelligence, &c., and as it is made up of the continuance of our waking thoughts, it is called a dream; and for that reason it (also) is called the scene of the dissolution of the totality of the gross.⁵

These two, *Sūtrātmā* and *Taijasa*, (at the time of one's dreaming) by means of the subtile modifications of the mind, perceive the subtile objects. (This may be inferred) from such texts as "*Taijasa*, the enjoyer of the subtile."⁵

¹ "The characteristic of the *rajoguna*." *Jacob*. ² "It attends the soul in its transmigrations." *Jacob*. ³ "Associated with." *Jacob*.

⁴ For then the sight of trees and rivers and the sounds of voices &c., are present to us without the actual things called trees &c. being present at all. To the dreamer the whole external world is as it were not—and, in the opinion of the Vedāntin, to the dreamer it really is not. Ballantyne. ⁵ *Māṇḍūkyā*. 4.

Here also there is no difference between the collective totality and the distributive totality (of subtile bodies), nor between *Sūtrāmā* and *Taijasa*, located therein, just as there is no difference between a forest and its trees, nor between the space occupied by them, and as there is no difference between a lake and its waters, nor between the sky reflected therein.

Thus is the production of the subtile body.

The 'gross elements' (*stūla-bhūtāni*) are what have been made (by combining) the five. Making five (is this): Having divided each of the five (elements) Ether, &c., into two equal parts; having next divided severally into four equal parts the five first portions out of those ten portions; the uniting of those four portions,—leaving the (undivided) second half, with the other portions; this is (called) the making (one to possess the various qualities of the) five.¹

And the doubt is not to be entertained that there is no proof of this, because, by the text which speaks of the combination by threes,² the combination by fives is indicated. Although the five are alike in respect that each is made up of all the five, yet the name of Ether is appropriate to one and of another to another according to the maxim, "But as they differ, the one is called this, and the other is called that".³ Then in the Ether sound is manifested; in Air, sound and tangibility; in Fire, sound, tangibility and colour; in the Waters, sound, tangibility, colour, and savour; in Earth, sound, tangibility, colour, savour, and odour.

From these gross elements (having the qualities of the five) arise the worlds that are one above the other, viz., *Bhūr*, *Bhuvar* *Svar*, *Mahar*, *Janas*, *Tapas*, and *Sutya*; and those that are beneath the other; called *Atala*, *Vitala*, *Sutala*, *Rasātala*, *Talātala*, *Mahātala* and *Pātāla*; also Brahma's egg (this vaulted world) with the four kinds of gross bodies contained in it, and their food and drink.

The four kinds of bodies are the viviparous, oviparous, the moisture-engendered (*svedaja*) and the germinating. The viviparous are those produced from a womb, as men and the like. The oviparous are those produced from eggs, as birds and snakes; the moisture-engendered are those produced from moisture, as lice, gnats.⁴ The germinating are those which spring up from the earth, as creepers, trees.

¹ Thus a measure—say of eight parts—of any of the gross elements is held to consist of four parts of the subtile element which it bears the name of, and one part of each of the other subtile elements. Hence while the subtile elements are the substrata severally of a single quality—as Ether of sound, Water of savour and so on; the gross elements exhibit the qualities blended, Earth, for example, exhibiting all the five qualities that the five senses take cognizance of." Ballantyne.

² *Chhândogya Upanishad*, vi. 3. 3. ³ *Vedānta-Sūtra*, 2. 4. 22. See Col. Jacob's remarks on Ballantyne's rendering of it in the Notes to his edition of the Sanskrit text (p.179). Dr.Thibaut renders the aphorism thus:—"But on account of their distinctive nature there is a (distinctive) designation of them" The bhāshya says, "By 'distinctive nature' we have to understand preponderance."

⁴ No animals are produced simply from moisture. Lice & gnat come from eggs.

Here, too, the gross bodies of the four descriptions (viviparous, &c.) since they may be the object of cognizance as one or many, are (viewable as) either a collection—as a forest or a lake—or a distributive aggregate—as the trees or as the waters.

Intellect located in this collective aggregate is called *Vaisvánara* (the Spirit of Humanity) and *Virát* (Ruler of the various), because it arrogates to itself that it is all mankind, and because it rules over¹ various forms.

This collective aggregate is the gross body, and since it is a modification of food, it is called the 'nutrimentitious sheath' (*annamaya-kosha*); and as it is the scene of the experience of the gross, it is called the waking world, (in contradistinction to the world of dreams).

Intellect located in the distributive aggregate is called *Visva* (the Pervader), because, without abandoning the subtile body, it enters into the gross bodies. This distributive aggregate also is the gross body (of the Pervader) and since it is a modification of food, it is called the 'nutrimentitious sheath'; and as it is the scene of the experience of the gross, it is also called 'the awake.'

Visva and *Vaisvánara* take cognizance of sounds, feelings, colours, savours, and odours by means respectively of the five organs (of sense), whereof hearing is the first, which are presided over in their order by the Sky, the Wind, the Sun, the Regent of the Waters, and the Asvins. (Further, they are concerned about) speaking, taking, walking, evacuating, and enjoying, by means respectively of the five organs (of action) whereof the voice is the first, which are presided over in their order by Agni, Indra, Upendra, Yama, and Prajapati. (Lastly, they are concerned about) judging, determining, feeling, self-consciousness, and thinking by means of the four internal faculties, called mind, intellect, egoism, and thinking, which are presided over in their order by the Moon, Brahmá, Siva and Vishnu. As it is said in the Veda " (The first quarter is *Vaisvánara*), who is in the waking state and has cognition of externals."²

Here too, as before, there is no difference between the distributive aggregate and the collective aggregate of the gross, and between *Visva* and *Vaisvánara*, located in these, as (there is none) between the forest and its trees, and between the space occupied by these severally, and as there is none between a lake and its waters, and between the sky as reflected in these severally.

Thus does the gross (or material) world arise out of the five elements intermingled.

¹ "Appears in" Jacob.

² *Māndūkya Upanishad*, 3.

VI.

(THE MEANING OF THE SENTENCE, "TRULY ALL THIS IS BRAHMA;"
REFUTATION OF CHARVAKA, BAUDDHA, AND OTHER FALLACIES.)

The collective aggregate of these worlds—the gross, the subtile, and the causal—is one great world; just as the collective aggregate of all the included forests constitutes one great forest; or as the collective aggregate of bodies of water is one great mass of water. Intellect located therein from Vaisvánara up to Isvara is one only; just as the space occupied by the forests included in the great forest, and as the sky (is but one) reflected in the (smaller) bodies of water included (in the great body of water.)

Unassociated intellect, not seen to be distinct from the great world and the intellect associated with it, like a heated ball of iron (in which the iron and the heat are not discriminated), is the literal meaning of the sentence, "Truly all this is Brahma"; but when seen as distinct, it is what is indicated by that sentence."¹

Thus have we exhibited, under its general aspect, the (great error of) investing the Real with the Unreal.²

Now this or that person attributes this or that (erroneous) investment to Soul. The varieties (of opinions) shall now be stated.³

A very uncultivated man says, "My son is my Soul (better-self);" because the Veda declares that "Soul is born as one's son,"⁴ and because one sees that one has love for one's son just as for one's self; and because one feels that "If my son be destroyed or be in good case, I myself am destroyed or am in good case."

A Chárváka⁵ says that the gross body is the Soul, because the Veda declares, "This same man (by which is meant the Soul) consists of solid food and juices;⁶ and because one sees that one escapes from a house on fire—even leaving one's son; and because one is conscious that "I am fat," or "I am lean" (so that this "I" must be the body.)

Another Chárváka says that the organs (of sense and action) are the Soul; because the Veda declares that "Those vital airs, having approached Prajapati, said (Lord, which of us is the chief? &c.)"⁷ and so on; and because in the absence of the organs, there is the absence of the functions of the body, and because one is conscious that "It is I that am one-eyed," or "It is I that am deaf."

¹ Quoted chiefly from Jacob as clearer than the rendering of Ballantyne.

² The error is imputing to Brahma the vesture of a phenomenal world, when there is really no such thing.

³ Particular aspects of this are pointed out. Each man cites Scripture in favour of his own view; offers a reason, and makes an appeal to consciousness. Ballantyne.

⁴ Cf. *Satapatha Brahmana*, 14, 9, 4, 26. ⁵ Chárváka was a philosopher regarded as an atheist or materialist. He is supposed to have lived before the composition of the *Ramáyana*. The Chárvákas condemned all sacrificial rites, and called the authors of the Vedas fools and knaves. ⁶ *Tait. Upanishad*, 2. 1. ⁷ *Chhándogya*, 5. 1. 7.

Another Chārvāka says that the vital airs are the Soul ; because the Veda declares that " The other inner Soul is that that consists of the vital airs,"¹ and so on ; and because in the absence of the vital airs the organs are not capable of their functions ; and because one is conscious that " It is *I* that am hungry," or " It is *I* that am thirsty," &c.

Another Chārvāka says that the mind is the Soul because the Veda declares that " The other, the inner Soul, consists of mind,"² and so on ; and because one observes that, when the mind is asleep, the vital airs are absent ; and because one is conscious that " It is *I* who opine," or " It is *I* who doubt."

A Bauddha³ says that understanding is the Soul, because the Veda declares that " the other, the inner Soul, consists of knowledge ;"⁴ and because, in the absence of an agent, there is no power in the instrument ; and because one is conscious that " It is *I* that act," or " it is *I* that experience."

The Prābhākaras⁵ and the Tārkikas⁶ say that ignorance is the Soul, because there is the text beginning with " The other, the inner Soul, consisting of joy,"⁷ and so on ; and because we see that the understanding and the rest resolve into unconsciousness (during profound sleep) ; and because one is aware that " *I* am ignorant" and that " *I* am cognizant."

The Bhāṭṭa⁷ says that intelligence united with ignorance is the Soul, because the Veda declares that " The Soul consists of knowledge alone, with much happiness,"⁸ &c. ; and because in profound sleep there are present both light (in the soul) and the absence of light ; and because (every) one has the consciousness that, " Myself I do not know."

Another Bauddha says that nihility⁹ is the Soul, because the Veda declares that " This (universe) previously was simply non-existent,"¹⁰ &c., and because in profound sleep everything ceases to exist ; and because one, on arising from a deep sleep, has a conviction which has for its object the recollection of his own non-existence.—(thus), " During that deep sleep, I was not."

It shall be now explained how these, beginning with " the son" and ending with " nihility" are *not* the Soul.

As for these mere semblances of scriptural evidence, of argument, and of judgment, adduced by the speakers, from the

¹ *Tait. Upaniṣad*, 2. 2. ² *Ibid.*, 2. 3. ³ The *Bauddhas* were followers of Buddha, and were regarded as atheists. ⁴ *Ibid.*, 2. 4. ⁵ The *Prābhākaras* were the followers of Prābhākara, the well-known scholiast of the *Pūrva Mīmāṃsā* ; the *Tārkikas* are the followers of the *Nyāya*. Jacob.

⁶ *Tait. Upaniṣad*, 2. 5.

⁷ The *Bhāṭṭas* were followers of Kumarila Bhatta, a famous teacher of the *Mīmāṃsā* philosophy and opponent of the Buddhists. He lived before Sankarāchārya.

⁸ *Māndūkya*, 5.

⁹ Nothingness ; the void. Ballantyne.

¹⁰ *Uchhāndogyu*, 6. 2. 1.

“very uncultivated man” downwards, since we see that the seeming texts, arguments, and judgments of each one that comes first are rendered nugatory by the seeming texts, arguments, and judgments of each that follows, it is clear that “the son” or any of the others (suggested) is *not* the Soul.

Moreover, (such opinions are incorrect) because, (first) they are at variance with such very forcible texts as this that “The Soul is not mind, it is not an agent, it is mere Thought existent;” (secondly) because whatever is other than thought, beginning with “the son” and ending with “nihility,” is no more *eternal* than a water-jar or the lake, seeing that it is only through Thought that it appears at all; and (thirdly) because the wise man’s consciousness, that “I am Brahma” is of more force; and also because each of the *seeming* texts, arguments, and judgments is rendered nugatory (by others); (it follows that) each of these, beginning with “the son” and ending with “nihility,” is *not* the Soul.

Therefore, the eternal, pure, intelligent, free, self-existent, and self-evident Thought alone, to which each of these (regarded as the Soul) owes that it appears at all, is the Soul. Such is the direct conviction of those who understand the scope of the Veda.

VII.

(MEANING OF “REFUTATION”; THE PHENOMENAL WORLD ONLY THE ILLUSORY EFFECT OF BRAHMA, WHO IS ITS ILLUSORY MATERIAL CAUSE.)

The “*Refutation*”¹ (of the Erroneous Imputation) is the recognition of the reality itself instead of the unreal world, which, originating in ignorance, envelopes the reality; and this is like the recognition of the rope itself instead of the serpent (the erroneous notion of) which enveloped the rope.

[It has been said, “An actual change of form is called *vikāra*, whilst a merely apparent change of form is called *vivartta*.” This shall now be illustrated.]²

This scene of fruition, consisting of the four kinds of gross bodies, and the food and drink and other things in the shape of what is adapted to their fruition, and the fourteen worlds beginning with the Earth which sustain these (bodies), and the substrate of (all) this, Brahma’s egg, all this is merely the gross elements which are the cause thereof.

These (mentioned above) along with Sound and the other objects of sense originating in the gross elements and whatever is the product of the subtile body, all this is nothing else than the unmingled elements which are the cause thereof.

¹ “Withdrawal.” (*Aparāda*) Jacob.

² From Jacob. This extract is omitted in some MSS.

These unmingled elements along with the Qualities, beginning with goodness, in the converse order of their origination, all this is nothing else than Intellect immersed in Ignorance which is the cause thereof.

This Ignorance, and Intellect immersed in Ignorance, taking the shape of Isvara, &c., all this is nothing else than Brahma, 'the Fourth,' in the shape of Intellect not immersed (in any qualities) and which is the substratum of all.

VIII.

(MEANING OF "THAT" AND "THOU" IN THE GREAT SENTENCE DETERMINED BY ERRONEOUS IMPUTATION AND ITS REFUTATION.)

The clearing up of the sense of the words 'That' and 'Thou' (in the sentence 'Thou art That,') is effected by (a right understanding of) these two—Erroneous Imputation and the Refutation thereof.

(To explain):—(1) the collective aggregate of Ignorance, (2) Intellect immersed in this and distinguished by the possession of omniscience, &c. (Isvara), and (3) that *not* immersed in this (the 'Fourth') these three, when they seem to be *one*, like a red-hot iron ball, are what the word 'That' *literally* means (the collective aggregate of all things), (again):—the *real* (or the 'indicated' as opposed to the 'literal') meaning of the word 'That' is the absolute Intellect which is the substratum of that (qualified Intellect) which is immersed therein (*i.e.* in Ignorance).

(Further):—(1) the distributive aggregate of Ignorance, (2) Intellect immersed in this and distinguished by the possession of partial knowledge (*Prájna*) and (3) that *not* immersed in this (the 'Fourth') these three, when they seem to be *one*, like a red hot iron ball, are what the word 'Thou' *literally* means (any individual in the distributive aggregate of all things), (again); the *real* meaning of the word 'Thou' is the absolute Intellect, in the shape of joy, the 'Fourth,' which is the substratum of that (qualified Intellect) which is immersed therein (*i.e.* in Ignorance).

IX.

(EXPLANATION OF THE GREAT SENTENCE, "THAT ART THOU"; THE THREE RELATIONS).¹

Now the sense of the great sentence shall be explained. This great sentence, 'That art Thou', declares to us, through the three relations, what is meant by 'the Indivisible'.

¹ The object is to prove that "That" and "Thou" mean the same thing. This is attempted by showing that the only apparent difference between the senses of

The 'three relations' are (1) the reference to one and the same thing of the two words ('That' and 'Thou') (2) the relation of subject and predicate, in which the things stand that these two words (primarily) denote, and (3) the relation of what is 'indicated' (or really meant) and the 'indicator' which is the relation between pure Soul and the (primary) senses of the two terms ('That' and 'Thou').

This has been declared (by an ancient writer) as follows:—
"Reference to the same thing, and the relation of subject and predicate, and the relation of 'indicated' and 'indicator,' are the relations between soul and the primary senses (of 'That' and 'Thou').¹

(a) *Reference to one and the same thing.*

As, in the sentence, 'That is this same Devadatta,'² there is between the word 'That'—which denotes the Devadatta of the previous occasion—and the word 'This,' which denotes the Devadatta of the present occasion—the relation that consists in their both referring to one and the same person; so also, in the sentence 'That art Thou,' there is between the word 'That' which denotes the Soul with the attributes of invisibility, &c. and the word 'Thou' which denotes the Soul with the attributes of visibility, &c. the relation that consists in their both referring to one and the same Intelligence.

(b) *Relation as subject and predicate.*

As in that same sentence ('That is this same Devadatta'), there is between the Devadatta of the prior occasion, who is denoted by the word 'That' and the Devadatta of the present occasion, who is denoted by the word 'This' the relation of subject and predicate, which is constituted by the exclusion of their mutual difference (of time); so also in this sentence ('That art Thou') there is between the Soul with the attributes of invisibility, &c. which is denoted by 'That,' and the Soul with the attributes of visibility, the relation of 'subject and predicate,' which is constituted by the exclusion of their mutual difference, (viz., the Ignorance which is no 'Reality').

(c.) *Relation as indicator and indicated.*³

the two terms is that which appears to exist between Ignorance in its *collective* aggregate, and Ignorance in its *distributive* aggregate. As it has been ruled that these have no difference—'as there is none between a forest and its trees'—it follows that there is no difference between the term 'That' and 'Thou' in the sentence 'That art Thou.' Ballantyne.

"The false reasoning is thus pointed out by Ballantyne: "It is tacitly assumed that each tree severally is the forest. The trees might fairly say, 'We are the forest; but no single one can be suffered to say, 'I am the forest,'—much less can they all be suffered to say this each of himself." p. 83. The reasoning is that a part is identical with the whole. ¹ *Naiṣhkarmyasiddhi*, iii. 3.

² "That person whom I saw on some former occasion is this same Devadatta whom I now behold." Ballantyne.

³ The reasoning will hereafter be shown to be fallacious.

As in the same sentence (That is this same Devadatta) when we leave out the distinction of contradictory times, past and present, belonging to the word, 'That' and 'This,' or to what these primarily denote, then these words stand in the relation of 'indicator and indicated' as regards Devadatta, who is not the contradictory of *himself*; so also in this sentence (That art Thou), when we leave out the contradictory properties, 'invisibility, &c.' and 'visibility, &c.' pertaining to the words 'That' and 'Thou' or to what these primarily denote (the invisible Soul and the embodied Soul), then these words stand in the relation of 'indicator and indicated' as regards the (absolute) Intelligence, which is not the contradictory of *itself*.

This is what is called (in Rhetoric) '*bhāgalakṣhanā*' i.e. the indication of a portion.¹

X.

(ERRONEOUS EXPLANATIONS OF THE GREAT SENTENCE; THE TRUE MEANING.)²

In the sentence (That art Thou) the literal meaning of the sentence is not coherent, as it is in the expression, 'The lotus is blue.'³ In that expression, since the blue—the quality denoted by the word 'blue,' and the lotus—the substance denoted by the word 'lotus, excludes such qualities as 'white,' and such substances as 'cloth,' the literal meaning of the sentence is coherent, because no evidence, from any other quarter, opposes our accepting this as the sense of the sentence that the two are united as subject and attribute, or that either one, to which the other is attributed, is *identical* with it.

But in this sentence ('That art Thou' as opposed to 'The lotus is blue') since the Soul '*invisible, &c.*' denoted by the word 'That,' and the Soul '*visible &c.*' denoted by the word 'Thou,' exclude *each other mutually*, the literal meaning of the sentence is *not* coherent, because the evidence of the senses, &c. opposes our accepting this as the sense of the sentence that the two (which

¹ According to Hindu rhetoricians, the meaning of every word or sentence comes under one of three heads, that is, it is either literal (*vāchya*), indicative (*lakṣhya*), or suggestive (*vyangya*). 'Indication' is thus defined in the *Kāvya-prakāśa* (ii. 9.): 'When the literal meaning is incompatible (with the rest of the sentence), and either from usage or from some motive, another meaning is indicated, in connection with the primary one, that imposed function is called 'Indication.'" Abridged from Col. Jacob. See *Hindu Pantheism*, pp. 92, 93.

² The author now proceeds to contend that the meaning of the 'Great Sentence' cannot be accounted for on other principles of interpretation than those that have been just set forth. Ballantyne.

³ The 'lotus' being the thing that we call 'blue,' and the 'blue' thing what we call 'lotus.' Ballantyne.

mutually exclude each other) are united as subject and attribute, or that either one, to which the other is attributed, is *identical* with it.¹

But again, their coherence (in 'That art Thou') is not arrived at by our supposing the terms to be 'indicatory with the relinquishment of their own primary meaning', as is the case in the sentence, 'The herdsman dwells on the Ganges.' In the case of this latter sentence, since there is a *complete* incompatibility in the primary meaning of the sentence which indicates that the Ganges and the herdsman stand in the relation of 'location and located', we do arrive at a coherent sense by holding that the case is one of indication with the abandonment of the primary meaning (the word Ganges standing for the *bank* thereof) seeing that it (the stream) is quite qualified to indicate the bank adjoining it.

In this sentence (That art Thou) on the other hand, (as distinguished from 'The herdsman on the Ganges') coherence is not to be arrived at by our supposing the terms to be 'indicatory with the relinquishment of their own primary meaning,' because, since there is only a *partial* incompatibility between the things denoted in the sentence ('That art Thou') which asserts the identity of the invisible Soul and of the Soul visible (as embodied), it would *not* be fit, that, abandoning the residue of the meaning, there should be indicated something else (quite different.)

And you must not say, "as the word 'Ganges,' by relinquishing its own primary meaning, indicates that which is the primary meaning of the word 'bank,' so also let the word 'That' or the word 'Thou', by relinquishing its own primary meaning, convey the meaning of the word 'Thou' or of the word 'That,'; and therefore why does 'Indication with the abandonment of primary meaning' not apply here?" (The two cases differ) because, although, in the case of the one expression,—since, from the word *bank's* not being heard, the sense of that word did not offer itself,—it was to be expected, that it should be conveyed by indication; still it was *not* to be expected that, where the sense of the two terms 'That' and 'Thou' had been apprehended by the hearing of the terms 'That' and 'Thou,' the sense of each should be conveyed over again, indicatorily, by each term reciprocally.

To this sentence (That art Thou) also (the figure of speech called) Indication *without* relinquishment of the primary meaning, does not apply as it does in the expression 'The Red gallops.' In the case of this expression since the primary meaning is incoherent—purporting, as it does, that a *quality*, viz., 'red' *moves*, the application of 'Indication *without* relinquishment of the primary meaning,' may take place, since we may get rid of the incoherency of the sentence by holding that

¹ The author now proceeds to reject another principle of interpretation on which it has been sought to account for the 'Great Sentence'. Ballantyne.

some *substratum* of the quality—for example a (chestnut) horse, is indicated *without* the relinquishment of the primary meaning. But in the case of this expression (That art Thou), the application of 'Indication *without* relinquishment of the primary meaning' cannot take place; because, whilst the primary import of the sentence—viz. the oneness of the invisible and of the (embodied) visible Soul—is incoherent, the incoherence cannot be removed by either terms, indicating anything else whatever in connection with its own primary meaning retained.

And you must not say, 'Let the word 'That' or the word 'Thou' by relinquishing the inconsistent portion of its primary meaning, indicate (severally and reciprocally) the thing meant by the word 'Thou' or by the word 'That'; and why then postulate an indicatory power of another description, viz. 'Indication of a portion'? (This you must not say) because it is impossible that one single word should indicate both a *portion* of its own primary meaning and also the sense of another word, and because no one expects that what has been already intimated by a separate word shall be indicatorily intimated over again.

Therefore, as the sentence 'That is this same Devadatta', or what is primarily meant by the terms thereof—since there is a partial inconsistency in the sentence, importing, as it does, the Devadatta of *prior* times and the Devadatta of the *present* time—having abandoned the inconsistent portion, viz. the being one of prior times and the being one of the present time,—indicates merely that portion of Devadatta which involves no inconsistency;—so also the sentence 'That art Thou,' or what is primarily meant by the terms thereof,—since there is a partial inconsistency in the sentence, importing, as it does, the invisible and the (embodied) visible Soul,—having abandoned the inconsistent portion, viz. the being one possessed of invisibility &c. and the being one possessed of visibility, &c.—indicates merely the Indivisible Intellect, which involves no inconsistency.¹

XI.

(MEANING OF THE SENTENCE 'I AM BRAHMA'; HE WHO UNDERSTANDS
THE GREAT SENTENCE REALIZES HIS UNION WITH IT.)

Now we shall explain the import of that expression of consciousness, 'I am Brahma'. When the meaning of the

¹ This view of the matter may be illustrated algebraically. Not being able to admit as an equation the expression 'Devadatta + past time = Devadatta + present time,' we reflect that the conception of *time* is not essential to the conception of Devadatta's nature; and we strike it out of both sides of the expression which then gives 'Devadatta = Devadatta'.—the equality being that of identity. In the same way, not being able to admit as an equation 'Soul + invisibility = Soul + visibility, &c.' we reflect that the visibility &c. are but the modifications of

'Indivisible' has thus been communicated by means of the sentence (That art Thou), after the teacher has in the foregoing manner cleared up the sense of the two terms 'That' and 'Thou'—then does there occur to the competent student a modification of the understanding¹ as moulded in the form of the 'Indivisible' viz., "I am the eternal, pure, knowing, free, true, self-existent, most blessed Brahma,—(one) without a second."

But this modification of the understanding being accompanied by the reflection of Brahma (thus accurately mirrored in the understanding) having taken as its object what was not previously recognised; viz., the supreme Brahma, who differs not from the individual Soul, puts an end to the 'Ignorance' in respect thereof. Then, as a web is burnt when the yarn that was the cause of it is burnt; so too, when 'Ignorance', which is the cause of all productions, is put an end to, since every one of its effects is put an end to, then this modification of the understanding, mirroring the form of the 'Indivisible' is put an end to also—it being one (product) among these (various productions which all have 'Ignorance' as their cause.)

As the shine of a lamp, having no power to illuminate the shine of the sun, is overpowered thereby; so too the (reflected) Soul, as reflected in that 'modification of the understanding', through its having no power to illuminate that self-luminous Supreme Brahma, who is none other than the individual Soul, being overpowered thereby, leaves nothing besides the Supreme Brahma, who is none other than the individual Soul,—just as, on the removal of a mirror, the reflection of a countenance leaves nothing besides the countenance itself, because that 'modification of the understanding,' which is a portion of that ('Ignorance,') in which He was immersed, has been put an end to (by the recognition of the fact that nothing besides Him exists).

And, the matter standing thus, there is no inconsistency between the two texts of scripture, 'By the mind He is to be apprehended,' &c., and 'who is not comprehended by the mind,'² &c. because, while admitting that He is made an object of the understanding, we laid down a denial that this involved the (usual) consequence.

And (in regard to the point referred to above) it has been

'Ignorance,' which we are told is no 'reality.' Deleting the unessential portion of each side of the expression, we find Soul=Soul, the equality being also that of identity." Ballantyne. The reasoning will afterwards be shown to be fallacious.

¹ Chittavritti. The understanding is elsewhere called the 'internal organ. (antahkarana.) According to the Vedānta, perception of an object, such as a jar, takes place in the following way: When the eye is fixed upon the jar, the internal organ, with the intelligence appropriated to or reflected in it, goes out towards it, and its light dispels the darkness of Ignorance enveloping it, illuminates it, assumes its shape, and so cognises it. Jacob. The change is called Chittavritti.

² Brihad, 4, 4, 19. Kena, i, 5.

declared as follows: 'Whilst it is necessary that the understanding should be available for the destruction of *ignorance* respecting God, it is denied by the authors of the Institutes that the usual result of this applies to Him also.'¹ For again, "Since He is self-luminous there is no need of light (to be thrown on Him)."²

There is a (great) difference between a 'modification of the understanding,' when moulded on a material object and this (when mirroring the Supreme Intelligence). To explain;—Suppose we have the case, "This (I perceive) is a jar."—Here, having taken as its object the jar, previously unrecognized, the 'modification of the understanding' mirroring the form of the jar, on dispelling the ignorance that previously attached to the object, throws light upon the jar by the light of its own intelligence; just as the shine of a lamp, when it throws itself upon the surrounding jars, &c., in the dark, on dispelling the darkness illuminates them with its own light:—(but this *usual* sequel to the removal of intervening darkness or ignorance does not apply when the object of the understanding is the Supreme Intelligence).³

XII.

(MEANS TO BE EMPLOYED TO REALIZE THE GREAT SENTENCE).

Until Intellect (or Deity) becomes in this way directly manifest in its own form, since it is necessary to persevere in (1) hearing (*śravaṇa*), (2) pondering (*manana*), (3) contemplation, (*nīdīdhyaṇa*), and (4) meditation (*śamādhi*), these also shall now be explained.

(a.) 'Hearing' implies the determining through the six characters (or conducers to knowledge) the import of the whole of the theological sections of the Vedas, in regard to the 'Real,' besides which there is nought else. These (conducers to knowledge) are (1) the 'beginning and ending with,' (2) 'inculcation,' (3) novelty,' (4) the 'fruit,' (5) 'eulogizing of the subject,' and (6) 'illustration from analogy.'

1. 'The beginning and the ending (*upakramopasamhārau*) imply that the matter to be declared in any given section is declared both at the beginning and at the end thereof:—as, for instance, in the sixth section of the *Chhândogya Upanishad*, the 'Real, besides which there is nought else'—which is to be explained in that section—is declared at the outset in the terms "One only, without a second," and at the end in the terms "All this consists of That."

¹ *Pancadasi*, vii. ² *Ibid.*

³ 'The perception, of Brahma differs from that of an ordinary object in that It, being self-luminous, is not revealed by the light of the intelligence reflected in the internal organ, but shines forth as soon as the latter has dispelled the Ignorance, enveloping It.' Jacob.

2. '*Inculcation*¹ &c., (*abhyása*) is the declaration again and again therein of that thing which the section (of the Veda) is concerned with declaring:—as, for example, in that same section the 'Real, besides which there is nought else,' is set forth nine times in the shape of the assertion, 'That art Thou.'

3. '*Novelty*' (*apúrvatá*) here means that the Thing which the section is concerned in declaring is not an object of any other proof; as, for example, in that same section, the truth regarding the 'Real, besides which there is nought else' is not the object of any other proof.

4. By the '*Fruit*' (*phala*) we mean the motive which is heard stated in this or that (section of the Veda), for seeking the knowledge respecting Soul that is brought forward in the section, or for persevering therein; as, for example, in that same section, (vi. 14, 2.), we learn that the inducement for acquiring a knowledge of the 'Real, besides which there is nought else,' is that we may attain to (being ourselves) that (Reality); for, "The man that hath a teacher knoweth (the truth); but he must abide until he be released (from the body); then will he attain (to absorption into the one Reality)."

5. '*Eulogizing of the Subject*' (*arthaváda*) is the glorifying of what is set forth in this or that section (of the Veda); as for example, in that same section (vi. 1. 3) the glorifying of the 'Real, besides which there is nought else,' in the following terms: "Thou, O disciple, hast asked for that instruction whereby the unheard of becomes heard, the inconceivable becomes conceived, and the unknowable becomes thoroughly known."

6. "*Illustration from analogy*" (*upapatti*) is the exhibition of a reason, heard stated in this or that (section of the Veda), for the establishment of what is set forth in the section:—as, for example, in that same section (vi. 1-4) we hear stated, as illustrations from analogy, such arguments as the following, to show, when establishing what is the 'Real, besides which there is nought else,' that His (supposed) mutations (are mere figures of speech, or) rest on nothing but words: "O gentle one! as by means of a lump of clay everything that is made of the clay is perfectly known to us,—its modifications or various names, resting merely on language, whilst the truth is that there is (nothing else than) the clay."

(b). '*Pondering*' is the dwelling with uninterrupted attention on the 'Real, besides which there is nought else,' which he has heard, together with such illustrations as are in accordance with the Vedántic Doctrine.

(c). '*Contemplation*' is the homogeneous flow of the understanding mirroring its object, when this object is the 'Real, besides which there is nought else,'—to the exclusion of the notion of body or any thing heterogeneous (to the one Reality).

¹ Repetition. Jacob.

(d.) 'Meditation' (*samādhi*) is of two kinds (1) 'recognising such distinctions as that of subject and object' (*savikalpaka*), and (2) 'recognising no such distinctions as that of subject and object' (*nirvikalpaka*).

(1.) 'Meditation recognising such distinctions as that of subject and object,' consists in the continuance of the understanding in that modification in which it mirrors the 'Real, besides which there is nought else,'—without any concern about the sinking of the distinction between the knower, the knowledge, &c. Then the 'Real, without a second,' *does* shine forth even whilst there is the appearance of duality;—just as there is the recognition of the clay, when we perceive such a thing as an elephant formed of clay. Such (meditations) have been attained by (sages) intent (on emancipation),—in terms such as the following:—'I am that being, in the shape of vision, like the ether (all-pervading), pre-eminent, immediately manifest, unproduced, one and imperishable, unsoiled, omnipresent, self-existent, without a second, and for ever free. I am the pure (act of) vision unchangeable; I have no fetter, nor am I set free (having always *been* so.)'¹

(2.) 'Meditation which recognises no such distinction as that of subject and object' consists in the continuance of the understanding modified so as to mirror the 'Real, besides which there is nought else,' *with* advertence to the sinking of all distinction between the knower, the knowledge, and the known,—in absolute oneness ("so as to be completely identified with it.")²

Then the 'Real, besides which there is nought else,' shines forth *alone*, in the absence of the (separate) recognition of the understanding as mirroring the solitary Reality; just as there appears nothing but the water when the salt, which (on solution) took the form of the water for its own, is no longer recognised.

And you must not entertain the doubt whether there be therefore no difference between this and sound sleep; because, whilst the *non-appearance* of the modification is common to both cases, the two cases differ just in this that it is present in the one case (though not perceived), while in the other (in deep sleep) it is not present at all.

XIII.

(THE EIGHT MEANS SUBSERVIENT TO MEDITATION WITHOUT DISTINCTION OF SUBJECT AND OBJECT.)

The practices subservient to this (*nirvikalpaka samādhi*) are:

1. Forbearance (*yama*).
2. Religious Observances (*niyama*).
3. Postures (*āsana*).

¹ *Upadesasahasrī*, verse 73.

² Jacob.

4. Suppression of the Breath (*pránáyāma*).

5. Restraint (*pratyáhāra*).

6. Attention (*dhāraṇa*).

7. Contemplation (*dhyaṇa*).

8. Meditation (*samādhi*).

1. Acts of 'forbearance' are not killing, not lying, not stealing, chastity, and not accepting gifts.

2. 'Religious Observances' are purification, contentment, penance, study, and persevering meditation on I'svara.

3. 'Postures' are the various modes of disposing the hands, feet, &c., spoken of as *padmāsana* (lotus posture), *Svastikāsana*, &c.

4. 'Suppression of the breath' are those methods for checking respiration, spoken of as slow expiration, slow inspiration, and stopping the breath by shutting the mouth and closing both nostrils with the fingers of the right hand.

5. 'Restraint' is the restraining of the senses from their respective objects.

6. 'Attention' is the fixing of the internal organs upon the solitary Reality.

7. 'Contemplation' is the flowing forth of the internal organ upon the solitary Reality, on separate occasions (not uninterruptedly so).

8. 'Meditation,' here spoken of, is only that which recognises such a distinction as that of subject and object.

To the meditation, *with* exclusion of distinction between subject and object, to which the above are subservient, four things may be obstacles: viz.

1. Listlessness. 2. Distraction. 3. Passion. 4. The tasting of Joy.

1. 'Listlessness' (*laya*) is the sleep of the understanding whilst not sustaining (or mirroring) the Indivisible Reality.

2. 'Distraction' (*vikshepa*) is the understanding's mirroring any thing else instead of mirroring the Indivisible Reality.

3. 'Passion' (*kashāya*) consists in the understanding's not mirroring the Indivisible Reality, even in the absence of 'listlessness' and 'distraction,' through its being paralysed by the fancies of desire, &c.

4. 'The tasting of Joy' (*rasāsvādāna*) is the understanding's experience of felicity, whilst recognizing such distinctions as that of subject and object, when it does *not* mirror the Indivisible Reality; or it is the experience of felicity recognised as distinct from the enjoyer at the time of commencing Meditation.

When the understanding, free from this quaternion of obstacles, like a lamp unagitated when unaffected by the wind, remains simply (in the shape of) the really existent indivisible Intellect, then is there said to be "Meditation recognizing no distinction of subject and object."

It has been said: "When listlessness comes on he should awaken the understanding; when distracted, again, he should quiet it; when assailed by passion, he should bring it to understand; when it has attained to quietism, he should not disturb it; he should not let it enjoy happiness; by rightly discerning he ought to become unattached to these (external and unreal objects)¹"; and again "As a lamp, standing where there is no wind,"² &c.

XIV.

(CHARACTERISTICS OF THE JIVANMUKTA.)

Now we shall describe him 'who, yet living, is liberated.' He is 'liberated while yet living,' who, intent on Brahma, is freed from all bonds through the removal of Ignorance and its resultant mass of actions, doubts, and errors, &c., on Brahma becoming manifested as He really is—the Indivisible—through the removal of ignorance in regard to Him—this being consequent on the knowledge of Brahma as He is—the Indivisible, the Pure. This may be inferred from such texts as the following: "When He, the First and the Last, has been discerned, then the knot of the heart is severed, all doubts are resolved, and one's acts are annihilated."³

Such a one, with his body, which is a vessel of flesh, blood, urine, excrement, &c., and his set of organs—vessels of blindness, torpor, stupidity, &c., and his mind,—a vessel of hunger, thirst, sorrow, bewilderment, &c.—though beholding the actions that he performs in accordance with this or that preceding fancy, and the fruits of past deeds which he experiences without their obstructing his knowledge (of the truth), does not behold them as realities, for to him they have ceased to exist;—just as the man who knows that so and so is a juggler's trick, though looking upon the illusion, does not look upon it as a reality. (This may be inferred) from such texts as the following: "Seeing, yet as not seeing;—hearing, yet as not hearing." And it has been declared that "He, and no other, knoweth Soul, who, in his waking state, sees not,—just as one in profound sleep (sees not); and who, looking on (what seems) more than one, sees it not under the aspect of duality; so too who, while acting, yet (in his inmost conviction) acts not; this is certain."⁴

As he (the *jīvanmukta*) previously to the attaining of right knowledge, followed the ordinary appetites and amusements; so he now follows the impulse to good works only, or else he is alike indifferent to good or bad.

As it is said, "If he who rightly understands that there is no duality may act as he chooses, then what difference is there

¹ *Gandapādas Kṛtikā*, iii. 44, 45.

² *Mundakopaniṣad*, 2. 2. 8.

³ *Bhagavad Gītā*, vi. 19.

⁴ *Upadeśas'asdhari*, x. 13.

between *dogs* and those who know the truth—in respect of eating what is unclean?"¹ (And again, by Sankarácárya) "Abandoning² also the fact of his being a knower of Brahma, he knows the Self and no one else does."³

Thereon freedom from egotism, and other such perfecters of knowledge, and such good qualities as freedom from malice, will attend him like ornaments. And so it has been declared: "To him who has obtained a knowledge of Soul, such qualities as freedom from malice belong without effort, but these are not now employed as means."⁴ What more need be said? This one, merely for the sustenance of his body, acquiescing in the experience of those retributive fruits, in the shape of pleasure or pain procured from desire or aversion on our own part or on another's; and being the spirit that enlightens the modifications of the understanding, on the cessation thereof his life dissolving away into the Supreme Deity, who is unmingled beatitude, on the destruction of Ignorance and the *vis inertix* of its results abideth Brahma, in absolute simplicity, unvarying felicity, free from every semblance of difference. (This may be learned from such texts as this,) viz. 'His vital spirit does not transmigrate, but is absorbed'⁵; and, 'absolutely liberated he is absolutely liberated.'⁶

Thus is completed the treatise called the *Vedánta-Sára*, composed by the pre-eminent ascetic, the illustrious Sadánanda, the chief of devotees.

¹ *Naishkarmyasiddhi* iv. 62.

² A corrected rendering by Col. Jacob instead of the following translation by Ballantyne: "(Well the difference consists) in the knowledge of God. So such a one (as knows God, and not the dog who knows nothing of the truth) being liberated is and no one else is the knower of souls."

³ *Upadesasahasri*, xii. 13.

⁴ *Naishkarmyasiddhi* iv. 69.

⁵ *Brihadaranyaka*, 4. 4. 6.

⁶ *Kathopanishad*, 5. 1.

EXAMINATION OF VEDANTISM.

INTRODUCTION.

Definition.—VEDANTISM, in the following remarks, is understood to denote the Advaita (non-dual) theory of Sankara, as explained in his commentary on the Vedánta-Sútras, and as expounded in the *Vedánta-Sára*, and the *Vedánta Paribhāshá*. There are other sects who claim to be Vedántists. The principal are the *Visishtádvaita* (qualified non-duality) sect of Rámánuja and the Dvaita (dual) sect of Mádhva, or Ananda-tírtha. The Vallabhas form a third sect. Professor Deussen, during his visit to India, sought to ascertain the percentage of followers belonging to each sect. A Ramanujist, "a zealous adversary of Sankara, estimated that out of a hundred Vedántins, fifteen perhaps adhere to Rámánuja, five to Mádhva, five to Vallabha, and seventy-five to Sankarácharya."¹

Colonel Jacob says in the Preface to his translation of the *Vedánta-Sára* :

"If the people of India can be said to have now any system of religion at all, apart from mere caste observances, it is to be found in the Vedánta philosophy, the leading tenets of which are known to some extent in every village. The subject is therefore one of great importance, and the Vedánta-sára is generally acknowledged to be the most satisfactory summary of the modern phases of it." p. i.

The ESSENCE of the Vedánta is that *nothing exists but Brahma*; "One only without a second."

PRELIMINARY QUESTIONS.—Indian treatises on any subject often begin with four questions :

"(1) What qualifications are required to render one competent to enter upon the study?—(2) What is the subject-matter?—(3) What connection is there between the subject-matter and the book itself?—and (4) What inducement is there to enter upon the study at all? The answer to each of these questions is called an *anubandha*—a 'bond of connection' or 'cause'—because, unless a man knows what a book is about, and whether he is competent to understand it, and what good the knowledge will do him, he cannot be expected to apply himself to the study of the book, instead of employing himself otherwise."²

The above points and others arising out of them are considered in the Second Section into which the *Vedánta-Sára* has been divided.

¹ Address at Bombay, 25th February, 1893.

² *The Pandit* for July, 1867, p. 48. Quoted by Colonel Jacob.

"The Competent Person."—The Vedánta-Sára begins by describing the *adhikárin*, the person qualified to undertake the study. The qualifications are thus summarised by Dr. Mullens :

"He must first find out the sense of the Vedas, as books of the language, by the study, according to rule, of the Vedángas. He must either in his present birth, or in a preceding one, renounce all the objects of desire, such as sacrifices which obtain heaven, and works which are forbidden, as Brahman murder and the like. By the performance of the *Sandhyá bandhana*, and other appointed ceremonies ; by offering expiations ; and engaging in acts of internal worship, he must purify his mind from errors, and fix it upon Brahma."¹

"The Four Requisites."—Here also the summary of Mullens may be given :—

(1.) He must distinguish between the *real* and *unreal* ; *i. e.*, he must regard everything unreal except Brahma. (2.) He must free himself from all *desire* of enjoying the fruits of merit, whether in this *life* or a future one. (3.) He must exclude from his mind and from sense everything which does not refer to Brahma. He must endure cold and heat, pleasure and pain, without recognizing a difference between them. (4.) He must have an intense desire after *liberation* from self, and absorption into Brahma. These exercises duly completed, he will be qualified to learn more. With earnestness of soul, let him now hasten to a teacher, with offerings in his hand, and becoming his *disciple*, beg him to impart that knowledge which is the highest that can be attained."²

The Subject.—This is that the Soul and Brahma are one—the drift of all Vedánta treatises.

The End.—The removal of the ignorance regarding the identity of Soul and Brahma—and the attainment of the joy which is the essence of Brahma. "Thus aided," says Mullens, "by divine choice ; thus prepared by ritual services, by self-subjugation, and by the desire of obtaining the knowledge of the Supreme ; and thus provided with a competent teacher, the student must place himself at his master's feet, to receive with undoubting faith whatever that master may choose to teach."

To enable the reader to form his own judgment of Vedántism, a summary has been given of the Vedánta-Sútras, and the Vedánta-Sára has been quoted in full. Some remarks will now be offered on its leading tenets from the standpoint of the Nineteenth Century.

While the subjects discussed in the Vedánta-Sára will be considered, its arrangement will not be followed. The chief dogma will first be examined, and then others with which it is connected.

¹ *Hindu Philosophy*, p. 119.

² *Ibid*, p. 120.

THE CHIEF DOCTRINE OF ADVAITISM.

This is briefly stated in two celebrated formulas :

Ekam evādvītiyam, "ONE ONLY WITHOUT A SECOND."
Sarvam Khalvidam Brahma, "ALL THIS (UNIVERSE) IS BRAHMA."

Rammohun Roy and Keshub Chunder Sen interpreted the first to signify that there is only one God ; but the real meaning is that nothing exists but God—a very different doctrine. The second formula expresses it clearly. It declares that all that exists is Brahma.

THE FOUNDATION OF ADVAITISM.

In the twilight a rope is mistaken for a serpent.
 Mother-of-pearl is mistaken for silver.
 A thousand suns may be seen in a thousand pots of water.

Conclusions.

The universe, supposed to be real, is only imaginary, like the serpent or mother-of-pearl.

Our souls are only like the reflection of the sun in the pots of water : Brahma is the only real existence.

On this very slender basis the lofty superstructure of Advaitism has been reared.

Grand Defect of Hindu Reasoning.—This is to *accept illustration as argument*. That there may be several roads to the same city is regarded as proving that all religions lead to God. Ramakrishna, the guru of Swami Vivekananda, expressed it thus :

"As one may ascend to the top of a house by means of a ladder or a bamboo or a staircase or a rope, so divers are the ways and means to approach God, and every religion in the world shows one of these ways."

Ramakrishna's argument amounts to this: "As there are several ways of getting to the top of a house, so atheism and polytheism, pantheism and monotheism are all true." Swami Vivekananda, with logic equal to that of his Guru, said¹ at Chicago, "We accept all religions to be true."

One illustration may appear to prove one thing, but another may be adduced leading to an opposite conclusion. It is sometimes said, "As there is only one sun in the sky, so there is only one God." This is a great truth, but the reasoning is no better than the following, "As there are innumerable stars in the sky, so the number of gods is countless."

Kapila justly says: "There is no acceptance of the inconsistent, else we come to the level of children, madmen, and the like."

¹ *Sāṅkhya Aphorisms, Book I.*

Advaitism is based on "ILLUSORY ANALOGIES OF DEDUCTIONS FROM FALSE PREMISES."

Before considering at length the formula, "One only without a Second," some account will be given of *Avidyá* and *Máyá*, invented to explain away the apparent reality of the Universe.

AVIDYA AND MAYA.

When a man makes one false statement, he is often obliged to invent others for its support. Advaitists, starting with the false assumption that nothing exists but Brahma, are forced to devise another to account for what is so opposite to the evidence of our senses. The result is the figment of *Avidyá* and *Máyá*.

Avidya.—*Vidyá* means knowledge; *avidyá* means non-knowledge or Ignorance. Thibaut explains "*adhyása* as literally 'superimposition,' in the sense of (mistaken) ascription or imputation to something of an essential nature or attributes not belonging to it." "The Vedānta-Sāra says that "Erroneous Imputation" or "Illusory Attribution" is supposing the unreal to be real; as when a rope is imagined to be a serpent.

Avidyá is said to be neither existent nor non-existent. Ballantyne thus describes its two powers :

"Ignorance has two powers; that by which it envelopes soul, giving rise to the conceit of personality or conscious individuality, and that by which it projects the phantasmagoria of a world which the individual regards as external to himself."¹

Sankara thus explains *avidyá* :

"This superimposition, thus defined, learned men consider to be *Avidyá*, and the ascertainment of the true nature of that which is (the Self) by means of the discrimination of that (which is superimposed on the Self) they call Knowledge (*Vidyá*)." ²

The explanation of Sankara is not very lucid. The following seems to be the main point: So long as a man imagines himself to be different from Brahma, he is in a state of *Avidyá*. When he can say *Brahmásmi*, 'I am Brahma,' then he possesses *Vidyá*, and is the wise man.

Maya.—The meaning of *Máyá* has varied. The *Brahmavádin* thus describes the changes :

"A reference to the *Sarvānukramaniká* of Kátyáyana shows us that the word *Máyá* occurs in many of the hymns of the Ríg-Veda, in almost all its different grammatical forms, and is used in connection with several of the gods whose praises are sung therein. In all these places Sáyana invariably interprets *Máyá* to mean *prajñá* (intelligence). In Yáska's

¹ Christianity contrasted with Hindu Philosophy, p. xxvii.

² Vedānta-Sūtras, Vol. I. p. 6.

Nirukta it is derived from *má*, to measure; and is made to mean thereby the intelligence through which all things are measured and comprehended. There are also a few places where *Máyá* is interpreted as 'wonderful power.'

"The Vedánta is based on the Upanishads: but in these scriptural discourses on philosophy and religion there is no system; and it has been the endeavour of the *Sútrakára*, the composer of the aphorisms and his commentators, to evolve a system out of the materials furnished by them. The word *Máyá* scarcely occurs in the principal Upanishads. But where it does occur it seems to be used mostly in the old Vedic sense. The only two Upanishads where this word may be taken to be used in a new sense are the *Svetásvatara* and *Maitráyani*. However it is quite certain that the philosophic system of thought which subsequently grew out of the Upanishads led to the elaboration of the Vedántic idea of *Máyá* . . .

"The import of *Máyá* as matured by Sankara in his Advaita system is partly an internal growth of the Upanishads and partly due to the *Máyá* theory of the Buddhists against whom Sankara mainly contended."¹

In the Vedas the reality of the external world is recognised. In the Upanishads generally Brahmá is the *material* cause of the world as well as its *efficient* cause. He is compared to a spider, weaving its web out of its own body. This will be noticed more fully under "Creation." The supposed illusory nature of external objects was a later development.

Dr. Krishna Mohun Banerjea attributes the origin of *Máyá* to Buddhism:

"Vyasa does not inculcate that doctrine, nor do the Upanishads, Taittiriya, *Aitareya*, and *Kena*. Vijnána Bhikshu, in his commentary on the Sánkhyá Sútra (i. 22), draws a marked distinction between the Brahma Sútras and the theory of *Máyá*. 'There is not a single Brahma Sútra,' says he, in which our bondage is declared to be a mere deception. As to the novel theory of *Máyá*, propounded by persons calling themselves Vedántists, it is only a species of the Vijnána-váda (of Buddhists). The commentator then quotes the well-known passage in the Padma-Purána in which that theory is called *disguised Buddhism*. He proceeds to say, 'that theory is not a tenet of the Vedánta, and it must be understood that the doctrine of the new fangled disguised Buddhists, who assert the theory of *Máyá* and reduce our bondage to a mere delusion is in this way refuted.'²

"It is only in the *Svetásvatara* that we have the theory of *Máyá*, and we hear of God as its projector in the sense of a juggler."³

Máyá now generally means 'illusion' or 'power of illusion.' Gough says:

"The world, with its apparent duality of subject and object, of external and internal orders, is the figment of *Máyá*, the imagination of illusion. . . . All the stir of daily life, all the feverish pleasures and pains of

¹ *Brahmavádin*, Vol. I. pp. 295, 296.

² *Dialogues on Hindu Philosophy*, p. 318.

³ *Ibid*, p. 321.

life, after life, are the phantasmagory of a waking dream. For the soul that wakes to its own nature these things cease to be, and, what is more, have never so much as been."¹

Avidyá and *Máyá* are often used as synonymous: but, strictly, *Avidyá* is the *cause* and *Máyá* the *effect*.

THREE MODES OF EXISTENCE.

The gradual development of the doctrine of *Máyá* has been described. The *Paribhāshá* gives a later refinement, unknown to Sankara—that of the *three modes of existence*. These are defined as *páramārthika*, real, *vyāvahārika*, practical, and *prátibhāsika*, apparent. Brahma is the only *real* existence. I'svara, individual souls, heaven, hell, the earth and all that it contains, are said to be imagined by ignorance, and to have no more true existence than things seen in a dream. Only the ignorant mistake them as existent, and by means of them transact *practical* life; whence the epithet. The *apparent* include such things as a rope imagined to be a snake, nacre mistaken for silver, &c.

The three modes of existence were invented by Vedántins to support the doctrine of non-duality. Dr. K. Mohun Banerjea says:

"The denial of a world, which was evident to all our senses, was itself so much opposed to nature and common sense, that they taxed their ingenuity as far as they could, to qualify that denial. They introduced the terms *Vyāvahārika* and *páramārthika*, or *conventional* (or practical) and *real* existences, in order to save their doctrine. The former they attributed, the latter they denied, to the world. If asked, *how all this can be God*,—they would tell you the material world was a *Máyá*, an illusion."

"If however charged, on the other hand, with the absurdities, so well set forth in the *Vidwanmodatarangini*, they instantly shift from their position, and tell you they did not entirely deny the visible world. It had an existence in *vyavahāra*, though it was *paramārthatah*, no reality.

"But the soul of man itself has no other than *vyāvahārika* existence. Do you think you are an entity?—You may be one in popular parlance—you are not so *paramārthatah*, in reality. 'This one,' says the Vedánta-Sāra, 'which fancies itself to be agent and patient, and passes to and fro between this and the other world, is called the *vyāvahārika jīva*, or conventional soul.'"²

Dr. K. Mohun Banerjea thus denies the doctrines of three modes of existence:

"Now there can be no such thing as a substance existing *conventionally*, but not *really*. Things there may be existing in the opinions of man, or implied in their conduct, but if we deny their reality, we can only mean that they are mere fancies, and therefore not actually existing

¹ *Philosophy of the Upanishads*, p. 48. ² *Dialogues on Hindu Philosophy*, p. 391.

substances. Sankarāchārya has said what it is impossible to gainsay, 'that the question of the reality of a substance is not dependent on human notions. It depends on the substance itself. To say of a post that it is either a post, or a man, or something else, is not to enunciate the truth. That it is a man or something else is a false notion. That it is a post is alone the truth, since it is dependent on the substance itself ' Thus the determination of an existing substance depends ' on the substance itself.' It must either exist, or not exist, whatever men may say or think. In fact conventional, as opposed to real, can only mean imaginary, in other words, false."¹

Parinamavadins and Vivartavadins.—*Parināma* denotes change, modification; *vivarta* denotes illusory manifestation of Brahma. The *Parināmavadins* hold that the world is the effect of Brahma's undergoing a real change; while the latter maintain that it is only illusory. The former is undoubtedly the older view. In the Vedānta-Sūtras, Brahma is held to be the material cause of the universe.

Avidya eternally associated with Brahma.—Gough says :

"Brahman *per se* is the principle of reality, the one and only being; Self alone is, and all else only seems to be. This principle of unreality, however, has been from everlasting associated with an inexplicable principle of unreality; and it is from the fictitious union of these principles, the one real, the other only a self-feigned fiction, that the spheres and the migrating forms of life, the external and internal world, proceed."²

Avidya admitted to be inexplicable.—Deussen says :

"All the different actions in the world and the various forces developed thereon, all depend on Ignorance (*Avidyā*) or false knowledge. All enquiry rebounds from this idea of *Avidyā*. Whence this ignorance arises which is innate in us, we do not learn."³

Max Müller says :—

"To know what this Nescience or *Avidyā* is, is impossible, nay self-contradictory."⁴

But absurdity does not trouble a Hindu. Purushottama Misra says : "In this system which maintains that everything transcends explanation, unreasonableness is no objection."

Avidya, a mere assumption.—The *Vedāntasiddhāntamuktāvalī*, as translated by Professor Venis, says ⁵ :

"Of the reality of *Avidyā* there is no evidence, revealed or human. . . . Is *Avidyā* proved by Veda or by perception, &c., or is it assumed to account for the world of experience, which cannot otherwise be accounted for? Not by Veda, nor by perception, inference, or human teaching; For, if by any of these *Avidyā* were clearly proved, controversy would be at an end. And since there is no evidence for *Avidyā*, it must need

¹ *Dialogues*, pp. 394, 395.

² *Philosophy of the Upanishads*, pp. 45, 46.

³ *Short Account of the Vedānta Philosophy*, p. 13.

⁴ *Vedānta Philosophy*, p. 99.

⁵ Quoted by Col. Jacob.

be granted that *Avidyá* is assumed to account for the otherwise inexplicable production of the unreal world . . . For there is no other course apart from this assumption of *Avidyá*." pp 14, 15.

Maya charges God with Deception.—Deussen says :

"The whole world is illusion (*máyá*) which Brahman, as a magician (*máyávin*), draws out of himself, and by which as magician he is in no way affected ; or by another turn of the picture Brahman becomes through Ignorance (*avidyá*), as the magician by his magic, indistinctly seen. He is the cause of the world as the magician of his magic, the cause of the withdrawal of the world into his own self, like as the earth draws into itself all living beings." ¹

*The whole universe is a gigantic lie, and the Liar is the Supreme
Brahma !*

To the above Dr. K. Mohun Banerjea replies :

"You say the world is a *máyá*, an illusion, and that God is the *máyá*, the conjurer who thus deceives you. Is it not grossly revolting to our moral feelings to say that God has deliberately projected a false appearance with a view to beguile rational minds of His own creation ?

"We are all agreed that religious errors are the most serious of all errors, and of all religious errors the greatest must be that which consists in a false notion of Divine Attributes. Is it possible to believe that God would deliberately produce such an error in His creatures ?" ²

How can Maya be known ?—The question has been asked :

"If my consciousness is deceived by *Máyá*, how am I to know it ? My very knowledge itself is illusion ; all things within me and around me are products of illusion, deception, and error. How then am I to know them to be such ? The knowledge of the illusion is itself an illusion, and the power which recognises the confusion is itself confused. Hence the knowing mind denies the illusion altogether, and the effort to deny it proves it is untrue." ³

Contradictory Assertions about Ignorance.—Nehemiah Goreh has the following remarks on this point :

"Vedántins say that the world does not really exist, but appears to exist through Ignorance. But does that Ignorance really exist ? Surely it must really exist, for if it did not really exist what would cause the false world to appear true ? But they cannot admit that Ignorance really exists, for if they admit Ignorance to be an entity additional to *Brahma*, their doctrine of non-duality will, as *Páthasárathi* says, perish. Moreover, if Ignorance be real, *Brahma* itself must be believed to be its subject, but that would again contradict their doctrine that *Brahma* is ever free from Ignorance ; they say therefore that Ignorance also is not real. It does not really exist, but, like the world, is imagined to exist, and therefore false. But by whom as it imagined to exist ? By itself is the reply. Is not absurdity now carried to the highest pitch ? But is it

¹ *Short Account of Vedánta Philosophy*, p. 13, Madras Ed.

² *Dialogues*, pp. 396 and 406, 407. ³ *Vedántism, &c.*, by Mullens, p. 149.

possible for the human mind to believe that a thing which does not exist can imagine itself to exist? Though then they call Ignorance false, they feel in their hearts that it really exists. All their talk about various kinds of existence is mere nonsense. There is only one kind of existence."¹

Realities.—Mr. Slater well says :

"The God who made us, made us *real*; and real we must remain for all eternity. God is real, the world is real, self is real, sin is real, and judgment real enough to make men tremble. There is no *Máyá* but what man cheats himself to imagine. Some day the awful reality of everything will be brought home to us in such force that escape will be impossible. To grasp reality now is the only way to avoid being grasped by it hereafter."²

The question of *Máyá* is also discussed under the next head.

"ONE ONLY WITHOUT A SECOND."

This leading doctrine of Vedántism will now be considered.

1. **It is a dogma unsupported by proof—a mere assumption.**—As already mentioned, its only basis is that in the twilight a rope may be mistaken for a serpent, mother-of-pearl for silver.

2. **It is contradicted by the evidence of all our senses under the most favourable circumstances for forming a correct judgment.**—Kanáda has well said that it is only when the senses are unsound or defective, or when some bad habit is contracted that a person may be deceived. Even if one sense is deceived, the other senses disabuse the mind. The rope can easily be found by the touch not to be a serpent. All our senses at noonday, when we are in the enjoyment of perfect health, testify to the real existence of the external world.

Sankara himself, when arguing with Buddhists, admitted the evidence of the senses :

"To all this we reply that external things do exist. It is impossible to judge that external things have no existence, and why? because we are conscious of them. In every act of perception some or other outward thing is presented to the consciousness, be it post or wall, or cloth or jar, or whatever else it may be; and that of which we are conscious cannot but exist. If a man, at the very moment he is conscious of outward things through his senses, tells us that he is not conscious of them, and that they have no existence, why should we listen to him, any more than we should listen to a man who in the moment of eating and enjoying told us that he was not eating and was not enjoying what he ate?"³

Nehemiah Goreh argues similarly :

"I demand of the Vedántins, How is that you assert falseness of the world, which is certified to us, by senses, &c., to be true? Since

¹ *Indian Church Quarterly Review*, April 1891, pp. 148, 149.

² *Studies in the Upanishads*, p. 56.

³ Quoted by Gough. *Philosophy of the Upanishads*, pp. 192, 193.

you thus despise those proofs, what credit can be attached to anything that you advance? Proceeding in this way, you unsettle the foundations of everything, whether as regards this world, or as regards the next. And on your own grounds, how can you refute the doctrines of others, or establish your own?

"Perhaps you will urge, that, since the senses, &c. often deceive us, they are totally unreliable. For instance, we are sure, that we see chariots, elephants, and other things, in our dreams; and yet they are proved to be false. I reply, that, if a seeming proof is made out, by a real proof, to be faulty, we reject it. But how can we condemn a proof which cannot be shown to be faulty? As for the things that we see in dreams, we call them false, because, on awaking, we find them to be so; and their falsity, as being matter of every-day experience, is indubitable. But who has ever found the external objects of nature to be false? Has not every man of all generations borne evidence to their truth?

"If you say, that, to a man in dreamless sleep, the world disappears, and that his experience goes to disapprove the truth of the world, I demur to the conclusion; since, a man's cognition being then suspended, he cannot be brought forward as witness for anything that then had place. It is the belief of the Vedāntins, that, even in dreamless sleep, there subsists a sort of cognition. Let this be granted: still, external things are not proved, thereby, to be false. To form any judgment whatever about them is not competent to this cognition; and therefore, it cannot conclude their falsity. In like manner, a blind man is able to appreciate sound, touch, &c. but not colours; and so he can be no witness of their truth, or of their falseness."¹

3. It is refuted by our Natural Convictions.—“An English philosopher says that while man has the exclusive privilege of forming general theorems, he has also a monopoly of the *privilege of absurdity*; to which no other living creature is subject. And of men,” he adds, “those are of all most subject to it that profess philosophy.” Cicero had the same opinion. “There is nothing so absurd,” says he, “which has not been held by some philosopher.” To none does this apply more than to Hindu philosophers. As Monier Williams remarks, “The more evidently physical and metaphysical speculations are opposed to common sense, the more favour do they find with some Hindu thinkers.”² Mr. Slater says,

“A system, however logical, condemns itself, when it contradicts any of those natural convictions which are intended, as Dr. Thomas Brown says, to save us from the folly of our own ratiocinations.”³

The Latin for ‘I’ is *ego*, and *non* means ‘not.’ We naturally distinguish between the *ego*, and the *non-ego*, the ‘I’ and the ‘not I,’ the subject and the object, ourselves and things around us. No one but a learned fool need ask, like Ribhu in the Vishnu

¹ *Rational Refutation*, pp. 170, 171.

² *Brahmanism and Hinduism*, p. 37.

³ *Studies in the Upanishads*, pp. 47-50.

Purana (II. 16), "which is *you* and which is *I*?" The doctrine of non-duality is therefore refuted by our natural convictions.

4. It is contradicted by Reason.—This is shown in different ways. Flint says :

"Vedantism admits that besides the one real being there are appearances or illusions. But even appearances or illusions are phenomena which require to be explained. And they cannot be explained on the hypothesis of absolute unity. They imply that besides the absolute being there are minds which can be haunted by appearances, which can be deluded into believing that these appearances are realities."¹

The universe contains countless objects differing widely from each other—mineral, vegetable, and animal. Among the last some are constantly engaged in devouring one another. With what reason can it be alleged that only one being exists?

Lastly, it leads to the blasphemous assertion, Brahmāsmi, 'I am Brahma.' This will be noticed at length under another head.

5. Vedantism cuts at the roots of Morality.—A writer in *Awakened India* makes an opposite claim :

"The Vedānta philosophy shows that the relation between man and God is far closer and more intimate than that set forth by any other system. It establishes the identity of the human soul with the Supreme Soul, and thus inculcates a higher morality." Sept. 1897.

If the human soul and the Supreme Soul are identical, then the latter is responsible for every action of the former. As He is the sole being, every action that is performed is an action of God. The most wicked deeds which men vainly fancying themselves free agents are tempted to perform, are actually perpetrated by God. Flint says :

"The worst passions and vilest actions of humanity are states and operations of the One Absolute Being. Man cannot be justly held responsible for what truly belongs to God—for affections or deeds which are necessarily manifestations of the Divine nature."²

According to Vedantism, "The distinctions of right and wrong are mere appearances which will vanish as soon as the dream state of life is dispelled." The *Brahmavādin* says :

"If we know that there is nothing else but the A'tman, that everything else is but a dream, that the world's poverties, its miseries, its wickedness and goodness are mere delusions and hallucinations, then we become Jnāna Yogins." June 5, 1897.

"Wickedness and goodness mere delusions and hallucinations!" Prahlāda says to Vishnu, "Thou art knowledge and ignorance, thou art truth and falsehood; thou art poison and

¹ *Anti-Theistic Theories*, pp. 418, 419.

² *Anti-Theistic Theories*, p. 395.

nectar."¹ The eternal distinction between right and wrong is thus blotted out.

According to Swami Vivekananda, Vedántism says: "Our evil is of no more value than our good, and our good of no more value than our evil."²

Man feels himself a free agent and responsible for his conduct. Conscience is the highest principle of the human spirit. Vedántism contradicts its most sacred and certain convictions, and directly tends to deaden and destroy it.

Flint says:

"Right and wrong are absolutely exclusive of each other. There can be no compromise between them, or reconciliation of them. They cannot blend and merge into any common higher result. The one can only be satisfied by the annihilation of the other. All this pantheism is logically necessitated to deny, but in so doing dashes itself against a rock."³

It has been shown that the dogma of non-duality, "One only without a second," is

1. A mere Assumption, unsupported by proof.
2. That it is contradicted by the Evidence of all our Senses, under the most favourable circumstances for forming a correct judgment.
3. That it is refuted by our Natural Convictions.
4. That it is contradicted by Reason.
5. That it cuts at the roots of Morality, making God the author of every crime perpetrated.

For the reasons given, it is evident that the Advaita theory is a mere fiction, invented by a few so-called philosophers. The great bulk of mankind, including the wisest and best that have ever lived, have always held the distinction between the Creator and His creatures. As Tennyson says:

"Eternal form shall still divide
The eternal Soul from all beside."

Some other Vedantic doctrines will next be examined.

BRAHMAN OR BRAHMA.

"As is the god so is the worshipper."⁴—There is no more important question for a nation than this, What is the nature of the God it worships?

"The worshipper looks upon the character of the object which he worships as the standard of perfection. He therefore condemns everything in himself which is unlike, and approves of everything which is like that character. The tendency of this is to lead him to abandon everything

¹ Vishnu Purána, I. 19.

² Brahma-sûtra, Jan. 19th, 1897.

³ Anti-Theistic Theories, p. 403. ⁴ Katha Sûrah, Kathá bhaktah.

in himself and in his course of life, which is condemned by the character and precepts of his god, and to conform himself to that standard which is approved by the same criterion. The worshipper desires the favour of the object worshipped, and this, reason dictates, can be obtained only by conformity to the will and the character of that object. To become assimilated to the image of the object worshipped must be the end of desire with the worshipper. His aspirations, therefore, every time he worships, do, from the nature of the case, assimilate his character more and more to the model of the object that receives his homage.

"To this fact the whole history of the world bears testimony. Without an exception, the character of every nation and tribe of the human family has been formed and modified in a great degree, by the character attributed to their gods."¹

"Show me your gods," said an old Greek writer, "and I will show you your men." Long ago Aristotle remarked: "Men create the gods after their own image, not only with regard to their form, but also with regard to their manner of life." Cicero said of his countrymen and the Greeks, "Instead of the transfer to man of that which is Divine, they transferred human sins to their gods and experienced again the necessary action."

The gods of the Hindus are typical of themselves at different periods in their history. In Vedic times Indra is the soma-drinking martial god who recovers the celestial cows from the fort of Pani, and helps the Aryans in their wars against the aborigines. When the Aryans had overcome their enemies and were settled in India, Indra, as described in the Puranas, "is a gorgeous king of a luxurious and somewhat voluptuous court, where dance and music occupy most of his time." The gods of the Puranas are Hindu Rajas, with their tastes and surroundings, but possessed of super-human powers.

After the dogma of transmigration was accepted and a pessimistic view was taken of life, a new type of God was invented, called Brahma. It was supposed to exist in a state of dreamless sleep, happy in being free from the miseries of *samsāra*. It was called "Brahman (nominative neuter, *Brahmā*, from the root *brih*, 'to expand,' because it expanded itself through all space. It was a pure essence which not only diffused itself everywhere, but constituted everything. Men, gods, the visible world were merely its manifestations."²

It is very important to discriminate between Brahman or Brahma, neuter, from *Brahmā*, masculine, denoting Brahma with attributes. To avoid confusion the latter will be called *I'svara*, the Lord. The former is also called *Parama A'tman*, the highest spirit or self.

¹ *Philosophy of the Plan of Salvation*. See also Psalm cxxxiv. 18.

² Monier Williams, *Brahmanism and Hinduism*, p. 21.

ATTRIBUTES OF BRAHMA.

The general confession is made that Brahma is *unknowable*.¹ The *Brahmavádin* says :

“The fundamental doctrine of agnosticism, ‘that God is inaccessible to human thoughts and words’, is also accepted by the Vedánta, and is in entire accord with the general view of its theology.’ Reason can describe the Lord only as ‘*na iti, na iti,*’ as ‘No’, ‘No.’” Vol. II. p. 65.

While making this acknowledgment of nescience, the Vedántists have not scrupled to dogmatise about Brahma as if they were fully acquainted with its nature. Some of their assertions will now be noticed.

Brahma Impersonal.—The question might first be asked, If Brahma is unknowable, how can it be affirmed that It is impersonal? The chief idea is that Brahma is not conscious of Its own existence. Hindu philosophers generally think this a higher state than the opposite. Deussen says that we should not “think so low of God as to impute him personality.”²

As the question is of great importance, it will be considered at some length. There is a whole volume on the subject by Illingworth, *Personality Human and Divine*, from which a few extracts will be taken.

Meaning of Personality.—*Person* usually denotes a bodily form; but this is not the sense in which it is here understood. Illingworth says :

“The fundamental characteristic of personality is self-consciousness, the quality in a subject of becoming an object to itself, or in Locke’s language, ‘considering itself as itself,’ and saying ‘I am I.’”³

A consciousness of our own existence, in Tennyson’s words, “power to feel ‘I am I’”⁴ is the first point. It is evident that a pure spirit may have this feeling as well as one connected with a material body.

But more is included. Secondly, Illingworth says :

“Our self-consciousness involves freedom, or the power of self-determination....The freedom of the will does not mean the ability to act without a motive...but it does mean the ability to create or co-operate in creating our own motives, or to choose our motive, or to form a weaker motive into a stronger by adding weights to the scale of our own accord, and thus to determine our conduct by our reason; whence it is now usually called the power of self-determination.”⁵

¹ There is a valuable work by Iverach, *Is God Knowable?* 8s. 6d. Hodder and Stoughton.

² *Short Account of Vedánta Philosophy*, p. 13.

³ *Personality, Human and Divine*, p. 28.

⁴ *Higher Pantheism*.

⁵ *Personality, &c.* p. 3.

Thirdly, Illingworth says, " Desire is a co-essential element in our personality."

" These, then, are the constituent elements of personality, as such—self-consciousness, the power of self-determination, and desires which irresistibly impel us into communion with other persons—or, in other words, reason, will, and love. These are three perfectly distinct and distinguishable functions, but they are united as being the functions of one and the selfsame subject." p. 38.

Impersonality implies the absence of self-consciousness, self-determination, and desire. The Impersonal Brahma is unconscious of Its own existence; It neither determines nor desires. Its condition is fitly represented by dreamless sleep. The Vedānta-Sūtras (I. iii., 42) say, " And (on account of the designation) (of the highest Self) as different (from the individual soul) in the states of deep sleep and departing." Sankara, in his Commentary, says, " We thus understand that 'on account of his being designated as something different in the states of deep sleep and departure,' the highest Lord forms the subject of the passage."¹ A person in a dreamless sleep is not self-conscious, he has no self-determination, he is desireless. The more nearly a person resembles this, the more he is like Brahma. The following explanation is abridged from Ballantyne :

" A person wide awake in the full possession of all his faculties is considered as being furthest removed from Brahma, being enveloped in the densest investment of *Avidyā*. This is said to be the first quarter. During dreamy sleep, he is considered to have shuffled off the outermost coil, and so far resembles Brahma. This is called the second quarter. Dreamless sleep is the third quarter. The *ātman* is then supposed to be united with Brahma. For the time being the *ātman* is now 'pre-eminent in being as no longer exposed to the varied miseries that arise from the fictitious semblances of duality.' On awaking it returns to the first quarter."

The Vedānta-Sūtras thus explain what takes place in a swoon :

" In him who is senseless (in a swoon, &c.,) there is half-union; on account of this remaining (as the only possible hypothesis)."

Sankara, after a long commentary, comes to the conclusion "Therefore those who know Brahman declare a swoon and the like to be a half-union."²

In the scale of creation, a plant is higher than a stone, a beast than a plant, a man than a beast. Is it consistent with common sense to suppose that a man in dreamless sleep, unconscious of his own existence, stands on a higher level than the same person cognizant of all around him and able to benefit his fellow-creatures ?

¹ Thibaut's *Vedānta-Sūtras*, Vol. I. p. 235.

² *Ibid.*, Vol. II. pp. 149, 150, 152.

Hindu ideas of personality are vague. Fisher says :

"Belief in the personality of man and belief in the personality of God stand or fall together. A glance at the history of religion would suggest that these two beliefs are for some reason inseparable. When faith in the personality of God is weak, or is altogether wanting, as in the case of the pantheistic religions of the East, the perception which men have of their own personality is found to be, in an equal degree, indistinct. The feeling of individuality is dormant. The soul indolently ascribes to itself a merely phenomenal being. It conceives of itself as appearing for a moment, like a wavelet on the ocean, to vanish again in the all-ingulfing essence whence it emerged."¹

In the Vishnu Purána² Nidágha is represented as standing afar off, waiting till a prince should enter the city.

"Tell me," said Ribhu, "which is here the king, and which is any other man." "The king," answered Nidágha, "is he who is seated on the elephant; the others are his attendants." "Tell me, venerable sir, which is the king and which is the elephant?" "The elephant," answered Nidágha, "is underneath, the king is above him." To this Ribhu rejoined, "What is meant by *underneath*, and what is termed *above*?" Upon this Nidágha jumped upon Ribhu and said, "I am above like the Raja; you are underneath like the elephant." "Very well," said Ribhu, "tell me which of us two is *you*; which is *I*?"

"When Nidágha heard these words, he immediately fell at the feet of the stranger and said, 'Of a surety, thou art my saintly preceptor Ribhu; the mind of no other person is so fully imbued with the doctrine of unity as that of my teacher!'"

It is looked upon as profound wisdom not to know "which is *you*, which is *I*?" Ribhu has apparently been incarnated in Professor Deussen. In his *Elements of Metaphysics* he says:—

"You shall love your neighbour as yourselves—because you are your neighbour, and mere illusion makes you believe that your neighbour is something different from yourselves." p. 336.

The absurdity of this will be noticed under another head. The vagueness of the Hindu idea of personality is shown by the belief that the same *átman* may successively be associated with a god, a man, a dog, a musquito, or even a plant.

The following are some of the arguments in favour of belief in a personal God :

1. "*The fact of the universality, or at least the extreme generality, of the belief, in an elementary form.*"

Prayer is an instinctive belief in a personal God, and it is universal except among a few who have adopted the dogma of an Impersonal God. Guizot, the great French statesman, eloquently says :

"Alone of all beings here below, man prays! Among his moral instincts none is more natural, more universal, more indestructible than

¹ Fisher's *Grounds of Theistic and Christian Belief*, p. 1.

² Book II. Chap. 16.

prayer. The child inclines to it with eager docility. The old man betakes himself thither, as to refuge against decay and solitude. Prayer comes spontaneously to young lips which with difficulty stammer out the name of God, and to dying lips which no longer have strength to pronounce it. Among all nations, celebrated or obscure, civilised or barbarous, one meets at every step acts and forms of invocation. Wherever men live, in certain circumstances, at certain times, under the control of certain impressions of the soul the eyes are raised, the hands clasped, the knees bent to implore aid or render thanks, to adore or to appease. With transport or with fear, publicly or in the secrecy of his heart, it is to prayer that man betakes himself, in the last resort to fill up the void of his soul, or to bear the burdens of his destiny; it is in prayer that he seeks, when all else fails, strength for his weakness, consolation in his grief, hope in his virtue."

Prayer would be useless addressed to a Being unconscious even of its own existence; hence the Vedánta nowhere inculcates it as a duty. In this it contradicts a natural instinct.

2. *The argument from Evidences of Design in the world.* 'Do you not think,' asks Socrates, "that man's Maker must have given him eyes on purpose that he might see?" with the suggested inference that the existence of eyes must be proof of a purposeful Creator. This argument, from the date of its first appearance in Greek philosophy, has been one of the strongest supports of natural theology in the ordinary mind. It has had a long controversial history; but none of the objections raised against it have really differed from those which Aristotle saw and answered in his day."¹

Some think that it has been weakened by the Darwinian doctrine of evolution; but Huxley admits that it leaves the argument where it found it.

3. *The Moral Argument.*—This consists in the fact that we are conscious of being free, and yet under the obligation of a moral law which can only be conceived as emanating from a personal Author.²

Sin is viewed as not only the breach of a law, but also of disobedience to a person. " 'Against Thee only have I sinned and done this evil in Thy sight,' has been the cry of religion the whole world over."³

Existence in a dreamless sleep may be the highest ideal of the Supreme Deity with persons who regard existence as a curse, but not with others. The Christian belief is that God is not only self-conscious, but cognizant of whatever takes place throughout the vast universe which He has created. He also possesses infinite wisdom, exerted for the benefit of His creatures.

"Pantheism," says Flint "under pretence of exalting God above all categories of thought and existence, reduces Him to the level of dead things, of necessary processes, of abstract ideas,

¹ *Personality, &c.* pp. 93, 94.

² *Ibid.*, p. 108.

³ *Ibid.*, p. 121.

or even to the still lower level of the unknowable and non-existent."¹

There must therefore be "a personal God, a Being whose mode of existence is indeed beyond our power to conceive; but who, in however transcendent a manner, thinks, wills, loves, and holds personal intercourse with persons."²

Brahma is often defined as *Sat, Chit, Ananda*. These will be considered in turn.

Sat.—The term denotes *simple existence*. Upon this the late Ramachandra Bose remarks:

"God (Brahma) is the Pure Being of some schools of Greek philosophy; but as according to no less a philosopher than Hegel, *Pure Being equals nothing*, He is a non-entity. Ancient philosophy laboured, not only in India, but in all famous centres of speculative thought to reduce God to nothing; and such phrases as the 'Eternal Void' 'the everlasting Night,' etc., were most ingeniously invented to set forth His real nothingness under a cloud of high-sounding words. And modern philosophers are simply following their example in their attempts to maintain the nothingness of God behind an array of imposing technicalities. According to them, God is the Absolute and the Unconditioned. If these technical expressions mean anything, they represent God as Pure Being and nothing more—that subtle, impalpable nonentity which defies every attempt to determine it or give it some definite shape."³

Dr. Murray Mitchell says: "Instead of *existence*, it would be more precise to say, *that which exists*, or *an existing thing*."⁴

Chit.—Intelligence, Gough thus explains the term:

"If we are to use the language of European philosophy, we must pronounce the Brahman of the Upanishads to be *unconscious*, for consciousness begins where duality begins.

"Brahma is not intelligence in our sense of the word. The Indian philosophers everywhere affirm that Brahman is knowledge, not that Brahman has knowledge; that this knowledge is without an object known, and that omniscience is predicable of Brahman only by a metaphor. If we were to misinterpret such knowledge by the word 'consciousness,' we should still have to say that Brahman is consciousness, not that Brahman has consciousness or is a conscious spirit. Brahman is the pure light of characterless knowledge."⁵

"Intelligence or thought," says Thibaut, "is not to be predicated of Brahman as its attribute, but constitutes its substance; Brahma is not a thinking being, but thought itself."⁶

Nehemiah Goreh says, "The so-called knowledge of Brahma is *nirvishaya*, objectless, that is, it is not a knowledge of anything, and is therefore no knowledge at all."⁷

¹ *Anti-Theistic Theories*, p. 387.

³ *Hindu Philosophy*, pp. 368, 369.

⁵ *Philosophy of the Upanishads*, pp. 41, 42.

² Illingworth, p. 211.

⁴ *Hinduism*, p. 51.

⁶ Introduction to *Vedānta-Sūtras*,

p. xxv. ⁷ *Indian Church Quarterly Review*, April 1891, p. 163.

Dr. Murray Mitchell says that the Vedānta doctrine on this point is self-contradictory :

“ Where knowledge exists, there must be a knower, and also something known, knowledge being the relation between the two. But the Vedānta explicitly denies that there is such a distinction.”¹

“ In Brahma there is no consciousness such as is denoted by ‘ I,’ ‘ thou,’ and ‘ it ;’ It apprehends no person or thing nor is apprehended by any.” “ If Brahma were conscious, there would be objects of consciousness, which would involve dualism ; for ‘ wherever there is consciousness there is relation, and wherever there is relation there is dualism.’ ”

Nehemiah Goreh says :

“ The Vedāntists do not hold that the pure spirit, Brahma, really cognizes objects ; that is to say, they do not allege that the pure spirit, cognizes objects in this manner ‘ This is a jar,’ ‘ This is a web,’ &c. For if they allowed this sort of cognition to him, they would have to allow to him will, activity, happiness, misery, and so forth ; and as a consequence, he would be a doer of good and of evil works, an heir of Elysium or of Hell, and a partaker of three fold pain.”²

Ananda.—Gough describes it as “ Bliss without self-gratulation, bliss in which there is nothing that rejoices and nothing rejoiced at ; the unspeakable blessedness of exemption from vicissitude and misery.”³

“ Bliss,” says Deussen, “ is only a negative quality, and is regarded simply as absence of pain which alone befits Brahma ; for, What is different from Him is full of pain.”⁴

Col. Jacob says :

“ This has been characterised as ‘ a bliss without the fruition of happiness,’ and rightly so. For absorption into Brahma is described as a permanent state, ‘ resembling precisely that of deep sleep,’—‘ a condition of insensibility,’—in which the emancipated spirit is without a body, mind, or cognition ! Where is there any room in such a state for joy ? ‘ But what, in that case,’ says the author of the *Sāṅkhya-pravachana-bhāṣya*, ‘ becomes of the scripture which lays down that the soul’ is happiness ? The answer is, Because of there being *cessation of misery*, only in a loose acceptation does the term happiness denote soul. . . To move ambition in the dull or ignorant, the emancipated state, which really is *stoppage of misery*, Soul itself, is lauded to them by the Vedas as happiness.’ Brahma, then, as joy, is wholly a product of the imagination.”⁵

Besides *Sat*, *Chit*, *Ānanda*, two other attributes of Brahma may be noticed.

Indivisibility.—In the *Vedānta-Sūtra* Brahma is described as *Akhanda*, without parts. It is argued that if Brahma were made

¹ *Letters on the Evidences of Christianity*, p. 191.

² *Rational Refutation*, &c. p. 154.

³ *Philosophy of the Upanishads*, pp. 36, 37.

⁴ *Short Account*, &c. p. 5.

⁵ *Hindu Pantheism*, pp. 5, 6.

up of parts, it would follow that It was non-eternal.¹ Sankara says, "We admit Brahman to be without parts just because Scripture reveals it."² "Brahma," says Jacob, "is an absolute and unchangeable unity."³ It follows from this that each individual soul is the complete indivisible Brahma!

Sankara explains that the apparent division of Brahma is only a mere fiction of Ignorance:

"By a break of that nature a thing is not really broken up into parts, not any more than the moon is really multiplied by appearing double to a person of defective vision. By that element of plurality which is the fiction of Ignorance, which is characterised by name and form, which is evolved as well as non-evolved, which is not to be defined either as the existing or the non-existing, Brahma becomes the basis of this entire apparent world with its changes, and so on, while in its true and real nature it at the same time remains unchanged, lifted above the phenomenal universe."⁴

Individual souls, according to Sankara, are only like the reflections of the sun seen in pots of water: they have no real existence.

Unchangeableness.—This is implied in the epithets *nirvikāra*, *kūtaśtha*. Nehemiah Goreh thus notices a common error:

"I warn my readers against being misled by the notions, so prevalent among the vulgar, that, according to the Vedānta, Brahma was once void of qualities, and then, assuming them made the world; and that some small portion of the pure Brahman parted from him, got deluded by illusion and then became souls; which souls, when they free themselves from illusion, will be united to Brahma; &c., &c. The teachers of the Vedānta do not allege that Brahma was once void of qualities, and subsequently, taking them upon him, formed the universe; but they allege, that to be without them has ever distinguished him, and ever will distinguish him."⁵

The above is confirmed by Sankara in the Vedānta-Sūtras:

"A number of scriptural passages by denying all modifications of Brahma teach it to be absolutely changeless, (*Kūtaśtha*)....To the one Brahman the two qualities of being subject to modification and of being free from it cannot both be ascribed. But if you say, 'Why should they not be both predicated of Brahma (the former during the time of the subsistence of the world, the latter during the period of re-absorption) just as rest and motion may be predicated (of one body at different times)?' We remark that the qualification 'absolutely changeless' (*Kūtaśtha*) precludes this. For the changeless Brahma cannot be the substratum of varying attributes."⁶

¹ *Vedānta-Sūtras*, Vol. I. 350.

³ *Hindu Pantheism*, p. 6

⁵ *Rational Refutation*, p. 137.

² *Ibid.*, p. 350.

⁴ *Vedānta-Sūtras*, Vol. I. p. 352.

⁶ *Vedānta-Sūtras*, Vol. I. p. 327.

MORAL AND RELIGIOUS OBJECTIONS TO THE VEDANTIC BRAHMA.

1. **Utter Selfishness is the highest Vedantic Ideal.**—The *prayojana*, or end, set forth in the Vedānta is *liberation*, freedom from the miseries of *samsāra*, the attainment of a state of dreamless sleep. The last stage prescribed by Hinduism is to retire to the desert. The hermit is to care only for himself. He is not to give the young the benefit of his experience, he is not to feed the hungry, instruct the ignorant, visit the sick, comfort the sorrowing, extend a helping hand to those struggling in the ocean of life; he is to care only for himself. It must be confessed that in this he is simply imitating Brahma, in whom the doctrine reaches its full development.

The rise of Hindu Pessimism has been described (p. 5). Labour was a burden in a hot climate, and undisturbed repose seemed the highest bliss. This feeling was intensified by the wars that prevailed, but chiefly by the belief in transmigration. The Jews of old were thus addressed by God, "Thou thoughtest that I was altogether such an one as thyself." The Hindus imagined a Brahma after their own heart. He may be compared to a Hindu Raja who spends his life in sloth within his palace, heedless of what is going on throughout his dominions, and leaving everything to his ministers.

"Unencumbered by the cares of empire," says Dr. Duff, "or the functions of a superintending providence, he effectuates no good, inflicts no evil, suffers no pain. He exists in a state of undisturbed repose—a sleep so deep as never to be disturbed by a dream—even without any consciousness of his own existence."

The more a man resembles Brahma, the more selfish and useless he becomes.

Contrast the foregoing with the Christian conception of God. He is the self-existent, the unchanging God, "the same yesterday, to-day, and for ever." He called the universe into being, and His government extends over all creation. He is never unconscious. He never slumbers nor sleeps. "The Creator of the ends of the earth fainteth not, nor is weary." He knows everything that takes place throughout His vast dominions. Every thought of our heart is known to Him. His ear is ever open to the cry of His children. His character is expressed in the words, "Thou art good and doest good;" "God is love." Still, it is not the feeling which looks upon good and evil with equal eye. If a king allowed crime to go unpunished, his kingdom would become like a hell.

The proverb has been quoted 'As is the god, so is the worshipper' It will hereafter be shown that Vedantism, tested by its fruits, is found wanting, that the belief in a supposed Brahma has had a tendency to discountenance philanthropic effort. On the other hand, every encouragement has been given to it by the Christian

conception of God. It is admitted that sad evils prevail among nations nominally Christian, but among them and them alone are there systematic agencies to combat them. There are Peace Societies to discourage war, there are Red Cross Societies to look after the wounded in battle; there are Societies for the Poor, the Blind, the Deaf and Dumb, the Aged, the Orphan, the Widow, for almost every benevolent object.

2. **The Vedantic Conception of Brahma stifles Religion.**—Love, prayer, worship are three great elements of religion: Vedantism destroys them all.

Miss Waldo, a lecturer on Vedantism in America, admits that "Brahman is too much of an abstraction to be thought of—far more to be loved." "The Vedantic God," says *The Hindu*, "is a cold dreary philosophic conception which the Hindu masses have never cared for, which the vast majority of mankind can never be brought to reverence, and which is quite incapable of influencing them in the formation of life and character."¹

Thibaut says :

"The only religious books of wide-spread influence are such as the *Rámáyán* of Tulsidás, which lay no stress on the distinction between an absolute Brahman inaccessible to all human wants and sympathies, and a shadowy Lord whose very conception depends on the illusory principle of *Máyá*, but love to dwell on the delights of devotion to one all-wise and merciful Ruler, who is able and willing to lend a gracious ear to the supplication of the worshipper."²

Love to God is the very essence of religion. This feeling cannot exist towards a being like Brahma.

"If Vedantism be true," says the Rev. T. E. Slater, "then *prayer*—the universal religion where men of every creed can meet at the feet of a heavenly Father—and *worship*—the noblest activities of the soul must be abandoned."³ Tennyson well says :

"For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?"

It is useless to address in prayer or worship a God unconscious even of its own existence. The same truths are thus set forth by Professor Flint:

"Religion supposes faith, love, hope; but pantheism when it denies the personality of God refuses to these affections an appropriate object. It withholds from the view of the spirit what can alone satisfy its best and deepest feelings. The less of determinate personal character God is regarded as having, the less is it possible to love or trust Him."⁴

"The mystical piety of India, when strictly pantheistic, knows nothing of the gratitude for Divine mercy and the trust in Divine

¹ *Brahmavádin*. Vol. II. p. 141.

² Introduction to *Vedánta-Sútras*, p. cxxviii.

³ Quoted by Rev. T. E. Slater, *Studies in the Upanishads*, p. 19.

⁴ *Anti-Theistic Theories*, pp. 61, 62.

righteousness which characterise evangelical piety. Instead of love and communion in love, it can only commend to us the contemplation of an object which is incomprehensible, devoid of all affections, and indifferent to all actions. When feelings like love, gratitude, and trust are expressed in the hymns and prayers of Hindu worship, it is in consequence of a virtual denial of the principles of pantheism; it is because the mind has consented to regard as real what it had previously pronounced illusory, and to personify what it had declared to be impersonal. Hinduism holds it to be a fundamental truth that the absolute Being can have no personal attributes, and yet it has not only to allow but to encourage its adherents to invest that Being with these attributes, in order that by thus temporarily deluding themselves they may evoke in their hearts at least a feeble and transient glow of devotion. It has even been forced, by its inability to elicit and sustain a religious life by what is strictly pantheistic in its doctrine, to crave the help of polytheism, and to treat the foulest orgies and cruellest rites of idolatry as acts of reasonable worship paid indirectly to the sole and supreme Being. It finds polytheism to be the indispensable supplement of its pantheism. It is the personal gods of Hindu polytheism, and not the impersonal principle of Hindu pantheism, that the Hindu people worship. No people can worship what they believe to be entirely impersonal. Even in the so-called religions of nature the deified natural powers are always personified. It is only as persons that they are offered prayers and sacrifices."

The pernicious effects of pantheism on Indian polytheism are thus shown by Professor Flint:

"I have said that the ability of pantheism to ally itself with polytheism accounts for its prevalence in certain lands; but I must add that although a power, this ability is not a merit. It is a power for evil—power which sustains superstition, corrupts the system which possesses it, deludes and degrades the human mind and heart, and arrests social progress. Educated Hindus are often found to represent it is an excellence of Brahmanism, that it not only tolerates but embraces and incorporates the lower phases of religion. They contend that it thereby elevates and purifies polytheism, and helps the mind of men to pass from the lowest stage of religious development gradually up to the highest. The opinion may seem plausible, but neither reason nor experience confirms it. Pantheism can give support to polytheism and receive support from it, but only at the cost of sacrificing all its claims to be a rational system, and of losing such moral virtue as it possesses. If it look upon the popular deities as mere fictions of the popular mind, its association with polytheism can only mean a conscious alliance with falsehood, the deliberate propagation of lies, a persistent career of hypocrisy . . . India alone is surely sufficient proof that the union of pantheism with polytheism does not correct but stimulate the extravagances of the latter. Pantheism, instead of elevating and purifying Hindu polytheism, has contributed to increase the number, the absurdity, and the foulness of its superstitions."¹

It has already been shown that Vedántism cuts the roots of morality.

¹ *Anti-Theistic Theories*, pp. 386-391 abridged.

ISVARA.

BRAHMA is said to exist in two conditions—*nirguna*, unbound, and *saguna*, bound. The two states are sometimes called the Higher and Lower Brahmá. The former is called Brahma, neuter ; the latter Brahmá, masculine. The name I'svara, lord, is also often applied to the latter.

Brahma *nirguna*, as already mentioned, exists in a state of dreamless sleep, unconscious of its own existence. It is a common error to imagine that the *nirguna* Brahma, assuming qualities, made the world. According to the Vedánta the *nirguna* Brahma never changes, never acquires qualities. The *saguna* Brahma consists of Brahma associated with ignorance—a union which is said to be eternal.

The Brahmá of the Puranas and the Brahmá of Vedántism are two very different beings. Each will be noticed in turn.

Brahma of the Puranas.—The 'sacred books of the Hindus give conflicting accounts of the origin of Brahmá, the first of the Hindu triad. The *Satapatha Bráhmána* says that at first nothing but water existed. The waters performed austerities and produced the golden egg from which Brahmá, called Prajápátí, arose. The same Bráhmána elsewhere represents the gods as the creators of Prajápátí. The *Mahábhárata* asserts that Brahmá sprang from the navel of Vishnu or from a lotus which grew thereout. His five heads are said to have arisen from lusting after his daughter. Siva cut off one of them with the thumb of his left hand. Very contradictory accounts are given of creation by Brahmá. He was afterwards married to Sarasvatí, and had a heaven of his own, called Brahma or Satya loka.

Brahma or Isvara in the Vedanta.—The description given of him by some of the foremost Orientalists will first be quoted :

"Brahma," says Colonel Jacob, "is illusorily associated with three kinds of bodies :

"*Firstly*, with a causal body, composed of Ignorance or Illusion, which in the aggregate is I'svara, or god, and distributively, individual souls or Prájna. It is likened to a state of dreamless sleep.

"*Secondly*, with a subtle body composed of the five organs of sense and of action, mind, intellect, and the five vital airs, seventeen in all. This, in the aggregate, is called Hiranyagarbha, or the Thread Soul, and, in the distributed state, Taijasa. It is likened to a state of dream.

"*Thirdly*, with a gross body, composed of the compound elements. Viewed in the aggregate, it is called Vaiśvánara, and, distributively, Viśva. It is likened to the waking state.

"A fourth state is that of the unassociated pure Brahma which is technically styled 'The Fourth.'¹

¹ *Hindu Pantheism*, p. 74.

Gough gives further details regarding I'svara's three emanations:

I'svara not a personal God but the universal soul.—Gough says:

"This conception of the world-projecting deity is not theistic. He is nothing else than the totality of souls in dreamless sleep, present in the heart of every living thing; himself only the first figment of the world-fiction; resolved into the characterless unity of Brahman, at the close of each age of the world, and issuing out of that unity at each *palingenesia* (second birth) in the eternal procession of the sons. He is eternal, but every migrating soul is co-eternal with him, a co-eternal and only equally fictitious emanation of the one and only self. He can hardly be conceived to have any separate personality apart from the souls he permeates and vivifies; and his state is not one of consciousness, but that of the pure bliss of dreamless sleep. One with the sum of living beings in that state, he is yet said to allot to each of them their portion of weal and woe, but only in accordance with their merits in prior forms of embodied existence....I'svara is no less unreal than the migrating soul; and both I'svara and the soul are only so far existent as they are fictitious manifestations of the one and only Self."

"**Hiranyagarbha, the spirit of dreaming sentiencies.**—The next emanation in the order of descent is Hiranyagarbha, Prána, the Thread-spirit. This divine emanation is the totality of migrating souls in the state of dreaming sleep, the sum of the dreaming consciousness of the world. His body is the sum of the invisible bodies, the tenuous *involutura* (wrappers, sheaths) clothed in which the soul passes from body to body in the long process of metempsychosis. These invisible bodies are made up of three vestures one upon the other, the cognitional, the sensorial, and the aërial garments of soul. These three wrappers clothe Hiranyagarbha (the embryo of light.) He is called *Sútrátma*, the Thread-spirit, as stringing together all dreaming souls clothed in the invisible bodies that accompany them in their migrations, as pearls are strung upon a thread to form a necklace.

"**Viraj, the spirit of waking sentiencies.**—The third and lowest of the progressive emanations is Viraj, Vaiśvánara, Prajápati, or Purusha. His body is the whole mundane egg, the outer shell of the visible world, or the sum of the visible and perishing bodies of migrating souls. He is identified with the totality of waking consciousness, with the sum of souls in the waking state and the sum of their gross visible and tangible environments. He is the sum of souls that illusively identify themselves with their outer bodies, and thus suffer hunger, thirst and faintness, and all the other miseries of metempsychosis."¹

Subdivisions of I'svara.—These are described at great length in the Vedánta Sára (See pp. 29-36). Some of the points have already been noticed. R. C. Bose says:

"Every soul is, according to the Vedántic system, a synthesis (compound) of a particle of Ignorance and a particle of Brahman invaria-

¹ *Philosophy of the Upanishads, abridged, pp. 55-58.*

bly called Intelligence. Every soul therefore represents Ignorance in its distributive form or as a distributive aggregate. The Ignorances attached to the innumerable souls in the world emanated from and are to be re-absorbed in one mass of Ignorance, called 'Collective Ignorance.' This Collective Ignorance or totality of Ignorance, is called Iśvara or God, the Creator and Preserver and Destroyer of the world. It is, however, not appropriately called Iśvara, for it forms only the 'causal body' of this Being. Iśvara, like the individual soul, is a synthesis, and consists of the compound of all Ignorances, called Collective Ignorance, and a very large portion of Brahma, the sum total of all the particles of Brahma attached to the innumerable souls in the world. Collective Ignorance is, therefore, his causal body rather than his entire self. Distributive Ignorance is in the same way the 'causal body' of the individuated soul, and not its entire self. The relationship between Collective Ignorance and Distributive Ignorance is illustrated in the Vedānta-Sāra by that subsisting between a 'forest' and 'the trees' of which it consists, or that between 'a lake' and 'the waters' of which it consists.

"A thing is regarded as a collective or distributive aggregate according as it is viewed as a whole or as a collection of parts."

"But these divisions and subdivisions of Brahma into innumerable parts, associated to various spheres of existence and various classes of objects, subtle and gross, cannot but suggest the idea of dualism. How is the integrity of monism to be maintained in the teeth of descriptions so obviously at war with it? To understand this it is necessary to comprehend the Vedāntic notion of 'erroneous imputations' (*adhyāropa*) and its 'refutation.'¹

'Erroneous Imputation' is the allegation that the Unreal is the Real—like the judgment in respect of a rope which is no serpent, that it is a serpent.

"The 'Real' is Brahma, existence, knowledge, and happiness, without a second; the 'Unreal' is the whole aggregate of the senseless—beginning with Ignorance."²

"Brahma is *real*, absolute, unconditioned, unrelated existence, without consciousness, without feeling, without qualities. But in all ordinary descriptions of Brahma certain attributes and operations are attributed to him. He is represented as omnipotent and omniscient, as creator and preserver, as associated to various spheres of existence and various classes of objects, as enslaved by and emancipated from ignorance. But the representations by which he is set forth as conditioned and related, determined by qualities, states and acts, are all 'false,' knowingly resorted to by the learned for the purpose of making the absolute intelligible to the unlearned."³

Gough has the following remarks on the same subject :

"**Isvara passes into seeming plurality.**—It is through the union from before all time of Brahma with the inexplicable illusion, that the one and only self presents itself in the endless plurality and diversity of transient deities, of migrating spirits, and of the worlds through which they migrate. It is through this union that

¹ "Illusory Attribution." "Withdrawal," Jacob.

² *Vedānta Sāra.*

³ B. C. Bose, *Hindu Philosophy*, pp. 350, 351.

the one and only Self is present in every creature, as one and the same ether is present in many water-jars, as one and the same sun is mirrored in countless sheets of water. It is through this union that the one and only Self permeates and animates the world. In the words of Sankara: 'The image of the sun upon a piece of water expands with the expansion, and contracts with the contraction, of the ripples on the surface; moves with the motion, and is severed by the breaking of the ripples. The reflection of the sun thus follows the various conditions of the surface, but not so the real sun in the heavens. It is in a similar manner that the real Self is reflected upon its counterfeits, the bodies of sentient creatures, and thus fictitiously limited, shares their growth and diminution, and other sensible modes of being. Apart from its various counterfeits, the Self is changeless and unvaried.¹ The one and only Self is present in the heart of every living one as one and the same face may be reflected by a succession of mirrors.'²

REMARKS ON I'SVARA.

As already mentioned, the false dogma was assumed by the Vedánta that Brahma alone exists, "One without a second." As this was contradicted by the evidence of the senses, and the experience of the whole human race, it was sought to be supported by another invented dogma, *Avidyá*, Ignorance. It has been shown that *Avidyá* is a mere fiction to bolster up another error.

In the Puránas the highest gods are charged with crimes which would disgrace a human being. In the Vedánta almost equal dishonour is done to God by eternally associating Ignorance with Him, whereas God, the Great Creator and Lord of the universe, is possessed of unbounded knowledge and wisdom. 'God is light; in Him is no darkness at all.'

The doctrines of *Avidyá* and the three emanations of I'svara which have been described are altogether destitute of proof. They are like the other wild speculations of the Hindu sacred books about the human body, geography, and astronomy. Intelligent Hindus will allow that the disgraceful stories told about Brahmá in the Puránas are fictions, proceeding from a wicked filthy imagination. The Vedántic speculations about I'svara are equally baseless.

According to the Vedánta-Sára, I'svara is the collective aggregate of all animated beings, from the highest deities down to a blade of grass, just as a forest is a collective aggregate of trees. Upon this Colonel Jacob remarks :

"This, to any ordinary mind, is tantamount to saying there is no personal God at all; for how can it be supposed that this aggregate of

¹ Introduction to *Svetásvatara Upanishad*.

² *Philosophy of the Upanishads*, pp. 49, 50.

sentiences has, or has ever had, any power of united action, so as to constitute it a personal Being? Yet, after describing God as identical with the aggregate of individual sentiences, apart from which he can have no more existence than a forest can have apart from the trees which compose it, the text proceeds to treat him as a personal Being, endowed with the qualities of omniscience, &c., and bearing rule over individual souls!

“The attributes assigned to him are thus explained by the commentator. His *omniscience* is merely his being a witness of the whole universe, animate and inanimate. He is called ‘Iśvara,’ because he presides over individual souls and allots rewards according to their works. How this aggregate of individual souls is to preside over itself and reward each soul included in it according to its works, it is impossible to say; but his functions in this capacity ought to be a sinecure, inasmuch as it is strongly insisted upon that works, whether good or bad, are followed by an exactly proportioned measure of reward or punishment without the intervention of anybody. He is the ‘*controller*’ in the sense of being the mover or impeller of souls; and the ‘*internal ruler*’ as dwelling in the heart of each, and restraining the intellect. He is the ‘*cause of the world,*’ not as its creator, but as the seat of the evolution of that illusory effect. Indeed, it would be inconsistent to speak of a creator of a world which has no greater reality than belongs to things seen in a dream!”¹

“The so-called personal God, the first manifestation of the Impersonal, turns out on examination to be a myth.”²

Iśvara, in reality, is a non-entity. Nehemiah Goreh says:

“The Vedānta recognizes, as existent, an Iśvara, maker of the world, all-wise, and all-powerful; and souls, also, and their ignorance, their doing good and evil, their requital in Elysium and in Hell, and their transmigration. And, again, all these are regarded as non-existent, and as absolutely so. Neither are they, nor have they been, nor are they to be. Brahma alone exists,—without qualities, and eternal. All besides—Iśvara, the world, and everything else,—has but a false existence, and owes its being to imagination by ignorance. In very truth, it is nothing. Such, in a few words, is the creed of the Vedāntins.”³

CREATION.

According to Hinduism, there is no creation in the strict sense of the word. This is the result of that fixed dogma of a Hindu philosopher’s belief—*nāvastuno vastusiddhih*, nothing can be produced out of nothing.

The Rev. Nehemiah Goreh thus states the case:—

“By the word Creator, Christians as well as Theists mean one who gave being to things which had no being before, or according to the phrase used in Christian Theology, created things out of nothing. In

¹ *Hindu Pantheism*, pp. 58, 59.

² *Hindu Pantheism*, p. 129.

³ *Rational Refutation*, p. 126.

this sense no sect of religion or school of philosophy among the Hindus believes God to have created anything.

“And here I wish to say that such of our countrymen as have been educated in English schools and colleges, and are not familiar with the true tenets of Hinduism are apt to be misled by certain words and phrases used in the religious books of our country. They are apt to think that those words and phrases were used by the authors of those books and are understood by orthodox Hindus, in the same sense which they themselves attach to them, having acquired more enlightened notions of religious truths by coming in contact with Christianity, and then to think that those very notions are taught in those books. For instance it is stated in those books that God is *Sarva-kartá*, that is, maker of all. Yet it would be a great mistake to think that they teach that God is the *Oreator* of all things. It is a fixed principle with the teachers of all the schools of philosophy in our country (and remember that with the Hindus philosophy is religion and religion is philosophy) that every *Kárya*, that is, effect, must have a *Samaváyi* or *Upádána Kárana*, that is, a cause out of which an effect is produced or formed, such as clay is to an earthen pot. It may be translated by the English word ‘material cause’ in some cases though not in all. Therefore the world could not be created out of nothing. According to the Hindus’ belief the world has an *Upádána Kárana*, or a material cause, and that material cause is uncreated, self-existing, and eternal like God Himself. According to the Nyáya school, the *paramánus*, or atoms of earth, water, fire, and air, which are infinite in number, are the material cause of visible and tangible parts of this universe, and are themselves self-existent and eternal. Moreover *A’kása*, time, space, souls, not only of men, but also of gods, animals, and plants, and *manas*, the internal organs which together with souls are infinite in number, are all uncreated, self-existent, and eternal. Very little indeed have they left for God to do. He only frames, with these self-existent substances, the world. According to the Sánkhya system *prakṛiti* is the material cause of the universe, and it is of course self-existent and eternal.

“Even the false god of the Vedántists, the maker of the false world, is only a framer of it like the God of the Nyaya, and not a *Oreator*, *Máyá* being the *Upádána Kárana*, or material cause of it. From this *Máyá*, though false yet eternal, the whole universe is evolved, as according to the Sánkhya it is evolved from their eternal *prakṛiti*.”¹

It has been stated that the fundamental error of Hinduism is to judge by our own standard. A carpenter cannot work without materials; in like manner it is supposed that God must have formed all things from eternally existing matter. The fallacy of this is thus shown by the late Rev. Dr. K. M. Banerjea:

“That no man can work without materials is denied by none, simply because man is not omnipotent, and has not creative power. But when one looks at an exquisite production of art, he is so lost in admiration at the skill of the artist, that he almost forgets the minor question of the material. And yet so banefully has the theory of material causality

¹ *Theism and Christianity*, Part I. pp. 5-7.

worked among us that the mental energy of our philosophers has found most active exercise NOT in the exclamation, How wonderful is the arrangement of the universe! BUT in the interrogation, Of what pre-existing substance is all this made? Nay they have been so lost in that question, as to forget that a Creator of infinite power and perfection needs not, like weak and imperfect man, to stop for materials, but can make materials by the mere *fiat* of His will. If the natural instincts of the human soul lead us to believe in the existence of an all-powerful and perfect Being, if the irresistible arguments of the Vedánta itself drive us to the conclusion that the universe was created by a God, infinite in wisdom and contrivance; then there can be no possible necessity for speculating on the *material* of the world: then the most philosophical course is to consider the object originally created by such a God as at once the *matter and form* of the world. To assume the eternity of some gross material, existing side by side with an intelligent and all-perfect God, is not only unnecessary (and therefore unphilosophical,) inasmuch as it assumes two principles, where one is amply sufficient to account for all we see; but it is inconsistent with the idea of perfection which we must attribute to the Deity. If he had some material to work upon, previously existing independent of Him, then there was nothing peculiar in His agency; then it was of the same species as that of a human architect; then he was our creator in no higher sense than that in which a potter is the maker of a jar. The Vedántist, on the other hand, places himself in a false position, by seeking in a spiritual essence, the substance of such a world, consisting of pure and impure, intelligent, and unintelligent, rational and irrational, animated and inanimated creatures."

"Ye do err, not knowing the power of God," applies to Hindus as well as those to whom the words were addressed by the Great Teacher. Even the *Brahmavádin* makes the acknowledgment:

"He, in whom all things in the universe live and move and have their being possesses potentialities inscrutable to human wisdom and capable of infinite and very wonderful manifestations." Aug. 29, 1897.

Whether is it more rational to suppose the eternal existence of one Being, infinite in power and wisdom, or to imagine that innumerable unintelligent atoms and spirits existed from all eternity? Besides the latter, an eternal, intelligent Arranger is also required. Some Vedántic ideas about creation will now be noticed.

Creation ascribed to "mere sport."—The Vedánta-Sútra II., 1-33, is as follows:

"But (Brahman's creative activity) is mere sport such as we see in ordinary life."

On the above S'ankara makes the following comment:

"We see in every-day life that certain doings of princes or other men of high position who have no unfulfilled desires left have no reference to any extraneous purpose, but proceed from mere sportfulness

as, for instance, their recreations in places of amusement . . . Analogously, the activity of the Lord also may be supposed to be mere sport, proceeding from his own nature, without reference to any purpose."¹

The Hindu gods are sometimes said to commit sin "in sport or as a divine amusement." With this motive the Small-Pox goddess is said to scatter the seeds of the disease. What degrading conceptions do all these show of the Divine Being!

Contradictory Hindu Accounts of Creation.—Several of these are described in the fourth volume of Muir's *Sanskrit Texts*. Here only a short quotation may be made from Sankara's commentary on the *Brahma-Sūtras*. II. 2, 3.

"The Chhândogya intimates that fire was created first, while the Taittiriyaka assigns the same position to ether, and because it is impossible that both should have been created first."²

Only one or two of the principal notions on the subject can be examined.

Two Hindu Theories of Creation.—When a potter makes a pot, he is the *operative* cause, while the clay is the *material* or *upādāna* cause. *Sūtras* 23-26. I Adhyāya, 4 Pāda, *Brahma-Sūtras*, hold that Brahma is the *material* cause of the universe, framing it out of himself as a spider evolves its web out of its own body.

The later theory is that *Māyā* is both the *operative* and *material* cause of the world.

The World no Beginning.—The great Hindu problem is to account for the inequalities of life. The solution given is that they arise from merit and demerit in a former birth. To this it is replied that beings must have existed before there could be merit or demerit. Merit and demerit may be compared to a hen, and the body produced to the egg. A hen could not be produced from its own egg. It is argued "that the first creation in the series of creations must have been one of pure equality, there not having yet arisen any such retributive fatality in consequence of a prior variety of embodiment."

The Vedānta Sūtras thus reply to this :

"If it be objected that it (viz. the Lord's having regard to merit and demerit) is impossible on account of the non-distinction (of merit and demerit, previous to the first creation); we refute the objection on the ground of (the world) being without a beginning." II. i. 35.

Sankara thus replies to the objection :

"The series of creations has had no beginning. Your plea would be good if the series had a beginning, but it has none; and consequently there is nothing to gainsay the position that the law of retribution and the inequalities of life produce and reproduce each other like seed and plant, and plant and seed.

¹ Thibant's Translation, Vol. II. p. 5.

² Gough's *Philosophy of the Upanishads*, p. 208.

"You will next ask us, how we know that the series of creations has had no beginning. Our reply is this—that if the series had beginning, something must have come out of nothing. . . . There would no longer be anything to account for the inequalities of happiness and misery in the world."

Sankara thus refutes his own reply :

"This difficulty is not removed by the consideration that the works of living beings and the resulting dispositions made by the Lord form a chain which has no beginning; for in past time as well as in the present mutual interdependence of the two take place, so that the beginningless series is like an endless chain of blind men leading other blind men."¹

Sankara justly says that the difficulty is not removed by a supposed endless chain—however far back we go, there would be the same impossibility of a hen being produced from its own egg—merit and demerit existing before beings who could originate them.

Sankara starts with the assumption that God cannot create. It has been shown that for this there is no proof; that we cannot judge of the Almighty by comparing him with a carpenter or potter.

The World was formed out of Prakriti or Pradhana.—This is the Sāṅkhya doctrine, explained at page 10.

Sankara thus replies :

"The origin, &c., of a world possessing the attributes stated above cannot possibly proceed from anything else but a Lord possessing the stated qualities; not either from a non-intelligent *pradhāna* or from atoms, or from non-being, or from a being subject to transmigration; nor again, can it proceed from its own nature (i.e., spontaneously without a cause) since we observe that (for the production of effects) special places, times, and causes have invariably to be employed."²

Elsewhere he goes more into detail :

"If you Sāṅkhyas base your theory on parallel instances merely, we point out that a non-intelligent thing which, without being guided by an intelligent being, spontaneously produces effects capable of subserving the purposes of some particular person is nowhere observed in the world. We rather observe that houses, palaces, couches, pleasure-grounds, and the like,—things which according to circumstances are conducive to the attainment of pleasure or the avoidance of pain—are made by workmen endowed with intelligence. Now look at this entire world which appears, on the one hand, as external (i.e., inanimate) in the form of earth and the other elements enabling (the souls) to enjoy the fruits of their various actions, and, on the other hand, as animate, in the form of bodies which belong to the different classes of beings, possess a definite arrangement of organs, and are therefore capable of constituting the abodes of fruition; look, we say, at this world, of which the most ingenious workmen cannot even form a conception in their minds, and then say if a non-intelligent principle like the *pradhāna* is able to fashion it. Other

¹ Thibaut's Translation, Vol. I. p. 485.

² *Ibid*, Vol. I. pp. 16, 17.

non-intelligent things such as stones and clods of earth are certainly not seen to possess analogous powers. We rather must assume that just as clay and similar substances are seen to fashion themselves into various forms if worked upon by potters and the like, so the *pradhána* also (when modifying itself into its effects) is ruled by some intelligent principle.”¹

By somewhat similar reasoning, Sankara refutes Kanáda's doctrine of atoms :

“As we have shown in our examination of the Sánkhyas system, a non-intelligent thing which is not directed by an intelligent principle cannot of itself either act or be the cause of action, and the soul cannot be the guiding principle of the *adrishta* because at the time of *pralaya*, its intelligence has not yet arisen. If, on the other hand, the unseen principle is supposed to inhere in the soul, it cannot be the cause of motion in the atoms, because there exists no connexion of it with the latter. If you say that the soul in which the unseen principle inheres is connected with the atoms, then there would result, from the continuity of connexion, continuity of action, as there is no other restricting principle.—Hence, there being no definite cause of action, original action cannot take place in the atoms ; there being no action, conjunction of the atoms which depends on action cannot take place ; there being no conjunction, all the effects depending on it ; viz., the formation of living atomic compounds, &c., cannot originate.”²

The reasoning of Sankara in the above quotations cannot be disputed ; but he does not see that the same argument equally demolishes his own theory of *Avidyá*, which is practically *prakriti*, or *pradhána*.

Creation is ascribed to Brahma associated with *Avidyá* or *Máyá*. Brahma exists in a state of dreamless sleep ; hence the work of creation is due to *avidyá*. The word signifies ‘non-knowledge.’ *Máyá* likewise, says Thibaut, is of a non-intelligent nature, owing to which it is by so many Vedántic writers identified with the *prakriti* of the Sánkhyas. It may well be asked how can that which is “non-knowledge” frame a world so wonderfully constructed as ours ? Sankara's objections to *prakriti*, *pradhána* and atoms apply to *avidyá* or *máyá*.

HINDU SPECULATIONS ABOUT THE UNIVERSE.

Speculation instead of Observation.—A so-called Hindu philosopher sat in his house and framed a description of the world out of his own head. In the centre he placed an immense rock, called Meru, 84,000 yojanas in height and 16,000 yojanas below the surface of the earth. Around this mountain he imagined seven continents separated by seven seas of salt water, sugar-cane juice, wine, milk, &c.

¹ Thibaut's Translation, Vol. I. pp. 364, 365.

² *Vedánta Sátras*, Vol. I. p. 399.

Careful measurement has shown that the Earth is only about 8,000 miles in diameter, so that all the above statements are mere fictions. The same want of observation is shown, though in a less degree, in the statement about the four kinds of bodies, "viviparous, oviparous, moisture-engendered, and germinating." The "moisture-engendered are those produced from moisture as lice, gnats." No creatures are produced from moisture. Lice, gnats, ants, &c., are produced from eggs.

Happily in India a beginning has been made in the right direction. Professor Bose and Dr. Roy, by careful investigation, have been made to command the respect of European scientists.

TRUE ACCOUNT OF CREATION.

The Need of a Great First Cause.—The truth of the Sanskrit proverb *nāvastuno vastusiddhi*, and the Latin proverb *ex nihilo, nihil fit*, 'nothing can be produced out of nothing' is admitted. If ever there had been no existence, there would be no existence still. Nothing cannot make something. Hence, *something has always existed*. Herbert Spencer says,

"The existence of a first cause of the universe is a necessity of thought. . . . Amid the mysteries which become more mysterious the more they are thought about, there will remain the one absolute certainty that we are ever in the presence of an Infinite, Eternal Energy from which all things proceed."

That which is unconscious and unintelligent cannot will, and cannot act intelligently. Unconscious and unintelligent particles of matter could never arrange themselves into a universe so wonderful as the present. That which has not life cannot give life; that which cannot think cannot form beings with reason. The eternal self-existent First Cause must, therefore, be conscious and intelligent. The acts of a mind prove the existence of a mind; and a mind proves a person.

There is therefore a Self-existent, Eternal, Personal Being, whom wise men reverence and call God.

When it is said that God made all things, it is sometimes asked, Who made God? This is thought to be a proof that there is no Creator. The folly of such an argument can easily be shown by taking a similar case. A person says that a watch must have been made by some wise man. An objector asks, Who made the man? Therefore the watch had no maker!

Buddhists consider that beings are formed by merit and demerit. This does not explain the origin of things. As already explained, creatures must have existed and acted before there could be merit and demerit.

Row says, "I have heard it urged that we must give an account of the origin of this first cause. But if this first cause could be conceived of as itself caused, it would cease to be a first cause; and so we should have to give an account of the origin of this cause, and then of its cause, until we arrived at a first cause, which is itself uncaused."

2. The Argument from Design.—Wherever we see order and means intended to accomplish some end, we are certain that they must have originated in the action of an intelligent being.

If on landing on an island, apparently desert and uninhabited, mathematical figures were seen traced on the sand, it would at once be inferred that some person had been there: the figures could not have come by chance. Suppose that on exploring the island further we found a palace, without a human being, but completely furnished with every necessary for the want of man: what would be the conclusion? "Every house is builded by some man."

We know that stones, mortar, wood, and iron, without life or reason, could not have arranged themselves into a house. We are certain, therefore, that the house must have had an intelligent builder. In like manner, we know that the world must have had a wise and powerful Creator.

Cicero, a celebrated Roman writer, says: "If a concourse of atoms can make a world, why not a porch, a temple, a house, a city, which are works of less labour and difficulty?"

In a fine building, each stone is made of a particular shape to suit its future position. Chemistry tells us, that the whole universe is composed of atoms so excessively small that they cannot be seen. It further shows that each atom is, as it were, cast in a fixed mould, so that it will unite with others only in certain proportions. The very atoms therefore, afford irresistible proof that they were fashioned by the great Architect of nature.

If a Designing Mind is denied, we are driven to the absurdity of supposing that all the wonderful arrangements in Nature are the result of chance. As well might the origin of the Rāmāyana be ascribed to shaking a large number of letters out of a bag, which grouped themselves into verses, the admiration of the world.

The word *Nature* is sometimes used to express a power, but to deny a personal agent. A disbeliever in the existence of God was once asked how all things around us were produced. He replied, "By Nature." The question was then put, "What is Nature?" The answer was "All around us." So then "*All around us produced all around us!*"

Evolution is also given as an explanation. By this is meant that all plants and animals that have ever lived on the earth have

come from one simple form into which life was first breathed. Whether this is true or false, it does not supersede the necessity of a Creator. It makes no difference whether He acts in Nature every moment or at once contrived and executed His own part in the plan of the world.

Design does not cease to be design, because the Designer, instead of directly framing plants and animals, made the material in such a way and with such skill as to enable it in the course of ages to run itself, so to speak, into myriad shapes of life and beauty.

Paley shows that if a watch were so constructed that it would produce other watches, this, instead of proving that it had no maker, would only enhance the idea of his skill. Such an arrangement could not have been devised by unconscious matter. In like manner children are not born through the wisdom of their parents.

3. **The wisest men in all ages have acknowledged the existence of a Great Creator, possessed of infinite power and wisdom.**—Socrates, wisest of the Greeks, has an interesting dialogue in support of this truth. Aristotle, a profound Greek philosopher, says, "Although invisible to every mortal nature, God is yet manifested by His works."

Sir Isaac Newton has been called the "Prince of Mathematicians." His Latin treatise, *Principia*, treating of the grand law by which the heavenly bodies are regulated in their movements, is considered the greatest work of the kind which has ever appeared. His conclusion is as follows:

"This most beautiful system of the sun, planets, and comets, could only proceed from the counsel and dominion of an intelligent and powerful Being."

Lord Kelvin is one of the most distinguished scientific men of the present day. It was through him that the electric telegraph cable was laid across the Atlantic. Addressing some of the most learned men in Europe, he said:—

"Overpowering proof of intelligence and benevolent design lies around us; and if ever perplexities, whether metaphysical or scientific, turn us away from them for a time, they come back upon us with irresistible force, showing to us, through Nature, the influence of a free-will, and teaching us that all living beings depend upon the ever-acting Creator and Ruler."

The more we know of God's works, the more wonderful they appear. The telescope shows their infinite greatness; the microscope unveils the wisdom with which the smallest creatures are formed.

Every person who reflects seriously must scout the idea that the universe proceeded from an unintelligent cause, called *avidyá* or *mâyá*, and must say with Milton:

“These are Thy glorious works, Parent of good,
Almighty! Thine this universal frame,
Thus wondrous fair; Thyself how wondrous then!
Unspeakable, who sit'st above these heavens,
To us invisible, or dimly seen
In these Thy lowest works; yet these declare
Thy goodness beyond thought, and power divine.”

MAN: BODY AND SOUL.

THE BODY.

The ancient Hindus thought that a man was rendered impure by touching a dead body. Hence they did not dissect and examine it minutely as is done in modern Medical Colleges. The writers of the Upanishads simply framed an imaginary body out of their own heads, and, to impose upon the ignorant, said that it had been revealed by Brahma.

The following assertion is made in the Chhândogya Upanishad:—

“There are a hundred and one arteries of the heart, one of these penetrates the crown of the head; moving upwards by it a man reaches the immortals; the others serve for departing in different directions, yea, in different directions.” VIII. 6. 6.

When the soul proceeds to Brahma, it ascends by the coronal artery, *sushumná*, which springs from the upper part of the heart and goes to the top of the head. This is called the door of rejoicing. When the soul goes out to some other body it proceeds by the other arteries.

Hindu philosophers agree that mind (*manas*) is distinct from spirit or soul. Mind is not eternal in the same way.

It is an internal organ of the body, standing between the four organs of perception and the five organs of action, connected with both, receiving the impressions conveyed by both, and directing both through the exercise of volition. To the mind appertain the faculties of perception (*buddhi*) volition (*sankalpa*, *vikalpa*), self-consciousness and thought; and the spirit cannot possess these, unless joined to mind and invested with a bodily covering or vehicle.

Monier Williams says:

“Of actual bodily coverings there are three according to the Vedānta system. The causal body (*Kāraṇa-śarīra*) comes first. This is identified with *Ajnāna* or *Māyā* and is therefore no real body. Secondly the subtle body, (*linga*, or *sūkshma-śarīra*) which encloses a portion of the universal spirit in three sheaths (*kośha*), cognitional, sensorial and aerial, constituting it a living individual personal spirit (*jīvātman*) and carrying it through all its corporeal migrations,—till, on its reunion with its source, even its subtle body becomes extinct. Thirdly the gross body (*sthūla-śarīra*), which surrounds the subtle vehicle, and is of various forms in the various conditions of existence through animate or inanimate, organic or inorganic life.”¹

¹*Brahmanism and Hinduism*, pp. 27, 28.

THE SOUL.

Disparity between Hindu and European Ideas of the Soul.—Crozier says :

“ When we Europeans, speak of soul and when the Hindus speak of it, we mean two quite different and indeed opposite things. With us soul is a principle of self-conscious intelligence and will; with the Hindus it is a mere vague diffused essence pervading Nature, the distinctive quality of which is that it is without thought, emotion, will, self-consciousness, or, indeed, any other quality whatever except that of extension and life.”¹

According to Hindu philosophy the same soul may, in different births, be connected with a human being, a beast, fish, insect or even attached to a vegetable or mineral, all the time remaining unconscious. The European idea is that the soul is the great animating and directing principle, the internal ruler, though, alas, it often yields to the bodily appetites.

Some Vedāntic dogmas about the soul will now be examined.

The Soul partakes of the attributes of Brahma.—As already explained, Brahma is said to be pure being, unconscious of its own existence, happy simply in being free from the miseries of *samsāra*. Its state is described as a dreamless sleep. Practically, it is a nonentity.

The soul may be described as a miniature Brahma.

When we know anything, the Vedāntists suppose that it is not the soul that knows, but the *antah-karāna*, the internal ruler. “ The latter is a sort of inlet of thought, belonging only to the body and existing with it, and quite as distinct from the spirit as any of the external organs of the body.”

“ The *antah-karāna* is divided into *Buddhi*, ‘ perception’; *Ahaṁkāra*, ‘ self-consciousness’; and *Manas* ‘ determination’; to which the Vedāntists add a fourth division, *Chitta*, ‘ the thinking or reasoning organ.’”²

The soul being unconscious does not cognize anything. It has always been like a stone, and will ever remain like a stone. It is the *antah-karāna* which cognizes.

The Vedāntists hold that if cognition belonged to the soul, will, activity, happiness, misery, &c. would follow; the soul would be a doer of good and evil, an experiencer of three-fold misery, whereas the soul is, like Brahma, eternally pure and free. Hence Vedāntists ascribe cognition to the *antah-karāna*.

2. **The Soul eternal and Svayambhū** (self-existent). Colebrooke says: “ The soul is likewise declared expressly to be

¹ *History of Intellectual Development*, &c. p. 86.

² Monier Williams, *Indian Wisdom*, pp. 53, 54.

eternal and unborn. Its emanation is no birth, nor original production." The Vedānta-Sūtra, II. 3, 17 is as follows :

"The (living) self is not (produced) as there is no scriptural statement, and as it is eternal according to them (i.e., scriptural passages.)"

The Katha Upanishad, II. 18, quoted in the Bhagavad Gítá, II. 19, 20, says :

"The wise one (the soul) is not born nor does it die ; it was not produced from any one, nor was any produced from it ; unborn, eternal, without decay, ancient, it is not slain when the body is slain."

3. Conflicting Statements about the Size of the Soul.—
Nehemiah Goreh says :

"According to the pandits dimension is of three descriptions ; atomic, intermediate, and infinite. Atomic dimension is the last degree of minuteness. Intermediate dimension is that of a jar, &c. However great it may be, it has limits. Infinite dimension the third kind is unlimited. It is this opinion of dimension which, the pandits teach belongs to God, to souls, to ether, to time and to space ; and whatever has this dimension is all-pervading. Further, according to them, things of atomic or of infinite dimension are indestructible, but those of intermediate dimension cannot be indestructible. A soul, then, to be indestructible must needs be, in size, either atomic or infinite. If atomic its qualities cannot be cognized ; hence the pandits are compelled, on their principles to regard the soul as of infinite dimension."¹

In the Upanishads the soul is generally said to be of the size of a thumb, and to dwell in the heart. Thus the Katha Upanishad says :

"The soul, which, in the measure of a thumb, dwells in the middle of the body (in the ether of the heart)." (IV. 12.)

It is elsewhere said to be both infinitely small and infinitely great. The Svetáśvatara Upanishad says :

"The embodied soul is to be thought like the hundredth part of the point of a hair, divided into a hundred parts ; he is considered to be infinite." (V. 9.)

The Chhândogya Upanishad says :

"Is the soul within me ; it is lighter than a corn, or a barley, or a mustard, or a canary seed, or the substance within it. Such a soul is within me, as is greater than this earth, and greater than the sky, and greater than the heaven, and greater than all these regions [put together]." III. 14, 3.

The Gítá agrees with the Vais'eshika school. Krishna says that the soul is "all-pervading." (II. 24.)

Nehemiah Goreh well remarks, "Those who can believe that the soul of a musquito fills heaven and earth . . . can believe anything!"

¹ *Rational Refutation*, pp. 87, 88.

4. **Is the Soul a part of Brahma or wholly Brahma Itself?**—Several texts seem to intimate that the soul is only a part of Brahma. The Mundaka Upanishad, II. 1, says :

“This is the truth : As its kindred sparks fly out in thousands from a blazing fire, so the various living souls proceed out of that imperishable principle, and return into it again.”

The Vedānta-Sūtra, II. 3, 43 says :

“(The soul is) a part of the Lord, on account of the declarations of difference, and (because) in a different way also some record that (Brahman) is of the nature of slaves, fishers, and so on.”

On the other hand Deussen maintains that “the soul of each one of us is not a part, an emanation of Brahma, but fully and wholly the eternal, indivisible Brahman itself.” His reasoning is as follows :

“(1) The soul cannot be different from Brahman, because besides Brahman there is no being ; (2) it cannot be regarded as a transformation of Brahman because Brahman is unchangeable ; (3) and still less is it a part of Brahman because Brahman has no parts. Nothing remains then but to conclude that the soul is identical with Brahman, that each one of us is the all-unchangeable Brahman, without parts and comprehending in itself all being.”¹

If this is correct, the number of Brahmas must be far beyond computation ! Deussen has not the common sense to see the folly into which he is led by his own ratiocinations.

Śankara, in his commentary on the Sūtra quoted above, says :

“By ‘part’ we mean ‘a part as it were,’ since a being not composed of parts cannot have parts in the literal sense.”²

Souls, strictly speaking, have no real existence. They are only like the reflection of suns seen in pots of water.

5. **The State of the Soul.**—The condition of the soul during the waking state, dreaming, deep sleep, in a swoon and at death is considered at considerable length by Śankara in his commentaries on the Vedānta-Sūtras. Deussen gives the following summary of Vedāntic teaching on the subject :

“There are four states of the soul—the waking, the dream, the deep sleep, and death states. In the waking state the soul dwelling in the heart, and in union with the *manas*, consciously rules over the body by the help of the *manas* and *indriyas* (sense-organs). In the dream state the *indriyas* repose, whilst the *manas* remains active ; and the soul, encompassed by the *manas* and the *indriyas* which have retreated therein, travels through the veins of the body and then experiences dreams fashioned from the impressions (*vāsana*) of the waking state. In the state of deep sleep, the union of the soul with the *manas* is dissolved ; the *manas* and the *indriyas* now repose, retreating into the veins or pericardium and thence into

¹ *Short Account*, &c. p. 14.

² Thibaut, Vol. II. 61.

the *mukhya-prāṇa* (vital air). The activity of the latter, however, continues, whilst the soul freed from its *upādhis* (limiting adjuncts) enters into Brahman in the ether of the heart. As the soul without the *upādhis* is Brahman itself, this entry into Brahman is only another way of expressing the complete freedom of the soul from the *upādhis*. From this passing absorption into Brahman the soul, on waking, again returns with all its individual characteristics to its previous state."¹

The Brahma-Sūtras say, "In him who is senseless (in a swoon, &c.) there is half union." III. 2. 9.

6. Condition of Souls at a Mahāpralaya.—Thibaut says :

"At the end of each of the great world periods called Kalpas the Lord (*Īśvara*) retracts the whole world, i.e., the whole material world is dissolved and merged into non-distinct *Māyā*, while the individual souls, free for the time from actual connection with *upādhis*, lie in deep slumber as it were. But as the consequences of their former deeds are not yet exhausted, they have again to enter on embodied existence as soon as the Lord sends forth a new material world, and the old round of birth, action, death, begins anew to last to all eternity as it lasted from all eternity."²

All this is mere imagination, entirely destitute of proof. The Vishnu Purāna and other works which describe it contain false geography, false astronomy, &c. Their description of a Mahāpralaya is equally untrustworthy.

REMARKS ON THE PRECEDING STATEMENTS.

Ignorant Presumption of Hindu Philosophers.—Nehemiah Goreh has the following just remarks on this point :

"The truth is, that the nature of the soul transcends our knowledge, and does not lend itself to description. All that we know of the soul is, that it is something which possesses apprehension, will, and other qualities. More than this we cannot affirm concerning it ; as, for instance, that, like earth, water, and other material substances, it has dimension and such like qualities. Much, therefore, that is predicable of a jar, of cloth, and of other material substances, is not to be predicated of the soul. Such, however, is the disposition of the pandits, that they refuse to consider what things are within the reach of our understanding, and what things lie beyond. They would fain take the visible and the invisible, God and souls included, and measure them, and turn them round and over, and pry into them, and at last get their complete quiddities inside their fist. To their minds, if one is to know anything one should know everything : otherwise, it is better to know nothing. And so they wander on in the wilderness of vain inquiry. I would remind them, that, be the essence of the soul of what sort soever, its origin, duration, and end are in subordination to the will of God ; and, therefore if God thinks good that the soul shall exist for ever, it can in no wise incur destruction."³

¹ A Short Account, &c. p. 18.

² Rational Refutation, &c. p. 90.

³ Vedānta-Sūtras, vol. I. pp. xxvi. xxvii.

This failing was not peculiar to them. Macaulay says of the philosophers of ancient Europe that "they despised what was practicable, and attempted to solve insoluble enigmas."¹

Vedantic descriptions of the Human Body, &c., grossly Incorrect.

—The Katha Upanishad contains the following :

"16. There are hundred and one arteries of the heart ; the one of them (Sushumná,) proceeds to the head. By this (at the time of death) rising upwards (by the door of Áditya) a person gains immortality ; or the other (arteries) are of various courses." VI. Valli.

The Prasna Upanishad gives the following additional details :

"For the (ether of the) heart is verily that soul. There (arise) the hundred and one (principal) arteries ; each of them is a hundred times divided ; 72,000 are the branches of every branch artery ; within them moves the circulating air." III. 6.

The whole number of arteries is therefore 727,200,000 !

The slightest examination of the heart shows that all this is purely imaginary. There are just two branches of a large artery from the heart, containing impure blood, leading to the lungs, and one great artery, which, afterwards, subdivided, conveys pure blood, to the whole body. In like manner, there are two great veins carrying impure blood to the heart from the whole body, and four veins, containing pure blood, leading from the lungs to the heart.

The Prasna Upanishad says that "within the arteries moves the circulating air." *Arteries* mean air-pipes. They were thought to contain only air, because after death they are empty. When a person is alive, blood flows through them. This is proved by the fact that if one of them is cut, blood gushes out. When a person dies, the heart loses its power to send out blood, and the arteries are found empty.

The "three sheaths," "the five vital airs," &c. are similar fictions.

The *Vedánta-Sára* makes the following statement :

"From these gross elements (having the qualities of the five) arise the worlds that are one above the other, viz., *Bhúr, Bhuvár, Svar, Mahar, Janas, Tapas, and Satya* ; and those that are beneath the other ; called ; *Atala, Vitála, Sutála, Rasátala, Talátala, Mahátala, Pátála* ; also Brahma's egg (this vaulted world) with the four kinds of gross bodies contained in it, and their food and drink." (See page 35.)

As already mentioned, the Earth is only about 8,000 miles in diameter, and floats in the air, like the moon, moving round the sun. The seven worlds above the earth and the seven below it are all imaginary.

Vedantic Speculation about the Soul as incorrect as those about the Body.—If a traveller gives an account of our own country

¹ Essay, on Bacon.

which we know to be false, we cannot trust his descriptions of foreign lands. When Vedántists make such mistakes about the *body*, which could easily have been corrected by observation, there is still greater reason to reject their speculations about the *soul*.

Ideas about the soul are chiefly based on the conception of Brahma, described as existing in a state of dreamless repose, unconscious even of its own existence. As each individual soul is asserted to be "fully and wholly the eternal indivisible Brahma itself," it must be of the same character. The soul is said to be like Brahma eternally pure; it neither acts nor enjoys. Practically, like Brahma, it is a non-entity.

As Brahma, according to Vedántism, could do nothing, the fiction of *Máyá* had to be invented to account for the appearance of the universe. As the soul was similarly helpless the figment of an *antah-karana* had to be devised. It is the *antah-karana* which actually cognizes, acts, enjoys, suffers. The soul, amid all its transmigrations, must for ever remain unconscious like Brahma.

As already mentioned, the Vedántic soul is a non-entity, while the *antah-karana* is invested with its functions. The truth is that the Vedántic soul has no existence, while the real soul is the internal ruler. It is the soul which cognizes, acts, does right or wrong, enjoys or suffers either directly or through the body. The soul should be the ruler; the body the servant.

Instead of dogmatizing like Vedántists about the size of the soul, &c., the wisest men confess their ignorance. They believe that they have souls capable of knowing about God, able to distinguish between right and wrong, rendering them responsible beings; but there are insoluble problems connected with them.

Vedantic Arguments for the Eternity of Souls.—One argument for the eternity of the soul is the supposed axiom: "Whatever exists must always have existed." As already shown, this denies God's omnipotence. By His will He can create things or call them out of nothing into existence.

Another argument is that "Whatever had a beginning must have an end." This is also a denial of God's power. He can give a future eternal existence to any creature He has called into being. According to Hinduism, souls may pass into gods, demons, beasts, birds, reptiles, fishes, insects, into plants, and even into inanimate objects. "Who can estimate the number of these eternal *svayambhu* essences! Is it not perfectly unphilosophical, because absolutely unnecessary and egregiously extravagant, to assume such an indefinite number of eternal essences, when one Supreme Essence is sufficient to account for all things, visible or invisible, material or spiritual?"¹

Vedantism denies the Fatherhood of God.—If our souls are

¹ Dr. K. M. Banerjee, *Dialogues*, p. 164.

eternal and self-existent, we are a sort of miniature gods. Our relation to God is changed. It is only that of king and subjects. His right over us is only that of might. It is only because He is mightier than we and because He possesses power to benefit and to harm us that we should be anxious to pay homage to Him. There is not the love which a child should cherish towards a father. True religion is thus destroyed.

It is a pleasing sign of progress that the Fatherhood of God is beginning to be admitted by educated Hindus. Some even claim that this doctrine is taught in their own sacred books. In the Sástras, Father may be one of the many names given to God; but *not as the source of our existence*. What particularly distinguishes an earthly father is, that under God, he is the author of the child's existence. This can be said of no other person. In that sense neither Brahma nor any Hindu deity can be called father. According to Vedántism and all other systems of Hindu philosophy, souls are as eternal as Brahma himself. The Bible, on the other hand, says, that God is our Father by creation. "Have we not all one Father? Hath not one God created us?" Christianity teaches us to address God as our "Father in heaven." It is true that we have been disobedient, rebellious children, but we are earnestly invited to return, asking forgiveness.

The ancestors of Europeans and Aryan Hindus once worshipped the same God under the same name, *Dyaush-Pitar*, Heaven-Father. Max Müller beautifully says :

"Thousands of years have passed away since the Aryan nations separated to travel to the North and the South, the West and the East: they have each formed their languages, they have each founded empires and philosophies, they have each built temples and razed them to the ground; they have all grown older, and it may be wiser and better; but when they search for a name for that which is most exalted and yet most dear to every one of us, when they wish to express both awe and love, the infinite and the finite, they can but do what their old fathers did when gazing up to the eternal sky, and feeling the presence of a Being as far as far and as near as near can be; they can but combine the self-same words and utter once more the primeval Aryan prayer, Heaven-Father, in that form which will endure for ever, 'Our Father, which art in heaven.'"¹

Vedantism denies the Brotherhood of Man.—This is strongly denied by the system of caste, but it is so likewise by the Vedánta. Brothers are children of the same father. As already shown, according to the Vedánta, we have no father, and therefore we are not brothers.

Deussen, with a want of common sense worthy of a Hindu philosopher, tries to improve upon the second commandment of Christianity, "Thou shalt love thy neighbour as thyself." We

¹ *Science of Religion*, pp. 172, 173.

are brothers of the same great Father, and should therefore "love as brethren."

Deussen, in his *Elements of Metaphysics*, thus explains our duty to others :

"You shall love your neighbour as yourselves—because you are your neighbour, and mere illusion makes you believe that your neighbour is something different from yourselves. Or in the words of the *Bhagavad Gita* : he, who knows himself in everything and everything in himself, will not injure himself by himself, *na hinasti ātmanā ātmanam*. This is the sum and tenor of all morality, and this is the standpoint of a man knowing himself as Brahman. He feels himself as everything,—so he will not desire anything, for he has whatever can be had ; he feels himself as everything,—so he will not injure anything, for nobody injures himself." p. 336.

Test this practically. A starving beggar asks charity. The Professor says, "Why do you ask alms of me? You and I are the same ; it is mere illusion makes you believe yourself to be different. You will not desire anything, for you have already whatever can be had." Would the beggar be satisfied with such reasoning ?¹

The Christian doctrine is briefly as follows :—

God alone is self-existent, without beginning or end. He is omnipotent, able to call beings or things into existence out of nothing. He gave us a body and a soul. The soul never existed before our present birth. The body is mortal ; the soul returns to God who gave it. At the great day of judgment, all must appear before God, to answer for the deeds done in the body, whether good or evil.

As already mentioned, it is unphilosophic to maintain that there are innumerable self-existent beings, when One possessed of almighty power is sufficient. The explanation given by Christianity is beautifully simple, and meets all the requirements of the case.

TRANSMIGRATION.

From the dawn of philosophy, how to account for the suffering in the world has been a great problem. Mansel says :

"Against this immovable barrier of the existence of evil, the waves of philosophy have dashed themselves unceasingly since the birthday of human thought, and have retired broken and powerless, without displacing the minutest fragment of the stubborn rock, without softening one feature of its dark and ragged surface."²

Atheism is an attempt to solve the problem. There is so much evil, because there is no Creator or overruling Providence. The great majority of mankind have rejected this theory. How could

¹ See Pice Papers on *The Fatherhood of God and The Brotherhood of Man*.

² *Limits of Religious Thought*.

a universe so wonderfully constructed have come into existence without an intelligent Creator?

Transmigration is the second attempt to account for the state of the world. It is supposed to be necessary to explain the unequal distribution of happiness and misery which exists. If an infant agonize, it is supposed to arise from a great sin committed in a former birth. On the other hand, if a wicked man prospers, it is thought to be plainly the reward of meritorious actions in a previous state of existence.

The universe is, in Sanskrit, sometimes called *samsāra*, denoting motion. It is supposed to consist of innumerable souls and innumerable bodies. The bodies are of all kinds, mineral, vegetable, animal, human, divine, demoniac. Souls are supposed to be constantly leaving their bodies, and seeking other bodies some rising, some falling, others stationary according to their *Karma*. Only in this way, it is imagined, can God be saved from the charge of injustice.

Origin of the Doctrine.—Transmigration is not found in the four Vedas. In them, as already mentioned, a cheerful view is taken of life, and after death a happy reunion with relations is expected in the world of the *Pitris*. The belief arose with Hindu pessimism in the time of the Upanishads, and was intensified by Buddha.

A few quotations may first be given on the subject. The Katha Upanishad says:—

“7. Some enter the womb (again after death) for assuming a body; others go inside a trunk, according to their works, according to their knowledge.” V. Valli.

The Chhândogya Upanishad says:—

“7. Thereof he, whose conduct is good, quickly attains to some good existence, such as that of a Bráhmāna, a Kshatriya or a Vaisya. Next, he who is viciously disposed, soon assumes the form of some inferior creature; such as that of a dog, a hog, or a Chandála.” V. 10.

In the Bhagavad Gítá Krishna says to Arjuna:—

“As a man, having cast off his old garments taketh others that are new, so the embodied (soul) casting off old bodies, entereth others that are new.”

The doctrine pervades the whole of the later sacred books of the Hindus, and is universally received. “It is,” says Dr. Hooper, “as if every Hindu imbibed it from his mother. With the exception of the few whose thoughts have been changed by Western education, no Hindu seems able to conceive a condition of the universe, which does not involve the truth of this doctrine.”¹

¹ *Transmigration*, p. 2.

Object to prove that Justice rules the world.—Dr. Hooper says:

“There can be no doubt, that *this* was the original cause of the invention of the theory; as it is still the reason commonly given for maintaining it. Men’s instinct of justice is so strong and so uncontrollable, that they cannot be content with the present state of things, in which the good suffer and the wicked enjoy themselves or believe that it can possibly be permanent. And so this system was framed; a system in which the sway of justice is absolute and flawless. According to it, every action must inevitably, sooner or later, receive its exactly due reward, in pleasure or pain. There is no possibility of deviation even by a hair’s breadth from strict and infallible justice. The retribution may be long delayed; but come it must with absolute certainty and with undeviating precision.”¹

The doctrine also, as the Rev. T. E. Slater remarks, bear witness to the following truths:

(a). To the immortality of the soul; to the continued existence of the soul in a future life.

(b). Another important truth witnessed to is the sense of sin, and that sin is inevitably followed by suffering; that demerit must receive its penalty.

(c). Further, the soul receives the due reward of its deeds in a body, hereby resembling Christian belief, sharply contrasted with the idea of the ghostly spectres of Greek philosophy.²

While the object is good and some great truths are acknowledged, it will be shown, on careful examination, that the doctrine is as untenable as atheism. It makes baseless assumptions, and results in robbing God of His most glorious attribute of mercy.

OBJECTIONS TO THE DOCTRINE.

1. **It is contrary to our Experience.**—By transmigration is meant that the same soul in the course of time takes up its residence in different bodies. Only the *body is changed, the soul is the same soul*. The soul therefore, being the same, possesses the same faculties in its present and in its former births. A traveller who journeys through the earth from city to city carries with him the remembrance of his native place, the persons that he met, and other events that occurred. The soul ought to carry with it a complete remembrance of its past history; but no man has experienced anything of the kind. Any claims to its possession are just as false as those with regard to magical powers.

Dr. Scudder thus answers an objection:—

“It will not do to say that you have forgotten those things just as you have forgotten things which occurred in your infancy. It is quite true that you cannot remember matters which took place during your

¹ *Transmigration*, pp. 4, 5.

² *Christian College Magazine*, Vol. xv. p. 262.

infancy in this present birth. It would not be strange, therefore, that you should fail to recall what happened during your infancy in a former birth. But if you really existed in a former birth, you surely were not infants throughout its entire duration. Did you not then grow into youth? Did you not attain to manhood? Did you not marry? Did you not work hard for a living? Did you not toil for the support of your children? Did you not feel hunger and thirst, disease and pain? Did you not experience joys and sorrows innumerable? Can it be possible that you have entirely forgotten all this? Surely the thoughts and words and deeds of a previous existence could not all have thus passed into entire forgetfulness! Know clearly that you never existed before the present birth."¹

It is objected that we cannot recall the events of our former births, because we are under the power of *mâyá*, or illusion. How is it that *mâyá* extends only to alleged former births and not to the present? The fact is that one false theory is attempted to be supported by another. We cannot recollect events in alleged former births, because they had no existence. We remember the present life, *mâyá* notwithstanding, because we have really existed.

2. **It fails to explain the Origin of things.**—Deussen says :

“No life can be the first, for it is the fruit of previous actions, nor the last, for its actions must be expiated in a next following life.”²

The advocates of the doctrine have been forced to deny that the universe ever had a beginning. Inequalities in life are said to be the results of peculiar habits and works in a previous state of existence. This only removes the difficulty one single step, for the question will recur, *Whence those peculiar habits and works?*—and, whence the inequalities in that life? Thus Hindus were compelled to fly from stage to stage, until they were forced to declare that the world was never created—that it is without beginning, that it is eternal. And that which is eternal is, in their conception, not dependent on a cause. How can such men consistently find fault with the Chárvákas, who deny the necessity of an intelligent First Cause, when they themselves pronounce the world to be without a beginning? The theory involves difficulties far greater than those it is intended to remove.

Before there could be merit or demerit, beings must have existed and acted. The first in order could no more have been produced by *Karma* than a hen could be born from her own egg. Sankarácarya ridicules the idea of an eternal succession of works and creations as a troop of blind leaders of the blind. However far back we go, the same impossibility remains.

3. **It is Unjust.**—The object of transmigration is to purify the soul by lessons of warning from past history. This is lost when a person knows not what he did and why he is punished. Suppose a magistrate said to a peon, “Give that man fifty lashes,” would

¹ *Basar Addresses.*

² *Elements of Metaphysics*, p. 329.

the man not ask, "Why am I flogged?" What would be thought of such a magistrate? What is the use of shutting up a soul in the body of a pig, which has no sense of degradation, which cannot possibly know either that it has ever committed a fault or that it is suffering the penalty due to that fault? It is said that if a man has stolen paddy he will be born a rat, whose chief occupation is to steal paddy. A man must, by way of atoning for one act of theft, become a thief all his life!¹

Should a son be hanged because his father committed murder? According to transmigration, people suffer, not on account of their own deeds; but, as it were, for those of their ancestors of which they know nothing.

For if a man is so changed at each birth as to forget all his previous history, he becomes virtually a new being. What he suffers now he suffers on account of sins committed by another; and these sufferings he has no choice but to endure. Even the very sins a man now commits are punishments of previous sins, and he cannot but commit them. Their punishment, again, he cannot bear in this life if he would; they must be borne by him in another birth, when the loss of all consciousness of the present has made him, in fact, another person. His present happiness is the reward of a previous person's good deeds, his present good deeds will be rewarded to some future person. In all this there is an absence of justice.²

4. **It denies Divine Mercy.**—The Rev. Dr. Hooper has the following remarks on this point:—

"The system of Transmigration leaves absolutely no room for divine mercy. Four of the six philosophical systems do, indeed, acknowledge an 'Iśwara'; but what for? His *one* work is to arrange that each soul shall enjoy or suffer precisely the fruit of his doings, shall enter the body which exactly suits his deserts. In other words, Iśwara's one work is to carry out strict, unswerving *justice*. *He has nothing whatever to do with mercy*. There is no possible room for it in the system. The very slightest exercise of mercy would be, so far, a derogation from the completeness of the system of Transmigration, a blot on its fair name. What then? Do not Hindus believe in divine mercy? Indeed they do; and that in two ways, but both are entirely irrespective of, indeed they ignore, Transmigration. The statement, "Iśwara dayālu hai" (God is merciful) is one which very few Hindus indeed would not subscribe to. So far have foreign influences permeated the modern Hindu mind, that very few indeed perceive, what however is obvious to any one who thinks, that the above statement is a flat contradiction, so far as it extends, of the Doctrine of Transmigration."

Hindus accept the most contradictory doctrines. *Sankarāchārya* says that even Iśwara cannot alter *Karma* any more than he can produce rice out of wheat seed. Yet it is believed that all

¹ From Dr. Scudder.

² Abridged from Robson's *Hinduism and Christianity*, 2nd Ed. pp. 191, 192.

sins may be washed away by bathing in the Ganges or other supposed sacred waters.

The *Epiphany* thus strikingly shows the cruelty of the supposed system of transmigration and the helplessness of God :

“ In reality, the suggested solution only seems to lead us into greater difficulties than ever. God did not create souls, or affix their varying characters or *karmas*; they have existed thus eternally, in independence of Him. Granted this, the question at once arises, who or what is responsible for these cruel variations and inequalities? These eternally existing souls suffer from a strange injustice, also existing from eternity, and apparently they will eternally so suffer. Partiality is then coeval, and coeternal with finite existence; is inherent in the very nature of things. Who or what is the author of this harsh and arbitrary law of *karma* that has thus been going on and will thus go on for ever ?”

“ The system only seems to make the injustice of the universe more irremediable and more hopeless : it is eternal, necessary, and cannot be bettered. God himself can only look on eternally at the course of things as a helpless spectator, compelled by some cruel necessity to apportion reward and punishment, according to an unjust law over which He has no control ; He cannot intervene to re-adjust the harsh measure that has been meted out by a power independent of Him, or redress the eternally wrong balance. Human life is beyond His control altogether : He is conniving, from sheer impotence, at a great scheme of eternal injustice.” December 13, 1895.

Christianity, on the other hand, shows how Divine Justice and Mercy are reconciled through Jesus Christ.

5. **It leads people to impute the results of their own misconduct in this life to sins in a former birth.**—The chief sufferings of men are caused by poverty, sickness, and evil conduct. Poverty is often occasioned by laziness or want of thrift. One great reason why the people of India are poor is their extravagant expenditure on marriages. Most sickness is caused by bad water, filth, and unwholesome food. When people believe that their misfortunes arise from sins in a former birth, they rest contented and make no efforts to remove them.

A father neglects his child and allows him to mix with bad companions. He turns out a drunkard, gambler, and thief. The father, instead of blaming himself, attributes the misconduct of his sons to sins in a former birth. The constant excuse for almost everything that ought not to be is, “ What can we do ? It is all the fruit of former births.” Even murderers comfort themselves with such an excuse.

Deussen says that the doctrine is “ a consolation in the distresses of life.” *The Hindu* forms a different estimate of its effects. “ The contentment of our people is the result of moral death during centuries.” The tendency is to lead people to submit to evils instead of trying to remedy them.

5. **It discourages Virtue and encourages Vice.**—The effects of rewards and punishments depend greatly upon their nearness. If very far off, they have very little influence. According to transmigration, people here eat the fruit, sweet or bitter, of actions in former births, while good or evil deeds in this life will be rewarded or punished in some future birth, how distant no one can tell. The natural tendency is therefore what is described.

The Christian doctrine is that we never existed before our present life. This is confirmed by universal human experience. We are here in a state of probation, and shall be rewarded or punished after death, and shall not transmigrate.

A few other observations may be offered.

1. **Inequalities of happiness are less than is supposed.**—There are many poor men far happier than the rich. There is a proverb: "The fruit of austerities, a kingdom; the fruit of a kingdom, hell." Great men are tempted to vices from which the poor are free. Wealth and power are, not unfrequently, a curse rather than a blessing.

2. **We can look forward as well as backward.**—The *Epiphany* says:

"It seems possible to interpret the puzzling inequalities of life at least as well on the theory of *probation* as on the theory of *retribution*. And to effect this, different kinds of moral development are necessary. One soul is developed to perfection through the process of adversity, another through that of prosperity. The former may be the higher mode; but both courses have their appropriate tests and crises for free will to go through. We believe that all inequalities will be redressed and exhibited in their true light at the Last Judgment, when it will be seen that "many who are first shall be last." The justice of God will then be manifest, and till that time we can wait in faith."

3. **Most of our sufferings are caused by our breach of God's righteous law and are intended for our amendment.**

God has made us *persons*, and not *things*. We are not like watches which can only act as they are moved. We have the power of *self-determination*, we are free to do wrong if we choose. But things are so ordered that, as a rule, sin, in the end, leads to suffering. The burning words of Kingsley ought to be impressed upon the minds of all:

"Foremost among them stands a law which I must insist on, boldly and perpetually, a law which man has been trying in all ages, as now, to deny, or at least to ignore; though he might have seen it, if he had willed, working steadily in all times and nations. And that is—that as the fruit of righteousness is wealth and peace, strength and honour; the fruit of unrighteousness is poverty and anarchy, weakness and shame. It is an ancient doctrine and yet one ever young."¹

¹ *Limits of Exact Science applied to History.*

The Rev. T. E. Slater says :

"Happiness and misery are very largely the result of our own character and conduct here and now. The idle, the imprudent, the intemperate, live in poverty and suffering ; while the industrious and the virtuous, as a rule, enjoy prosperity and happiness.

"The conditions of life depend, too, very much on the *conduct of others*. If a man does good, others will be benefited ; if evil, others will suffer. Why do so many suffer ? Not because they are in fault ; not because God is partial ; but because they happened to live near one another. If all men were good and honest and just in their dealings with others, there would be far less misery in the world. By removing the evils that men inflict on one another, one reason assigned for the belief in transmigration would disappear."¹

4. Children inherit largely the Characteristics of their Parents.—This is called the doctrine of 'heredity,' a demonstrated proof, instead of a mere assumption, like transmigration, invented in an age ignorant of modern science.

"Not our own virtues and vices contracted in some former birth, but the virtues and vices of those who have lived before us reach into our time ; and moral and intellectual qualities, virtues and vicious habits, and certain diseases, are all in the stream of heritage which flows from the distant past."²

This shows how careful parents ought to be. Their conduct affects, not only themselves, but their posterity. They may leave them a heritage of blessing or woe.

5. We are much influenced by our Surroundings.—This is called the law of 'environment.' A child born among vicious people is almost certain to follow their example ; while one brought up among the virtuous may be hoped to imitate them. Reformatories have been established by some Christian Governments by which young criminals have frequently been led to lead new lives.

6. Affliction, properly improved, may have a most beneficial influence on the character.—

A holy man of old said, "It is good for me that I have been afflicted. Before I was afflicted I went astray ; but now have I kept Thy word." Millions upon millions have had the same experience. Good men, who suffer affliction rightly ; come out of it purified, like gold which has been tried by fire. Many parents have been led by the sickness and death of their children to think of a world where there is no more pain or death, and where they shall meet again their loved ones, never more to be separated.

"Life," says Dr. Fairbairn, "is all the nobler from being a battle against evil ; all the worthier to be lived that its Maker has designed that it should at once educate and redeem through suffering."³

¹ *Christian College Magazine*, Vol. XV. p. 271.

² Rev. T. E. Slater, *Christian College Magazine*, Vol. XV. p. 273.

³ *The City of God*, p. 186.

7. "I know not, God knoweth."—It is admitted that, after all the explanations which can be offered, there is a residue which is inexplicable. We are like young children trying to understand the government of a mighty empire.

"What am I ?

An infant crying in the night ;
An infant crying for the light ;
And with no language but a cry."

"Behind the veil, behind the veil," in a future state of existence, then God's ways to man will be justified. "What I do thou knowest not now, but thou shalt know hereafter." Meanwhile

"Falling with my weight of cares,
Upon the great world's altar stairs
That slope thro' darkness up to God,
I stretch lame hands of faith and grope.

Oh yet we trust that somehow good
Will be the final goal of ill."

At all events, the above explanation is far better than atheism, transmigration, or any other which has been offered. A belief in the doctrine of transmigration is now confined to uncivilised or half-civilised nations.

Some of the injurious effects of the belief in the doctrine upon Hindus are thus stated by Mr. Slater :

"The transmigration of the soul has always been regarded as the direst calamity by people of India—as the root of all evil. The soul is tossed hither and thither, at the mercy of a force set in motion by itself alone, but which can never be arrested, because its operation depends on past actions wholly beyond control and even unremembered. Hence the desire of means to put a stop to further transmigration, to shorten the duration of the wanderings, has been the object of philosophical research in all the systems.

"And is not this one great reason why the Hindu has declined in power and degenerated? He feels held as by an iron hand in the dread bonds of fate, from which even death allows no escape, but only sets him revolving in an endless cycle of being; whereas his younger brother of the West, under the bracing influence of a more joyous faith, knowing himself to be a son of God, and possessing in Christ a blessed immortality, has widened with the 'process of the suns.' There is little doubt which is the more acceptable and invigorating creed."¹

"The system has now been going on for thousands of years; has the Hindu nation become better, age after age? Its own shastras say, No. The *first* age was the age of truth—the *Krita* age: the present is the *Kali Yuga*, the age of ignorance, folly, and sin; one 'period' of which is now drawing to a close. Is it not the universal lamentation of Hindu reformers that the nation has degenerated? And any improvement that is taking place at the present time, is due, not to the belief in transmigration, but to foreign influences that are, indirectly, destructive of it."²

¹ *Christian College Magazine*, Vol. XV. p. 279.

² *Ibid*, p. 337.

THE GREAT SENTENCES.

TAT TWAM ASI, 'That thou art.'
 BRAHMASMI, 'I am Brahma.'

The assertions are that Brahma and the Soul are identical; that the soul may say, "I am Brahma."

With regard to the first text, Gough remarks :

"In the view of the Indian schoolmen, the greatest of all the texts of the Upanishads is the text, That art thou, in the sixth Lecture of the Chhândogya Upanishad. This is pre-eminently the Mahāvākya, the supreme announcement. It is on the comprehension of this text that spiritual intuition (*samyagdarśana*) or ecstatic vision rises in the purified intelligence of the aspirant to extrication from metempsychosis" (*samsāra*).

"The sense is this : the individual soul is one with the universal Soul, and the universal Soul is one with the one and only Self."¹

The Prabuddha Bhārata says :

Vedānta "is the one philosophy which dares to call man God Himself, not merely the son of God or His servant." Vol. I. p. 75.

The Brahmavādīn (Oct. 12, 1895, p. 30) makes the same claim in terms equally blasphemous :

"Man is not the mere creature of a God; he is God himself. He has not simply the image impressed upon him of his Creator. He is himself the Creator."

The two main proofs in the *Vedānta-Sāra* are the following :

I. There is no difference between things taken collectively and distributively, as there is none between a forest and its trees, or between a lake and its waters. Page 30.

This is supposed to prove that there is no difference between Brahma and an individual soul.

It is true that there is no difference between a forest and *all* the trees taken together; but an *individual* tree cannot say "I am the forest."

In like manner a house is equal to all the bricks of which it is composed, but a single *brick* cannot say "I am the house." A lakh of rupees is equal to a hundred thousand rupees, but a rupee is not therefore equal to a lakh.

In logic this reasoning is called the Fallacy of Division. It consists in arguing from the collective to the distributive use of a term.

II. The second great argument is founded on the sentence, "This is that same Devadatta."

Hence, This = that; Twam = Tat.

It is asserted that Tat and Twam "refer to one and the same

¹ *Philosophy of the Upanishads*, pp. 89, 94.

thing"; that they are "related as subject and predicate"; as "indicator and indicated." pp. 40, 41.

The sentence, "This is that same Devadatta," is what is called in logic a *petitio principii*, a begging of the principle in question, taking a thing for true and drawing conclusions from it as such, when it requires to be proved before any conclusions can be deduced from it.

It is true that differences in point of time and other non-essentials are acknowledged; but it is held that they agree substantially. This is attempted to be proved by a subtle chain of false reasoning, pp. 42-44. After comparing the attributes of *Tat* and *Twam*, let it be decided whether they are the same.

<i>Tat</i> , God.	<i>Twam</i> , Man.
The Creator	A Creature.
Eternal	Began to be.
Omnipresent	Confined to a small space.
Omniscient	Parviscient.
Omnipotent	Parvipotent.
Unchangeable	Subject to change.
Infinitely Holy	Sinful.
Infinitely Happy	Subject to misery.

If two beings with attributes so different are the same, so are light and darkness, knowledge and ignorance, virtue and vice:

Gauḍapūrṇānanda thus contrasts the two :

"Thou art verily rified, O thou animal soul, of thy understanding, by this dark theory of Māyā, because like a maniac, thou constantly ravest, 'I am Brahma.' Where is thy divinity, thy sovereignty, thy omniscience? On thou animal soul! thou art as different from Brahma as is a mustard seed from Mount Meru. Thou art a finite soul, He is infinite. Thou canst occupy but one space at a time, He is always everywhere. Thou art momentarily happy or miserable, He is happy at all times. How canst thou say 'I am He?' Hast thou no shame?"¹

Rāmānuja, another celebrated Hindu writer, argues against it similarly :

"The word *tat* (it) stands for the ocean of immortality, full of supreme felicity. The word *twam* (thou) stands for a miserable person, distracted through fear of the world. The two cannot therefore be one. They are substantially different. He is to be worshipped by the whole world. Thou art but His slave. How could there be an image or reflection of the infinite and spotless One? There may be a reflection of a finite substance; how could there be such a thing of the Infinite? How canst thou, oh slow of thought! say, I am He, who has set up this immense sphere of the universe in its fulness? By the mercy of the most High a little understanding has been committed to thee; it is not for thee, oh perverse one, to say, therefore I am God."²

¹ Banerjea's *Dialogues*, p. 378.

² *Ibid.*, p. 408.

Taking the words in their plain meaning, the climax of Hindu philosophy is a blasphemous falsehood, too horrible almost to be mentioned. With Satanic pride, a puny, ignorant, sinful, mortal presumes to say, "I am God!" When he believes this monstrous lie, according to Hindu philosophy, he is the only wise man! How true are the words, "Professing themselves to be wise, they became fools."

MUKTI OR LIBERATION.

Grand Aim of Hindu Philosophy.—As already mentioned, Hindu philosophy arose when a pessimistic view began to be taken of life—when existence was regarded as a curse, and freedom from future births was considered the highest good. All the six systems agree in this. Gough says:

"This philosophy was a new religion, with a new promise, a religion, not of the many, but of the few. The promise is no longer a promise of felicity in this life or in a higher life, but a promise of release from the sorrows of the heart, of a repose unbroken by a dream, of everlasting peace, in which the soul shall cease to be a soul, and shall be merged in the one and only Self the characterless being, characterless thought, and characterless beatitude."¹

This freedom from future births is called *mukti* or *moksha*, liberation. The doctrine is not found in the four Vedas; it is a later development.

Means to be employed.—Mukti is supposed to be attained when a person realizes the great sentence, *Brahmásmi*.

There are two main stages—meditation *with* an object and meditation *without* an object. The means to be employed for both are described at length in pp. 46—49 of the *Vedánta-Sára* translation, and more fully in the *Yoga Sútras* of Patanjali.

The object is to attain likeness to Brahma, represented as in a state of dreamless sleep.

Yama ('Forbearance'), and *niyama*, 'Religious Observances,' are both enjoined as subservient to the object in view. As explained in the *Vedánta-Sára*, Acts of 'Forbearance' are not killing, not lying, not stealing, chastity, and not accepting gifts. 'Religious Observances' are purifications, contentment, penance, study, and persevering meditations on *I'svara*."

But other special means are necessary.

Patanjali defines *yoga* as follows:

"*Yoga* is the suppression of the transformations of the thinking principle." I. 2.²

Philosophy of the Upanishads p. 262.

Translation by Manilal Nabhubhai Divedi, p. 1.

According to Hindu philosophy, the mind assumes the form of any object seen or conceived. The number of such changes daily must be almost countless. The design of Yoga is to put a stop to the transformations of the mind, so that at last meditation may be objectless.

Mechanical means were also employed.

Asana.—There were various modes of disposing the hands, feet, &c., one or two of which may be described.

The Lotus Posture.—The right foot should be placed on the left thigh, and the left foot on the right thigh; the hands should be crossed, and the two great toes should be firmly held thereby; the chin should be bent down to the chest; and in this posture the eyes should be directed to the tip of the nose.

Gomukha, or Cow's Mouth Posture.—Put the right ankle on the left side of the chest, and similarly the left ankle on the right side.

Fowl Posture.—Having established the lotus posture, if the hand be passed between the thigh and the knees and placed on the earth so as to lift the body aloft, it will produce the fowl seat.

Pranayama, the regulation of the breath, is also considered of great importance. It is thus described :

“The usual mode is after assuming the posture prescribed, to place the ring finger of the right hand on the left nostril, pressing it so as to close it, and to expire with the right, then to press the right nostril with the thumb, and to inspire through the left nostril, and then to close the two nostrils with the ring finger and the thumb, and to stop all breathing. The order is reversed in the next operation, and in the third act the first form is required.”¹

Other exercises are mentioned :

“*Uddiyána* consists in drawing in the navel and the parts above and below it. *Mûlabandha* consists in drawing in the parts of the anus, and in mentally exerting as if to draw the *apána* upward towards the navel. The *jálandhara* consists in pressing the chin to the heart.” III. 58, 27. Appendix v.

Marvellous powers are attributed to the man fully initiated in the Yoga. The past and present are unveiled to his gaze. He sees things invisible to others. He hears the sounds that are in distant worlds. He becomes stronger than the elephant, bolder than the lion, swifter than the wind. He mounts at pleasure into the air or dives into the depths of the earth and the ocean. He acquires mastery over all things, whether animated or inanimate.

The whole belief is a delusion. The brain is the organ of the mind. To enable it to act properly, it must have a good supply of pure blood. The blood is purified by fresh air entering into the

¹ Quoted by Mr. R. C. Bose from the translation of the *Yoga Shastra* by Dr. Rajendralála Mitra.

lungs by breathing. From want of sufficient food and suppression of the breath, the blood of the Yogi is small in quantity and impure. The brain does not act properly. He may be in a dreamy condition or almost unconscious. Barth, a French writer, a distinguished Orientalist, says of Yoga exercises :

“Conscientiously observed they can only issue in folly and idiocy.”¹

Jivanmukta.—The last section into which the *Vedānta-Sāra* has been divided treats of the *Jivanmukta*, ‘liberated but still living.’

Colonel Jacob says :

“According to the Systems, works are of three kinds, viz., accumulated (*sanchita*), fructescent (*prārabdha*), and current (*kriyamāna*). The first are the works of former births which have not yet borne fruit; the second are those which have brought about the present life, and so have begun to bear fruit; and the third are those which are being performed during the present life, and which will bear fruit in a future one. According to the Vedānta, the true knowledge of Brahma and of one’s own identity with It burns up the accumulated works and cancels the effects of the current ones. The fruits of the fructescent ones must be exhausted during the present life, and then at death emancipation is realised.”²

The *Jivanmukta* is experiencing these fructescent fruits, which cannot be destroyed by the knowledge of Brahma. “But, according to the Yoga, the meditation which is styled in that system *asamprajnāta*, ‘meditation without an object,’ can destroy them, and so is considered by Yogins to be superior to knowledge.”³

Deussen gives the following account of the *Jivanmukta* :

“42. *Abolition of all Duties.*—As for the wise man, there is no world, no body, no further sufferings, there is also for him no further obligation to action. For all that he will do no evil, for false illusion, the cause of all action good or bad, has been annihilated. Whether he performs any more works or not is a matter of indifference, whether he does them or not, they are not his works and do not cling to him. It is difficult to say if rules of conduct, expressing themselves in justice and love, are necessary for the wise man who has acquired the knowledge that he himself is Brahma. Such rules may be found in the *Bhagavad Gītā*, but not in the writings of Sankara.”⁴

Jivanmuktas are said to be subject to no law; to them there is no such thing as virtue and vice. In support of this Col. Jacob quotes the following :

“By no deed soever is his future bliss harmed, not by theft, not by a

¹ *Religions of India*, p. 83.

² *Hindu Pantheism*, p. 125.

³ A full account of Yoga exercises, with the wonderful powers they are alleged to confer, is given in *YOGA SASTRA: the Yoga Sūtras of Patanjali Examined*, 8vo. 78 pp. 2½ As. Post-free 3 As. Sold by Mr. A. T. Scott, Tract Depôt, Madras.

⁴ *Short Account of the Vedānta Philosophy*, p. 24.

Bráhma's murder, nor by a mother's murder, nor by a father's murder; nor, if he wishes to commit sin, departs the bloom from his face."

Kaushítaki-Upanishad, iii. 1. (Cowell.)

"The thought afflicts him not, 'What good have I left undone, what evil done?'"

Taittiríya-Upanishad, ii. 9. (Gough.)

"He is not defiled by an evil deed."

Brihadáranyaka, 4, 4, 23.¹

It is argued, however, that such passages in the Sruti and Smriti are merely designed to extol the position of the enlightened man, and not to impel him to act in the manner there described."²

Final Liberation.—Deussen says:

"After works, whereof the fruit has not yet appeared, have been annihilated by knowledge, and those, whereof the fruit pertains to this present existence have come to their term with the completion of the present life, full and eternal release comes to the knower at the moment of death; the spirits of his life do not depart, but he is Brahman and into Brahman is he absorbed. 'As streams flow and vanish in the ocean, losing name and form, so does the wise soul, resigning name and form, pass into the heavenly and supreme Spirit.'"³

The condition of the liberated soul must be similar to that of Brahma itself. As already explained, it is compared to a state of dreamless sleep, in which the sleeper is unconscious of his own existence, and happy only in the sense of being free from the miseries of *Samsára*. Virtually the happiness is that of a stone. Wilson says:

"Annihilation, then, as regards individuals, is as much the ultimate destiny of the soul as it is of the body, and 'Not to be' is the melancholy result of the religion and philosophy of the Hindus."⁴

Liberation merely the End of a Dream.—Gough quotes the following:

"On the liberation of the sage, to use the language of the *Vivekachúdamani*, all things visible melt away into the original Self, as the darkness faints and melts away before the rising sun. Its fictitiously limiting mind with all its modes has been dissolved, and the soul is the Self again; the jar is broken, and the ether that was in it is one with the one and undivided ether, from which the jar once seemed to sever it. The sage has seen the Self, and passed into oneness with it, lost like a water-drop in water. His implication in metempsychosis, and his extrication from it, have been but figments of the cosmic fiction; unreal as the snake that appears and vanishes in place of the piece of rope, to the eyes of the belated traveller. He has had life after life from time without beginning, but these were but a series of dreams. At last he is awake, and his dream-lives are nullities. In pure verity it is only the Self that ever is or has been. The world has neither come into being nor passed

¹ *Hindu Pantheism*, p. 128. Other similar quotations are made.

² *Ibid.*, p. 129.

³ *A Short Account of the Vedánta Philosophy*, p. 24.

⁴ *Essays on the Religion of the Hindus*, ii. 114. Quoted by Col. Jacob.

out of being. There has been no fatal migration of the soul, no worshipper seeking recompense or mental purity, no sage yearning after liberation, and no soul has been liberated. These things were phantasmagoric figments, a play of semblances, a darkness, an absence of light. Now the light is veiled no more, and remains a pure undifferentiated light, and is in truth the only thing that ever has been and ever is."

REMARKS ON MUKTI.

1. **The Aim is purely Selfish.**—There is neither thought nor effort for others; the attention of the Vedántist is concentrated upon himself. In this he is simply imitating Brahma, according to the proverb, "As is the god, so is the worshipper."

2. **There is no desire to become wiser and more useful; no aspirations for deliverance from the burden of sin and for a purer and higher character: there is only a yearning for release from the miseries of life.**

Gough says :

"The Indian sages, as the Upanishads picture them, seek for participation in the divine life, not by pure feeling, high thought, and strenuous endeavour—not by an unceasing effort to learn the true and do the right,—but by the crushing out of every feeling and every thought, by vacuity, apathy, inertion, and ecstasy. They do not for a moment mean that the purely individual feelings and volitions are to be suppressed in order that the philosopher may live in free obedience to the monitions of a higher common nature. Their highest Self (Brahma) is little more than an empty name. Their pursuit is not a pursuit of perfect character, but of perfect characterlessness. They place perfection in the pure indetermination of thought, the final residence of prolonged abstraction; not in the higher and higher types of life and thought successively intimated in the idealising tendencies of the mind, as among the progressive portions of the human race."²

3. **The Happiness is only that of a Stone.**—To exist for ever in a state of dreamless sleep, unconscious of existence, is only the happiness of an inanimate object.

Vedántism is well summed up by Mr. Ram Chandra Bose in the following words :

*"It begins with a recognition of human sorrow, goes out in vain quest of a proper remedy, and ultimately arrives at annihilation as the goal where human misery terminates only with the extinction of life."*³

The Christian View of Heaven.—The Christian conception of God is very different from that of the Vedántic Brahma. As already explained, He is never unconscious of His own existence ;

¹ *Philosophy of the Upanishads*, pp. 60, 61

² *Ibid.*, pp. 266, 267.

³ *Hindu Philosophy*, p. 363.

He never slumbers nor sleeps. He knows whatever happens throughout His vast dominions, and His ear is ever open to the cry of His children. He is the fountain of life, wisdom, holiness, and bliss. In heaven His creatures behold Him in unclouded splendour, and are filled with joy unspeakable and full of glory. They are continually growing in wisdom and holiness, and, we may believe, becoming greater and greater blessings to all around them. The special happiness of heaven is that it is *eternal*. There is no passing from heaven to hell as according to Hinduism. Those who enter there shall be "for ever with the Lord." The Christian does not get to heaven by his own merit, but as a gift of God, and hence he has no fear of his merit being exhausted, and that he will have to fall down again to this world of sin and sorrow.

The Rev. Nehemiah Goreh thus contrasts his feelings as a Christian and a Hindu with regard to his duty to God:—

"Since Christianity has taught me that God gave me my very being, I have begun to acknowledge that my obligation of worshipping, honouring and loving Him would not cease as long as I had my being. So our Scriptures also expressly teach us. The holy Psalmist says: 'Praise the Lord, O my soul. While I live I will praise the Lord. I will sing praises unto my God *while I have any being*.' I, as a Christian, have been taught to believe that to love and glorify God is the very end of my existence. In this will consist my eternal joy and happiness. Not so was my faith when I was a Hindu. The state of salvation, according to my belief at that time, was to be free from transmigration, and to be separated, not only from the body, but even from the *antah-karana*, which is the organ of all our thoughts and consciousness, and to remain unconscious for ever. Indeed the teaching of the Vedānta, which represents the orthodox view, and which I followed, is that souls, when saved, became Brahma itself, and of course lose their individual consciousness. So then, according to teaching of the Vedānta as well as according to all other ancient schools of religion among the Hindus, worship of God is only possible until one obtains salvation."

EUROPEAN ESTIMATES OF THE VEDANTA.

Of late much importance has been attached to the favourable opinions of the Vedānta expressed by Schopenhauer and Max Müller. They may be briefly noticed. The former says:

"In the whole world there is no study so beneficial and so elevating as that of the *Oupnek'hat*. It has been the solace of my life, it will be the solace of my death."

Schopenhauer's knowledge of what he called the '*Oupnek'hat*' (Upanishads) was derived from a Latin translation, made by a Frenchman from a Persian translation. The Latin translation Max Müller admits was written "in an utterly unintelligible style."

Schopenhauer has been called the "Founder of Modern Pessimism"—that everything in nature is the worst, that life is essentially an evil, and the duty of man is to seek extinction of being. This is Hinduism. Its grand enquiry is not, what is truth? but, how to cut short the 84 lakhs of births?

Schopenhauer defined himself as a "despiser of men :"

"In woman he saw only a wayward, mindless animal—ugly too, he said—existing solely for the propagation of the species, an end which perpetuated the woe of the world."¹

Schopenhauer claimed that the study of the Upanishads was "beneficial and elevating." It certainly failed to produce that effect on himself. His character is thus described: "His disposition was heavy and severe, dark, mistrustful and suspicious, preventing him from entering into permanent trustful relations with men or women."² After the death of his father, he treated his mother with such insolence, that she could not live in the same house with him.

Max Müller adds that Schopenhauer was "certainly not a man given to deal in extravagant praise of any philosophy but his own." This is quite true, but his "extravagant praise" of the Upanishads arose from the fact that he thought he was praising "his own philosophy."

Max Müller, after quoting the opinion of Schopenhauer, adds :

"If these words of Schopenhauer's required any endorsement, I should willingly give it as the result of my own experience during a long life devoted to the study of many philosophies and many religions.

"If philosophy is meant to be a preparation for a happy death, or euthanasia, I know of no better preparation for it than the Vedānta philosophy."³

The *Brahmavādīn* quotes the following as from Max Müller :

"As it has been well remarked by no less an authority than Max Müller, her Vedānta, while being the most sublime philosophy, is also the most satisfying religion." Sept. 14, 1895.

Professor Max Müller is just the opposite, in some respects, of Schopenhauer. He

"loveth well
Both man and bird, and beast."

In his intercourse with every one he seeks to be as pleasant as possible. It should, however, be remembered that he has "Two Voices." By listening only to one of them, a very erroneous conclusion may be drawn. The Professor's proviso must also be taken into account. Writing to the *Brahmavādīn* he says :

¹ *Upanishads*, vol. I., p. lviii.

² Chambers' *Encyclopædia*, vol. ix., p. 221.

³ *Lectures on the Vedānta Philosophy*, p. 8.

"I spend my happiest hours in reading Vedantic books. They are to me like the light of the morning, like the pure air of the mountains—so simple, so true, if once understood." Dec. 7, 1897.

Observe the qualification, "if once understood." The fact is that the Professor, like Schopenhauer, has his private interpretation of Vedántism. He and S'ankara differ on some important points.

Colonel Jacob resided in India for 29 years, and made Hindu Philosophy his speciality. He has published several works on Vedánta¹ and compiled a Concordance to the *Upanishads*. Max Müller's *Lectures on the Vedánta Philosophy* were reviewed by Colonel Jacob in *The Academy*. While giving them credit for presenting the system in "an extremely lucid and attractive form," it is claimed that the author apparently does not clearly understand one of its leading features :

"The great philosopher S'ankara gives clear definitions of God and Brahman, but, not infrequently, as I have shown in my recent edition of the text of the *Vedántu-sára*, he ignores the distinction between them, although that distinction is one of the main features of his system. Amongst us, at any rate, to avoid confusion, the term Brahman (neuter) should be strictly confined to the pure, unassociated, Brahman; whilst God is Brahma-associated-with ignorance. In the work before us Prof. Max Müller has not preserved this distinction with sufficient care. We read :

'The Self can never be known as objective, but can only be itself, and thus be conscious of itself . . . it knows, but it cannot be known' (p. 67). 'Whose very being is knowing, and whose knowing is being' (p. 70). 'The only attributes of this Brahman, if attributes they can be called, are that he is, that he knows, and that he is full of bliss' (p. 71). 'The soul or Self has but three qualities. It is, it perceives, and it rejoices' (p. 94). 'Brahman was before the creation of the world, and had always something to know and think upon' (p. 139).

"Now a Vedantist of S'ankara's schools would take exception to every one of these statements, and rightly so; for to attribute to pure Brahman perception, knowing, thinking, rejoicing, or even consciousness, is to destroy his system of non-duality."

In defence of Max Müller it may be said that the *Upanishads*, which are full of contradictions, in some passages assert that Brahma *knows*; but the true doctrine of Vedánta on the subject is as stated above.

The Professor also seems to regard as blasphemous another doctrine of S'ankara—the *identity* of Brahman and the individual Self or Soul.²

The Professor's "Second Voice" may now be quoted. He says in his *Lectures on the Vedánta Philosophy* :

"I know I have often been blamed for calling rubbish what to the Indian mind seemed to contain profound wisdom, and to deserve the

¹ For list of them, see Prefatory Note.

² *Lectures*, p. 107.

highest respect Every attempt to discover reason in what is unreasonable is accepted as legitimate so long as it enables us to keep what we are unwilling to part with. Still it cannot be denied that the Sacred Books of the East are full of rubbish, and that the same stream which carries down fragments of pure gold carries also sand and mud, and much that is dead and offensive." pp. 112, 113.

"Much, for instance, that is said in the Upanishads about the sacred syllable Om, seems to my mind mere twaddle, at least in its present form." p. 115.

The Professor is most severe on the Brahmanas. Here his "Voice" is "no whisper breathing low." After allowing that they contain "no lack of striking thoughts," he adds:

"These works deserve to be studied as the physician studies the twaddle of idiots and the raving of madmen."

Vedantism is a "satisfying religion" only in the sense of acting as an opiate upon the conscience. (See p. 63).

To the foregoing may be added the opinion of Professor Deussen, of Kiel. Addressing Hindus, he said:

"The Vedānta in its unfalsified form is the strongest support of pure morality, is the greatest consolation in the sufferings of life and death,—Indians keep to it."

Deussen, like Schopenhauer, extols the Vedānta, because he thinks it substantially the same as his own philosophy. There is no material world, all is *māyā*, illusion.

As already mentioned, Deussen, like Ribhu (p. 67) cannot distinguish between "you" and "I", and would tell a beggar who asked alms, "You and I are the same."

It may be noticed that the three favourable opinions quoted are all from Germans. The Rev. Isaac Daniel, B.A. thus explains the German predilection for Hindu philosophy:

"The mind of the typical German is purely *speculative* and not practical, and the ancient Hindu philosopher was exactly of the same caste of mind.

"The great contrast between Germans and the English is this, that while the former are self-centred dreamy, dogmatic, and speculative, the latter are philanthropic, practical, and mindful of truth."

Monier Williams says:

"The more evidently physical and metaphysical speculations are opposed to common sense, the more favour do they find with some Hindu thinkers. Common sense tells an Englishman that he really exists himself and that everything he sees around him really exists also. He cannot abandon these two primary convictions. Not so the Hindu Vedāntist."

Max Müller characterizes as "twaddle" and "rubbish" much of what seems "to the Indian mind to contain profound wisdom and to deserve the highest respect."

But the best epithet is that used by one of the most eminent citizens of Calcutta, Dr. Mohendralal Sircar. Addressing a public meeting a few years ago he said :—

“ You must have observed a retrograde movement going on in our midst which I fear is calculated to retard the progress of the Hindu race. I mean a return towards superstitions and idolatries which lie as the blackest blot upon this part of the world. The crude words and hazy conceptions of the sages are looked upon as absolute truth. No man is allowed to differ from them however much they may have differed from one another, or however much they may differ from modern science. Indeed, if we are to believe these reactionaries, it is so much the worse for modern science if she will not conform her doctrines to the transcendental nonsense of the sages.”—*The Epiphany*, November 5th, 1887.

CONCLUDING REVIEW.

REASONS FOR THE REJECTION OF VEDANTISM.

The following may be mentioned :

1. **Its unworthy representations of God.**—Its Supreme Being is unconscious of its own existence. It neither knows nor cares for any one else. It is without love or mercy ; it has neither the power to do good or evil—to reward the righteous or punish the wicked. Under the pretence of exalting Brahma, its condition is virtually reduced to that of a stone.

2. **Its blasphemous claims to Divinity.**—Its Great Sentences are, *Tat twam asi ; Brahāsmi*. The *Brahmavādin* says :

“ Man is not the mere creature of a God ; he is God himself.” “ He is himself the Creator.”

Such assertions can only be compared to the ravings of a maniac in a lunatic asylum who fancies himself a king.

On the other hand, man is also reduced to the level of the brute. The soul, when it leaves a human being, may next be united to the body of a dog, crow, or insect.

3. **Its denial of the eternal distinction between Right and Wrong.**—The *Brahmavādin* says : “ The distinctions of right and wrong are mere appearances which will vanish as soon as the dream-state of life is dispelled.” (June 19, 1897). Vedāntism thus denies the most sacred convictions of conscience, the highest principle of the human spirit, and cuts at the roots of morality.

4. **Its Physical Errors.**—Vedāntism is based on the Upanishads. At page 93 the erroneous accounts given of the human body are noticed. The seven worlds above the earth and below the earth are shown to be imaginary. That some animals are “moisture-engendered” (See page 35), is a fiction.

5. **Its denial of the United Evidence of all our Senses.**—Because a rope in the twilight is mistaken for a snake ; therefore all our senses deceive us. The world has no real existence ; all is *Máyá*.

6. **Its denial of our Natural Convictions.**—As explained at page 61, we instinctively distinguish between ourselves and the objects around us. Vedántism contradicts this feeling of individuality.

7. **Its flagrant Absurdities.**—The universe contains countless objects, differing widely from each other,—mineral, vegetable, animal. Among the last some are constantly engaged in devouring one another. With what reason can it be alleged that only one Being exists ?

According to Deussen, Vedántism teaches that “the soul of each one of us is not a part or an emanation of Brahman, but fully and wholly the eternal indivisible Brahman itself.” If this is correct, the number of Brahmans must be countless. Even a musquito is the “eternal indivisible Brahma !” See page 91.

8. **Its denial of the Fatherhood of God and Brotherhood of Man.**—A father is one who gives birth to another. According to Vedántism, we are as eternal as Brahma itself, and therefore have no father. Brothers are children of the same parent. As we have no father, we are therefore not brothers. (See page 95).

9. **Its Selfishness.**—The grand aim is liberation from the miseries of life, to be as useless to others as Brahma itself. On the other hand, the Christian conception of God is, “Thou art good and doest good,” and to imitate Him is the great desire of every true Christian. (See page 72).

10. **Its stifling Religion.**—Love, worship, prayer, are three great elements of religion. Vedántism destroys them all. We cannot love a selfish being like Brahma ; it is useless to worship or pray to a Being unconscious even of its own existence. (See page 73).

11. **Its Fruits.**—Bishop Caldwell thus asks what has Vedantism done for India, the land of its birth ?

“Has it promoted popular education, civilization, and good government ? Has it educated the people in generous emotions ? Has it abolished caste or even mitigated its evils ? Has it obtained for widows the liberty of remarriage ? Has it driven away dancing girls from the temples ? Has it abolished polygamy ? Has it repressed vice and encouraged virtue ? Was it this philosophy which abolished female infanticide, the meriah sacrifice, and the burning of widows ? Is it this which is covering the country with a network of railways and telegraphs ? Is it this which has kindled amongst the Native inhabitants of India the spirit of improvement and enterprise which is now apparent ? Need I ask the question ? All this time the philosophy of

quietism has been sound asleep, or 'with its eyes fixed on the point of its nose,' according to the directions of the Gītā, it has been thinking itself out of its wits. This philosophy has substantially been the creed of the majority of the people for upwards of two thousand years; and if it had emanated from God, the proofs of its divine origin ought long ere this to have been apparent; but it has all this time been too much absorbed in 'contemplating self by means of self' to have had any time or thought left for endeavouring to improve the world. What could be expected of the philosophy of apathy, but that it should leave things to take their course? There is much real work now being done in India in the way of teaching truth, putting down evil, and promoting the public welfare; but that work is being done, not by Vedāntists or quietists of any school, but by Christians from Europe, whose highest philosophy is to do good, and by those Natives of India who have been stimulated by the teaching and example of Europeans to choose a similar philosophy."

The Rev. T. E. Slater thus sums up the whole :

*"The Vedānta, the highest conclusion of Indian thought, is based on a mistaken and pessimistic view of life; on a formulated dogma unsupported by any evidence and untaught in the hymns of the Rig-Veda: the whole an elaborate and subtle process of false reasoning."*¹

Tennyson thus writes of Pantheism in his *In Memoriam* :

"That each who seems a separate whole
Should move his round and fusing all
The skirts of self again should fall
Remerging in the general soul—
Is faith as vague as all unsweet;—
Eternal form shall still divide
The eternal soul from all beside."

THE IMPORTANCE OF RELIGION.

The Hindus are fond of speculating about religion, but often they do not realize that it is far more than an abstract theory, that it is a matter which intimately concerns their own well-being both in this life and the eternal unseen world which they must enter at death.

The following remarks of Bishop Caldwell apply to most Hindus, educated or uneducated :

"Practically it matters very little in general what theosophy or philosophy a Hindu professes, what his ideas may be about the most ancient form of his religion, or even what his ideas may be about the religious reforms that the age is said to require. As a matter of fact, and in so far as his actual course in life is concerned, he is content, except in a small number of exceptional cases, to adhere with scrupulous care to the

¹ *Studies in the Upanishads*, p. 47.

traditionary usages of his caste and sect. His ideas may have received a tincture from his English education, but ordinarily his actions differ, in no particular of any importance, from those of his progenitors."

Most men are absorbed by pursuit of the present. The insufficiency of this is well illustrated by the following anecdote:

About three hundred years ago, a young man came to a distinguished University in Europe to study law. His long cherished desire was at last gratified. He possessed considerable talents, and commenced his studies with bright hopes.

Soon afterwards, the student called on a good old man, who devoted his life to the benefit of the people among whom he lived. The young man told him that he had come to the University on account of its great fame, and that he intended to spare no pains or labour to get through his studies as quickly as possible.

The good old man listened with great patience and then said:—

"Well, and when you have got through your course of studies, what do you mean to do?"

"Then I shall take my degree," answered the young man.

"And then?" asked his venerable friend.

"And then," continued the youth, "I shall have a number of difficult questions to manage, shall catch people's notice by my eloquence, my zeal, my learning, my acuteness, and gain a great reputation."

"And then?" repeated the good man.

"And then," replied the young student, "why there cannot be a question I shall be promoted to some high office. Besides, I shall make money and grow rich."

"And then?" continued the old man.

"And then," added the young lawyer, "then I shall be comfortably and honourably settled in wealth and dignity."

"And then?" asked his friend.

"And then," said the youth, "and then—and then—than I shall die."

Here the good old man raised his voice: "AND WHAT THEN?" Whereupon the young man made no answer, but cast down his head and went away. The last, "And what then?" had, like lightning, pierced his soul, and he could not get rid of it. The student, instead of devoting his life to the pursuit of the pleasures and honours of this world, sought to promote the glory of God and the good of his country.

Man needs a religion. In youth, in the time of prosperity, the thoughts of God, of death, and a future state, may be distasteful, and the world may be considered sufficient to satisfy the desires. But a change will take place in all. The dark clouds of affliction will overcast the sky; wealth may take to itself wings and fly away; the coveted office may not be gained; health, the absence of which

embitters every earthly pleasure, may be broken; loved ones may be removed by death, and, sooner or later, the inexorable summons will reach ourselves.

TWO GREAT RELIGIOUS DOCTRINES.

Space does not permit the doctrines of religion to be described in detail. Two have already been noticed; but on account of their great importance, some additional remarks will be offered.

THE FATHERHOOD OF GOD.

To a child the word *father* represents love, authority, and wisdom. A mother has the same tender affection, but the other qualities are not so clearly shown. Hence, when we seek for a name for God which is most exalted and yet most dear, which expresses love and awe, we call Him our "Father in Heaven."

Two reasons may be mentioned why God is called our Father.

1. **He gave us being.**—As already mentioned, what particularly distinguishes an earthly father is that, under God, he is the author of the child's existence. This can be said of no other person. However much another may love the child and be kind to him, he has no claim to the name of father. Educated Hindus now generally admit the Fatherhood of God, and regard Him as their Creator, but such is not the teaching of Hinduism: it was learned from Christianity. By the word Creator Christians means one who gave being to things which had no being before. In this sense no Hindu sect believes God to have created anything.

According to Hinduism, souls are eternal *svyambhu* essences, without beginning or end, continually in the process of *samsāra* or transmigration. We are all little gods as eternal as Brahma himself.

2. **God may be called our Father in heaven because He supplies all our wants.**—A father provides his children with food, clothing, and every thing they need. He does not do so on account of any service they have rendered to him, but from pure love. What has our Father in heaven done for us? He not only gave us life, but He keeps us in life. We are dependent upon Him for every breath we draw; we live upon His earth; it is His sun that shines upon us. Every thing we have is His gift. This is the teaching of Christianity, and Christians therefore praise and thank God for His goodness.

In the above respect Hinduism does not acknowledge the Fatherhood of God. According to it, everything that happens to a person is determined by his *karma*. Every thing that God does to souls He does with reference to their good and evil deeds only, in order that they may receive reward for good deeds, and suffer

for evil deeds. The blessings we receive have their source, not in God's benevolence, but in our own good deeds in a previous birth. Why should we be grateful to Him? True religion is thus destroyed.

Early Worship of the Heaven-Father.—It is a very interesting fact that the ancestors of Aryan Hindus and the English once spoke the same language, and worshipped the same God under the same name. Max Müller says :—

“Thousands of years ago, before Greek was Greek, and Sanskrit was Sanskrit, the ancestors of the Aryan races dwelt together in the high lands of Central Asia, speaking one common language.

“The terms for God, for house, for father, mother, son and daughter, for dog and cow, for heart and tears, for axe and tree, identical in all the Indo-European idioms are like the watchwords of soldiers. We challenge the seeming stranger; and whether he answer with the lips of a Greek, a German, or an Indian, we recognise him as one of ourselves. There *was* a time when the ancestors of the Celts, the Germans, the Slavonians, the Greeks and Italians, the Persians and Hindus, were living together within the same fences, separate from the ancestors of the Semitic and Turanian races.”

“The Aryans were then no longer dwellers in tents, but builders of permanent houses. As the name for king is the same in Sanskrit, Latin, Teutonic, and Celtic, we know that kingly government was established and recognized by the Aryan at the prehistoric period. They also worshipped an unseen Being, under the self-same name.”

“If I were asked what I consider the most important discovery which has been made during the nineteenth century with respect to the ancient history of mankind, I should answer by the following short line :

Sanskrit DYAUSH-PITAR=Greek, ΖΕΤΣΙΑΤΗΡ (ZEUS PATER)=Latin JUPITER=Old Norse TYR.

“Think what this equation implies! It implies not only that our own ancestors and the ancestors of Homer and Cicero (the Greeks and Romans) spoke the same language as the people of India—this is a discovery which, however incredible it sounded at first, has long ceased to cause any surprise—but it implies and proves that they all had once the same faith, and worshipped for a time the same supreme Deity under exactly the same name—name which meant Heaven-Father.

“There is a monotheism which precedes the polytheism of the Veda, and even in the invocation of their innumerable gods, the remembrance of a God, one and infinite, breaks through the mist of an idolatrous phraseology, like the blue sky that is hidden by passing clouds.”¹

“Have we not all one Father? Hath not one God created us?” The Eastern and Western Aryans, after separation for thousands of years, should again unite in the worship of the great Heaven-Father.

¹ *Ancient Sanskrit Literature and Nineteenth Century*, October 1885.

THE BROTHERHOOD OF MAN.

Brothers are sons of the same father. As already mentioned, according to the Vedānta, we are eternal, self-existent beings. By thus denying the Fatherhood of God, the Brotherhood of Man is also denied.

Dr. John Muir, in his learned work, *Sanskrit Texts*, (Vol. I), quotes about fifteen contradictory accounts of the origin of man from different or the same Hindu sacred books. This shows that they are untrustworthy. Caste is directly opposed to the Brotherhood of Man. On the other hand Christianity teaches that

“ Children we are all
Of one Great Father, in whatever clime
His providence hath cast the seed of life ;
All tongues, all colours.”

The differences in colour and features have been produced by the influence of climate, mode of living, and descent.

Although caste promotes a stationary semi-civilisation and has some other advantages, these are far more than counterbalanced by its pernicious effects. To tyrannise over their fellow-beings, the Brahman claimed a divine origin for caste. Dr. K. M. Banerjea well says, “ Of all forgeries the most flagitious and profane is that which connects the name of the Almighty with an untruth.” Hinduism, to use the words of Principal Caird, “ instead of breaking down artificial barriers, waging war with false separations, softening divisions, and undermining class hatred and antipathies, becomes itself the very consecration of them.”

Christianity, on the other hand, tends to draw men together.

TWO GREAT DUTIES.

1. **Love to God.**—As already shown, this feeling cannot exist towards Brahma, unconscious of its own existence, neither knowing nor caring for any other being. Christianity, on the other hand, calls it forth in the warmest manner.

Some of the ways in which our love to God will be shown may be mentioned.

1. *A desire to live as in God's presence.*—An affectionate child delights in his father's society. If obliged to leave him, he laments the separation, and wishes to return. So should we feel towards God. It is true that He is always with us, but very often we do not realise His presence. We should live as continually in His sight. We should strive to “ walk with God.”

2. *A love of Prayer.*—We delight to converse with those we love. Can we conceive of a son, living in his father's house and constantly in his sight, yet never speaking to him, or saying only

a few heartless words at distant intervals? Such conduct would show that he was entirely destitute of filial affection. God is ever near us. We speak to Him in prayer. If we love Him, it will be a pleasure to tell Him all our sorrows, to seek His guidance, and to thank Him for His goodness.

3. *A wish to do God's will.*—If we are attached to a friend, we try to avoid whatever will grieve him, and seek to do what will give him pleasure. Thus it will be with us if we love God. Before doing anything, we shall think how God will regard it, and act accordingly. His laws will be our guide. Obedience is a great test of love. Jesus Christ says, "If ye love me, keep my commandments."

4. *A desire to be like God.*—Children frequently resemble their parents in outward looks; they catch the tone of their voice; they often copy them in their conduct. Even the best earthly parents have their faults, but we are safe in following the example of our heavenly Father. Plato makes "likeness to God" the final aim of man. Jesus Christ says, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

The Hindu idea of "absorption" into the Deity is a great error, but it is our highest duty and privilege to become "partakers of the Divine nature," to be like God, to have our will swallowed up in His. Thus we shall, in some faint measure, share in the Divine happiness.

Such are some of the feelings we should cherish.

2. *Love to Man.*—The "first and great commandment" is to love God with all our heart. The second is to love our neighbours as ourselves. Jesus Christ explained it by saying, "All things whatever ye would that men should do to you, do ye even so to them." This includes the following:

1. *All should be treated with justice.*—The Bible says, "Masters, give unto your servants that which is just and equal." It condemns strongly the rich who oppress the poor.

2. *No insulting language should be addressed to any.*—The Bible says, "Honour all men." Those who have disagreeable duties to perform are entitled to gratitude rather than disdain. Without them cities would be uninhabitable.

The rudeness of some Europeans is a frequent and, in some cases, a just complaint in Indian papers. None regret it more than some of their own countrymen. But the *Times of India* says, "No Englishman treats the Natives of this country with the contempt and insolence which high caste Hindus habitually display towards their low-caste brethren."

3. *We should show our love in every possible way.*—We should sympathise with others in their joys and sorrows. Especially should we seek to comfort them when sick or otherwise afflicted. When they are disheartened, we should try to cheer them; when

they are doubtful what to do, we should give them our advice. We should strive to encourage them in well-doing, while we ought also to warn them against any wrong course of conduct.

It is said of God, "Thou art good, and doest good." God is the happiest Being in existence, and if we had His spirit we should share, in some measure, His happiness. Like him, we should love to do good.

After a life thus spent on earth, Christianity teaches us to look forward to an eternity of conscious happiness in heaven.

MAN'S SINFULNESS.

Nothing perhaps shows more the unfitness of Swami Vivekananda to be a safe religious guide than his denial that man is a sinner.

At Chicago he said :—

"Ye are the children of God, the sharers of immortal bliss, holy and perfect beings. Ye, divinities on earth, sinners! It is a sin to call a man so. It is a standing libel on human nature."

Nearly the whole human race, in all ages, with one voice, acknowledge themselves to be sinners.

The Rig-Veda contains some petitions for the pardon of sin. Varuna is thus addressed :

"Thou, O righteous king, have mercy on me! Like as a rope from a calf, remove from me my sin." II. 28.

In the Atharva-Veda the burden of mental sins is felt :

"Whatever wrong we have committed, sleeping or waking, by ill wish, dislike or slander.

"All these offences, which deserve displeasure, may Agni take from us and keep them distant." VI. 45.

In the Bráhmanas sacrifice is enjoined as the annulment of sin. Max Müller, referring to the whole continent of Africa, says:

"Wherever we now see kraals and cattle-pens depend upon it there was to be seen once, as there is to be seen even now, the smoke of sacrifice rising up from earth to heaven."

The many millions of Hindus, by bathing in the Ganges and other supposed sacred waters, with one voice, confess that they are sinners.

It is only pride and ignorance that make a man deny that he is a sinner. The holiest men are the first to acknowledge it. Some Brahmans daily make this acknowledgment :—

Pápo'ham pápakarmahám pápátma pápasambhava.

"I am evil; evil in origin; evil-minded; evil in deed."

The Rev. F. W. Kellest, M.A., in a paper entitled, *The Sense of Sin in the Light of History*,¹ shows "that the deeper the sense of sin, the truer the religion."

The two great sins chargeable against every human being are *ungodliness* and *selfishness*.

The verdict pronounced upon Belshazzar, king of Babylon, was: "Thou art weighed in the balances, and art found wanting." The prophet Daniel explained the grounds of this judgment when he said, "The God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." When conscience awakes, we see nothing in the past but a career of guilt—the grand purpose of our lives neglected, the great God treated with indifference, His holy law trampled under foot. God contrasts the gratitude of the very beasts with the regardlessness of man. "I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner and the ass his master's crib; but Israel doth not know, my people doth not consider."

Principal Fairburn thus expresses the feelings of every one who reflects seriously on life:

"Man has noble instincts and impulses that impel him to seek the true, to admire the lovely, to worship the good, to feel after and find the Infinite Perfection in which the true, and right, and beautiful, blend into a divine and personal Unity. Man has deep moral convictions of rights that are his due, of duties that he owes, of an eternal law he is bound to discover and obey. Man has sad and remorseful experiences, the sense of unfulfilled duties, of wasted hours, of sorrows, that have turned the anticipated joys of his life into utter miseries, of mean and unmanly sins against conscience and heart, against man and God, of losses unredeemed by gain, of the lonely anguish that comes in the hour of bereavement and throws across life a shadow that no sunshine can pierce. And out of these mingling instincts and impulses, convictions and experiences, rise man's manifold needs, those cravings after rest, those gropings after a strong hand to hold and trust, those cries for pardon, those unutterable groanings after light shed from a Divine face upon his gloom, in which lie at once the greatness and misery of man."²

OUR DUTY AS SINFUL.

If a child has been ungrateful and disobedient, it is his bounden duty to confess his fault, with deep sorrow, and ask forgiveness. This is our duty also to our heavenly Father.

It sometimes happens that an ungrateful wicked son leaves his father's house, and lives among companions like himself, never thinking of his father, and caring nothing about him. Although men have thus acted towards their heavenly Father, His heart still

¹ Sold by Mr. A. T. Scott, Tract Depôt, Madras, Price ½ Anna.

² *The City of God*, pp. 41, 42.

yearns over them, and He would welcome their return. This is vividly shown in a parable spoken by the Great Teacher, the Lord Jesus Christ:

A certain man had two sons. The younger of them said to his father, "Father, give me the portion of goods that falleth to me." The father then divided all he had between his two sons. A few days after, his younger son went away to a far country, where he soon spent all his property among bad companions. He was now so poor that he went into the fields to feed swine, and he was so hungry, that he would gladly have taken some of the food that the swine did eat.

Afterwards, the younger son thought that, while he was starving, his father's servants had more than they could eat. Then he said, "I will arise and go to my father, and will say to him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son." As soon as his father saw him coming, he ran, fell on his neck, and kissed him. He told the servants to bring the best robe, and make ready the finest food. Full of joy, he said, "This my son was dead and is alive again: he was lost and is found."

An Atonement needed.—A father may forgive his disobedient children when they are sorry for their conduct and try to be loving in future. It is different, however, with a king or judge. A criminal may be sorry for his conduct, and wish to reform; but he is not let off on that account. If this were done, men would be tempted to break the laws, hoping to be pardoned on their repentance.

The question is, How can God's justice and mercy be reconciled? how can we be forgiven and the honour of God's law maintained?

In all ages the hope has been more or less entertained that God would become incarnate to deliver man from the burden of sin and misery under which the world is groaning. Hinduism has its incarnations. The Kalki Avatāra is yet to come, when Vishnu, at the end of the Kali Yuga, is to appear seated on a white horse, with drawn sword in his hand blazing like a comet, for the destruction of the wicked, and the restoration of purity.

Christianity also teaches that man is so deeply plunged in sin and his guilt is so great, that a Divine incarnation was necessary for his deliverance. The first promise of this was given by God Himself thousands of years ago. The Son of God, pitying the human race, came down from heaven for our salvation. By His death on the cross He bore the punishment due to our sins; by His obedience to the law of God He wrought out a perfect righteousness, which, like a spotless robe, is given to His followers.

The following illustration has been used: A part of the army of one of the wisest and best of kings conspired against him.

They were seized, disarmed, and condemned to die. The king wished to save their lives, but a free pardon would have tempted others to rebel. The king's only son, who was commander-in-chief of the army, also wished to deliver the condemned men. It was agreed that the prince should suffer punishment in their stead, and when this was done, those who asked pardon in his name would be forgiven.

As the king's son in the parable offered to suffer that the rebel soldiers might be spared, so the eternal Son of God agreed to become man as the Lord Jesus Christ, to suffer and die in our stead. For 33 years He lived on earth, perfectly obeying all God's laws, and at last died on the cross. On the third day He rose from the dead, and afterwards ascended to heaven, where He occupies the highest place of honour. Pardon is now freely offered to all who seek it in His name, accepting Him as their Saviour.

No illustration that can be given fully meets the case ; but the foregoing may give some idea of the way in which God's justice and mercy are reconciled through Christianity.

Objections.—The Christian doctrine of the Atonement has been assailed on various grounds. Some of the objections are diametrically opposed to one another. "By one critic," says Mansel, "the doctrine is rejected because it is more consistent with the infinite mercy of God to pardon sin freely, without any atonement whatsoever. By another, because from the unchangeable nature of God's laws, it is impossible that sin can be pardoned at all." The former would sacrifice God's justice ; the latter His mercy.

Another objection may be noticed. It is maintained that it is unjust that the innocent should suffer for the sins of the guilty. Newman Hall makes the following reply :

"It would indeed be most unrighteous in any earthly ruler, were he to seize an innocent person, and make him suffer the sentence of the law, while the culprit himself was allowed to escape. Supposing, however, the purposes of law were equally accomplished, by an innocent person *voluntarily* submitting to death on behalf of a large multitude of offenders who must otherwise have died, there would be no departure from justice ; neither would any alarm be caused to the innocent, by the expectation of being themselves compelled to suffer for the guilty. But if, by such voluntary transference of suffering, those offenders were also reclaimed and made good citizens,—and if moreover he who became their substitute, were restored to life, and as the result of his mediation were raised to higher honour than before, not only justice would be satisfied, but benevolence would rejoice. So with the sacrifice of Christ. He, the righteous, suffered ; that we, the unrighteous, might escape. But the act was voluntary. The suffering of Christ was brief, while His triumph is everlasting."

A very erroneous impression prevails among some Hindus. They think that Christianity represents God as angry till propitia-

ted by the Son. On the contrary, the atonement originated in the love of the Father. It was to show that He is a holy God in hating sin, a righteous God in punishing it, and a merciful God at the same time in forgiving it.

Our Duty.—Like the prodigal in the parable, with deep sorrow, we should make the confession, Father, I have sinned, and am no more worthy to be called Thy son." Feeling that we cannot ourselves atone for our sins, nor merit heaven by our best actions which are only like filthy rags, we should take refuge in Jesus Christ, and trust in Him alone for salvation.

While Jesus Christ was on earth, a man, in deep distress, said to Him, "Lord, I believe; help Thou mine unbelief." Though the reader may only be able to

"Stretch the lame hands of faith and grope,"

let him go to Jesus, saying,

"Just as I am,—though toss'd about,
With many a conflict, many a doubt,
Fightings and fears within, without,
O Lamb of God, I come!"

Henceforth we should try to live as continually in the presence of our Heavenly Father, speaking to Him in prayer, and trying to fulfil the duties mentioned on pages 122-128.

Sad experience will teach us that we need Divine help to resist temptation and overcome sin. Here the Christian doctrine of the Trinity is felt to be adapted to our needs. Although Christians firmly hold God's unity, yet in some mysterious way there is a Father, Son, and Holy Spirit, who all unite for man's redemption. The peculiar office of the Holy Spirit is to sanctify, to enable us to overcome sin, and to be adorned with all the beauties of holiness. His help is given in answer to prayer. The promise is, "If ye being evil know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

Besides prayer for the Holy Spirit, there must be watchfulness against sin, avoidance of temptation, study of the scriptures and other good books, observance of the Lord's day, attendance at public worship, association with good men, etc.

Repentant children are drawn far more closely to God than those who are merely His children by creation. They are His *redeemed* children; Jesus Christ is their Elder Brother. What will He do for them?

They will have a father's *eye* to watch over them. Wherever they are, by day or by night, they can never be out of His sight. They will have the *ear* of a father to listen to their requests. An earthly parent cannot always give his child what he needs, but God has all power. They will have a father's *hand* to guide and pre-

tect them. Earthly parents, even though wise, may err; they may be too weak to deliver from danger. Not so with God. They will have a father's *home* to receive them at last. All who love God here will be taken to the "many mansions" prepared for them above, there to dwell for ever.

Thus the beautiful prayer of the Upanishads will be fulfilled:

' FROM THE UNREAL LEAD ME TO THE REAL.
FROM DARKNESS LEAD ME TO LIGHT.
FROM DEATH LEAD ME TO IMMORTALITY.'

In the foregoing remarks, some of the great doctrines of Christianity are only very briefly stated. For fuller information the following are recommended.

Short Papers for Seekers after Truth.—12mo. 112 pp. 1 Anna
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1897.

P R E F A C E .

It has been the unhappy lot of India to have had for thousands of years a succession of teachers who palmed off their crude ideas as inspired. The result has been, in the words of Sir H. S. Maine, "false morality, false history, false philosophy, false physics."

All educated Hindus will admit that the history, geography, and astronomy of the Hindu sacred books are egregiously wrong. In the following pages it is shown that belief in Yoga powers and charms is equally mistaken. Marvellous power may indeed be acquired, but not by Yoga.

The reader is advised to follow the course pointed out at page 58.

"Awakened India," instead of adopting the Fowl or Tortoise Upset Posture, with his eye fixed on the tip of his nose and seeking "the suppression of the transformations of the thinking principle," should rather endeavour to have his muscles braced like those of Prince Ranjitsinhji, his faculties of observation cultivated like those of Professor Bose, his ability to weigh evidence developed like that of Dr. Bhandarkar. Instead of a dreamy pessimism, let there be active benevolence. Thus would India advance in civilization with a speed before unknown.

"Above all, let the deep religious feeling of the Hindu mind be wisely directed. Let the *Bhakti Yoga* have for its object the loftiest ideal of majesty, wisdom, goodness and purity. Such is the great Creator and Lord of the Universe."

J. MURDOCH.

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YOGA SASTRA.

INTRODUCTION.

NATIONS, as well as individuals, have their peculiar dispositions. The English are fond of what is practical, bearing upon the concerns of life. Hence they have made great improvements in the arts; as railway travelling, steam navigation, &c. Hindus, on the contrary, have paid little attention to these things, but have shown a great inclination to discuss abstract philosophical questions or mystical religious speculations. There are six principal *Darsanas*, or schools of Hindu philosophy: viz.,

1. The *Nyáya*, founded by Gotama.
2. The *Vaisesika*, by Kanáda.
3. The *Sánkhya*, by Kapila.
4. The *Yoga*, by Patanjali.
5. The *Mimánsá*, by Jaimini.
6. The *Vedánta* by Bádaráyana or Vyása.

An account of the whole is given in *Philosophic Hinduism*.* The *Sánkhya* system will first be briefly explained, as it is intimately connected with the *Yoga*.

THE SANKHYA SYSTEM.

As already stated, this is attributed to Kapila, a supposed irascible Rishi, who reduced to ashes the 60,000 sons of king Sagara. To attract attention, it was a common practice among Hindus to claim some renowned rishi as the author of a treatise.

The chief exponents of the system are the *Sánkhya Karika* and the *Sánkhya Pravachana*. The former has been translated into English by Mr. Davies; the latter by Dr. Ballantyne. The *Sánkhya Pravachaná* consists of six books and 526 sutras. The *Sánkhya*, says Mr. Manilal, "starts with the propositions that the world is full of miseries of three kinds, physical, (*ádhibhautika*) supernatural (*ádhidainvika*), and corporeal (*ádhyátmika*); and that these are the results of the properties of matter (*prakṛti*), and not of its inseparable correlate of intelligence of consciousness (*purusa*)†

The grand object of the system is set forth in the 1st aphorism: "Well, the complete cessation of pain, (which is) of three kinds is the complete end of man."

* Sold by Mr. A. T. Scott, Tract Depôt, Madras, 8vo. 72 pp. 2½ As. Post-free, 3 As.

† The *Yoga Sutra* of Patanjali, p. iii.

The immediate cause of the bondage of the soul is the conjunction of *Prakriti* and the soul. The remedy is the liberation of the soul by knowledge.

According to the Sánkhya, there are two eternally existing entities, *Prakriti* and souls.

Prakriti denotes that which produces or brings forth every thing else. It is sometimes not very accurately rendered "Nature."* Monier Williams says, that "producer, originator, would more nearly express the meaning." From the absence of a root in the root, the root of all thing is rootless.

Prakriti is supposed to be made up of three principles, called *Gunas*, or cords, supposed to bind the soul. They are *Sattva*, *Rajas*, *Tamas*; or Truth, Passion, and Darkness. These principles enter into all things; and on the relative quantity of each in any object depends the quality of the object.

Souls (*Purush*) are countless in number; individual, sensitive, eternal, unchangeable. All that is done by *Prakriti* is done on behalf of soul. In its own nature soul is without qualities, until united with *Prakriti*. The union of the two is compared to a lame man mounted on a blind man's shoulders; the pair are then both (as it were) capable of perception and movement.

Beginning from the original rootless germ *Prakriti*, the Sánkhya counts up (*san-khyáti*) synthetically (whence its name of 'synthetic enumeration') twenty-three other *Tattwas* or entities—all productions of the first and evolving themselves spontaneously out of it, as cream out of milk, or milk out of a cow,—while it carefully distinguishes them all from a twenty-fifth, *Purusha*, the soul, which is wholly in its own nature destitute of *Gunas*, though liable to be bound by the *Gunas* of *Prakriti*.

According to the Sánkhya system, the five grosser elements (*mahábhúta*) with their distinguishing properties and corresponding organs of sense are the following:

	Distinguishing Property.	Organ of Sense.
1. <i>Akása</i> , ether	Sound	The Ear
2. <i>Váyu</i> , air,	Tangibility	The Skin
3. <i>Tejas</i> , fire, light,	Colour	The Eye
4. <i>Apas</i> , water,	Taste	The Tongue
5. <i>Prithiví</i> , earth	Smell	The Nose

There are eleven organs produced by *Ahankára*, the five organs of sense, ear, skin, eye, tongue, nose; and five organs of actions, largest (the throat), hand, foot, and excretory and generative organs, and an eleventh organ standing between them *viz.*, *Manas*, 'the mind' which is regarded as an internal organ of perception, volition, and action.

The liberation of *Purusha*, or soul, from the fetters which

* Mr. Manilal translates it "Matter" p. iii.

bind it in consequence of its union with Prakriti is done by conveying the correct knowledge of the 24 constituent principles of creation, and rightly discriminating the soul from them.*

Mr. Manilal says: "The inseparable *prakriti* and *purusha* are enough in themselves to account for the whole of the phenomena of the universe, and the idea of a Creator is looked upon by the Sāṅkhyas as a mere redundant phantom of philosophy." It is therefore known among Hindus by the name of *Nirīsvāra Sāṅkhya*, or the *Sāṅkhya without Isvara*.

The Yoga is commonly regarded as a branch of the Sāṅkhya; but as it nominally acknowledges the existence of God, it is called *Sesvara Sāṅkhya*, *Sāṅkhya with Isvara*. Such was the popularity of the Sāṅkhya and Yoga, that the Mahābhārata, Sāntiparvam, says: "There is no knowledge equal to the Sāṅkhya, and no power equal to the Yoga."

Before describing the Yoga system, an important question will first be considered.

THE GREAT AIM OF HINDU PHILOSOPHY.

The hymns of the Rig Veda take a cheerful view of life. The early Aryans had come from a cold bracing climate, encouraging labour. The doctrine of transmigration was then unknown. The usual petitions in the Rig Veda are for long life, sons, and abundance of cows. "The good went at death to the happy abode of Yama, and as *pitris* became quasi divinities themselves."

After the Aryans had settled in India for some time, they began to feel the influence of the hot, enervating climate. Labour was a burden; undisturbed repose seemed the highest bliss. A belief in transmigration also arose, and swayed the minds of the Hindus with tremendous power. The series of births is virtually endless; the common statement is that it rises to 84 lakhs. According to the merit or demerit of a human being, he is born afresh into the body of a man, or a beast, or a bird, or a fish, or a plant or a stone. "Ah this fearful round of births!" said the Marathi poet Tukaram, "this weary coming and going; when will it all end?" "With the Upanishads commences that great wail of sorrow which, for countless ages, has in India been rising up to heaven." It was intensified by Buddha. The first of the "four noble truths," which he professed to have discovered is, that "Existence is suffering." As a devout Buddhist counts his beads, he mutters *Anitya*, *Dukha*, *Anatta*, "Transience, Sorrow, Unreality." In the Vishnu Purana Book VI. Chapter 5, the evils of existence are described. It may be thus very briefly summarised:

* Abridged from *Hinduism*, by Monier Williams, S.P.C.K. 2s. 6d.

Bodily pain is of many kinds; as fever, spleen, dysentery, leprosy. Mental sufferings are anger, fear, hate, jealousy, envy, and many other passions. Affliction is multiplied in thousands of shapes in the progress of conception, birth, decay, disease, death, and hell. But not in hell alone do the souls of the deceased undergo pain; there is no cessation even in heaven; for its temporary inhabitant is ever tormented with the prospect of descending again to earth. Again is he liable to conception, birth, youth, manhood, old age, and death.

The body is described as a filthy receptacle of worms. The grand inquiry therefore is, how to "cut short the eighty-four," how to get rid of the curse of existence? *Mukti*, liberation from future births, is the grand aim of Hindu philosophy. Different means are prescribed for the attainment of *Mukti*; but remarks will here be confined to those enjoined by the Yoga.

YOGA SASTRA.

Founder.—The Yoga system is attributed to Patanjali. Very little is known of some of the greatest Indian philosophers and authors. There is a very learned commentary, called the *Mahābhāshya* on the Grammar of Pānini, by an author called Patanjali; but though the names are the same, they were probably different men. Of the former nothing is known. Patanjali describes the system, of which he may be merely the compiler, in 195 sutras; divided into four Books. Like most other sutras, they are obscure, and require commentaries.

Objects.—The word *Yoga* now usually means *union*: and it is generally understood to teach how the human soul may attain complete union with the Supreme Soul. But Patanjali gives it a different meaning:

"*Yoga* is the suppression of the transformations of the thinking principle." I. 2.*

Monier Williams interprets this as the "act of fixing or concentrating the mind in abstract meditation, and this is said to be effected by preventing the modifications of the thinking principle."†

Mr. R. C. Bose thus explains what is meant by the "transformations of the thinking principle:"

"One of the universally admitted maxims of Hindu philosophy is that the mind assumes the form of which it perceives; and therefore it necessarily becomes, really not figuratively, a tree, a tank, an animal, a sweet mango, a musical pipe, an odoriferous flower, or a hard stone: Not only so, it is changed into the grotesque forms and shapes conjured

* Translation by Manilal Nabhubhai Dvidivi, p. 1.

† *Indian Wisdom*, pp. 92, 93.

up by fancy either when we are awake or when we are asleep, or into the ideas, equally subjective, exhumed by memory from the vaults of its own mausoleum. Who can form an adequate idea of its volatility its fickleness, its restlessness? Who can number the varieties of mutations and transformations through which it passes in the course of the day, not to say a year, a decade, or the course of a long life? To destroy this fickleness, this changeableness, this restlessness, to lead the mind to wade, so to speak, through these innumerable transformations to its original state of serene repose—such is the object proposed by the Yoga Philosophy. The idea of union with God is a later graft.*

Mr. Manilal, thus explains this "transformation:"

"Knowledge or perception is a kind of transformation (*parināma*) of the thinking principle into anything which is the subject of external or internal presentation. All knowledge is of the kind of transformations of the thinking principle. Even the Will, which is the very first essential of *Yoga*, is a kind of such transformation. *Yoga* is a complete suppression of the tendency of the thinking principle to transform itself into objects, thoughts, &c."†

Hindus generally regard *Yoga* chiefly as the means by which occult powers are considered to be attainable. They are thus described by the Rev. Krishna Mohun Banerjea :

"By abstracting the corporeal senses from their ordinary media of communication, the *Yoga* is endowed with heavenly senses. He may not see or hear what passes around,—he may be insensible to external impressions,—but he has intuitions of things which his neighbours cannot see or hear. He becomes so buoyant, or rather so sublimated by his *Yoga*, that gravitation, or as Bhāskarāchārya calls it, *the attractive power of the earth*, has no influence over him. He can walk and ascend in the sky, as if he were suspended under a balloon. He can, by this intuitive process, inform himself of the mysteries of astronomy and anatomy—of all things in fact that may be found in any of the different worlds. He may call to recollection the events of a previous life. He may attain an insight into the past and future. He may discern the thoughts of others, himself vanish at pleasure, and if he chose to do so, enter into his neighbour's body, and thus take possession of his living skin."‡

When Madame Blavatsky came to India, she claimed to possess some of these *Yoga* powers. She is said to have discovered a lost lady's ornament, to have created a cup and saucer, to have doubled a ring, to have repaired a broken China tray, to know what happened in distant places, to send letters through the air to Tibet, &c. In the hope of acquiring such occult powers, many Hindus paid an initiation fee of ten rupees. In time it was discovered that Madame Blavatsky's pretended wonders were mere juggler's tricks.

* *Hindu Philosophy*, p. 160.

† *The Yoga Sastra of Patanjali*, p. 2.

‡ *Dialogues on Hindu Philosophy*, pp. 69, 70.

The occult powers supposed to be acquired by Yoga will be more fully described hereafter.

At present also only the means to be employed for the suppression of the transformations of the thinking principle will be discussed.

VRITTI (*Transformations*).

The act of the mind taking the shape of objects presented to it is called *vritti*, transformations. It is thus explained by Patanjali:

“The transformations are fivefold, and they are either painful or not painful. (They are) Right notions, misconception, fancy, sleep, and memory. Right notions are perception, inference, testimony. Misconception is incorrect notion, or a notion which abides in a form which is not that of its object. Fancy is a notion founded on knowledge conveyed by words, but of which there is no object corresponding in reality. Sleep is that transformation of the thinking principle which has for its object the conception of nothing. Memory is the not letting go of an object that has been recognised.” Book I. 5-11.*

These five transformations of the thinking principle are the sources of its changeableness. Right notions of the objects around us are obtained, according to the Sāṅkhya School, by perception, inference, and testimony. Misconception or wrong notion arises from error, as when we mistake a rope for serpent. Fancy, *vikalpa*, is a notion to which there is nothing corresponding in nature, as the horns of a hare. In a sleep we have often dreams. Memory recalls past impressions, producing restlessness.

THE SUPPRESSION OF TRANSFORMATIONS.

Sutra 12, Book I. says that the suppression of the transformations of the mind (*samādhi*) is to be secured by exercise and non-attachment (*vairāgya*.)

Exercise is the steady effort to attain that state in which the mind stands unmoved, like the flame of a lamp in a place not exposed to the wind. *Rāga*, attachment, is that which attracts the mind, and makes it assume different forms, as passions, sensations, &c.; *vairāgya* is the absence of all attachment.

ISWARA.

Iswara is thus defined by Patanjali :

“Iswara is a particular soul, which is untouched by affliction, works, deserts, and desires. In him the seed of the omniscient attains infinity. Being not limited by time, he is the greatest of the great. His indicator is the Pranava, Om, the word of glory.” Book I. 24—27.

* Translation of Mr. Manilal and Dr. R. Mitra.

On account of the odium incurred by the Sāṅkhya system from its non-recognition of Iswara, Patanjali added him to the 25 elements of Kapila. Mr. R. C. Bose says :

“The entity brought in to satisfy a popular clamour or to humour current superstition, is as thoroughly a nonentity as the soul is. God, like the soul, is perfectly quiescent, and inactive. He does not create, does not preserve, does not destroy—these important functions being all discharged by Prakṛiti, the active principle which exists independently of him, and over the evolutions of which He has only a nominal rather than a real control.

“The being called Isvara posited by the Yoga school, is a nonentity rather than an entity, devoid of moral qualities as well as of natural properties, and devoid therefore of all those phenomena by which alone existence can manifest itself.” pp. 163, 164.

REPETITION OF OM.

In Sutra 27, Om is called the “word of glory.” The next Sutra says : “Its constant repetition (*japa*) and intent meditation on its meaning (should be practised).” Book I.

Mr. Manilal says : “All sacred books, from the Veda to the Purana, teach that this mystic syllable is the secret of secrets, and the source of all power.”* It is thus explained in the *Mundaka Upanishad* :

“The sacred word (Om) is called the bow, the arrow the soul, and Brahma its aim ; he shall be pierced by him whose attention does not swerve. Then he will be of the same nature with him (Brahma), as the arrow (becomes one with the aim when it has pierced it).” II. 4.

The repetition should be accompanied by meditation on the meaning.

“OBSTACLES” TO PROGRESS.

These are enumerated as follows :

“Disease, languor, doubt, carelessness, idleness, worldly-mindedness, mistaken notions, missing the point, and instability ; these, causing distractions, are the obstacles.” Book I. 33.

Doubt refers to the usefulness of meditation. Worldly mindedness denotes attachment to the things of the world. Mistaken notions are illustrated by mistaking mother-of-pearl for silver. Missing the point is going astray from the real point, *Samādhi*. These things distract the mind, and are hindrances to Yoga.

The next Sutra states that “Pain, distress, trembling, inspiration and expiration, are the accompaniments of the causes of distraction.”

* *Yoga Sutra of Patanjali*. p. 17.

OUR FEELINGS TOWARDS OTHERS.

Sutra xxxiii, says :

"The mind (becomes) even by the practice of sympathy, compassion, complacency, and indifference, respectively towards happiness, misery, virtue, and vice." Book I.

The feelings are those most favourable to *yoga*. Sympathy is a fellow-feeling with others, rejoicing with the happy, and compassionating the miserable. At the sight of virtue, we should be pleased ; but for vice indifference is the best attitude for one who aims at *Samádhi*, (Mr. Manilal.)

BOOK II.

KRIYAYOGA.

Kriyáyoga, or Preliminary *Yoga*, denotes the exercises which are useful as preparatory to *Samádhi*. They are thus stated :

"*Kriyáyoga* (consists of) mortification, study, and meditation on *Isvara*. (They are practised) for acquiring habitual *Samádhi* and for lessening distractions." Book II. 1, 2.

Mortification denotes fasts, penances, &c. ; Study, the repetition of *Om* &c. or the reading of religious books. The distractions whose causes should be lessened are mentioned in the next Sutra.

THE FIVE "DISTRACTIONS."

Sutra 3 says :

Ignorance, egoism, desire, aversion, and attachment are the five distractions. Book II.

All distraction is misery. Dr. R. Mitra renders "distractions" by "afflictions." The grand cause is *ignorance*.

Ignorance is the source of those that follow, whether they be dormant, weak, intercepted or simple. II. 4.

Ignorance (*avidyá*) is thus defined :

Ignorance is taking the non-eternal, impure, painful, and non-soul, to be eternal, pure, joyous, and soul. II. 5.

It is thus explained by Mr. R. C. Bose :

'Ignorance is according to this, as to every other system of Hindu Philosophy, the ultimate cause of that bondage from which deliverance is to be ardently desired. Ignorance of what? Not of God and His attributes ; nor of the teaching in His revelation ; but of the essential and everlasting difference between soul and non-soul. The characteristics of the soul are in marked antitheses to the properties and qualities

of matter and its evolutes. The soul is eternal, pure, and joyous; while matter, in at least its present forms, is non-eternal, impure, and painful. But we are labouring under the hallucination that the soul is impure and miserable, while the fact is that impurity and pain belong to matter, and cannot possibly appertain to soul. And the consequence of this ignorance is that we wish to see the connection of the pure spirit with impure and painful matter, perpetuated rather than dissolved." p. 171.

According to the Vedanta, ignorance denotes ignorance of the "great sentence," *Tat tuam asi*, "It thou art."

Egoism is thus defined :

"Egoism is the identifying of the power that sees with the power of seeing. II. 6.

Ahankāra, is rendered *egoism* by Dr. Mitra. Egoism comes from *ego*, I. Mr. Manilal translate it "the sense of being." "Self-consciousness" is another rendering. Mr. R. C. Bose says :

"Ignorance begets egoism, by which the seer is identified with the seeing faculty, the enjoyer is confounded with the instrument of enjoyment, and the soul is declared to be nothing more or less than one of its own material organs." p. 171.

The other "distractions" are thus explained :

"Desire (*rāga*) is dwelling on pleasure. Aversion (*dvesa*) is dwelling on pain. Attachment (*abhinivesa*) is the strong desire for life seen even in the wise and sustained by its own force." II. 1—9.

Mr. R. C. Bose says :

"From egoism proceed a longing for pleasure, and a recoil from pain; and these instincts give birth to tenacity of life, or an aversion to that dissolution of the soul with the material organs on which true emancipation hinges." p. 172.

Mr. Manilal says :

"Desire for life is indeed the cause of attachment of every description, and the real cause at the bottom of every misery of which the world is full." p. 32.

Instead of "the desire for life" being the cause of all the misery in the world, it is a wise instinct implanted by the Creator in every living being for its preservation. Without it, the world would soon be a lifeless void. It is the desire of life, which makes people work to obtain food, or the sick to take medicine for a cure.

DISTRACTIONS THE CAUSE OF MISERY.

Sutras 12-14 are as follows :

"The results of works have their root in distractions, and are felt either in this manifested birth or in the unmanifested one. The root existing, the deserts are class (*jāti*), age, and experience. They have joy or suffering for their fruit according as their cause is virtue or vice." Book II.

Distractions are said to be the cause of misery ; for all *karmas* arise from them, and lead to happiness or misery. The results of *karma* are felt either in this life or some other incarnation. The fruits determine our position in society, the length or shortness of our life, the pleasantness or the reverse of our experiences.

“ALL IS MISERY TO THE DISCRIMINATING.”

Sutra 15 says :

“To the discriminating *all is misery*, on account of the opposition of the actions of the three qualities, and on account of consequences, anxiety, and impressions.” Book II.

“The discriminating” are those who have made some progress in *yoga*, and are able to distinguish between what really exists and the illusive. To them every existence is not only full of misery, but misery itself. For this four reasons are assigned. The struggle between the three *gunas* must lead to disorder and misery. Pleasure is always followed by pain. It is also accompanied by anxiety. Every experience leaves an impression which creates a desire for enjoyment, leading in the end to misery.

According to the Hindu pessimistic dogma, “existence is suffering” and the sooner it is extinguished the better. The Christian doctrine is that, *rightly employed*, “existence is happiness.”

THE EIGHT ACCESSORIES OF YOGA.

Sutras 28, 29 are as follows :

“On the decay of impurity through the practice of the accessories of *yoga*, there is illumination of the understanding till discriminative knowledge results.

“Restraint (*yama*), obligation (*niyama*), posture (*ásana*), regulation of the breath, (*pránáyáma*), abstraction (*pratyáhára*), devotion, (*dháraná*) contemplation (*dhyána*), and *samádhi* are the eight accessories of *yoga*.” II.

Mr. Manilal says that Sutra 28 points out the way to the enlightenment leading to discrimination, by the destruction of impurity, *i.e.*, causes of distraction.

Mr. R. C. Bose remarks :

“These eight means of *Yoga* are called its members as well as its accessories. The first five the outer, and the last three the inner members ; and they indicate the varied stages, incipient as well as advanced, of that laborious and painful exercise which terminates in the extinction of the thinking principle. It being necessary to draw particular attention to them, they are set forth one after another, in the order in which they appear in the above extracts, with elucidating comments.” pp. 175, 176.

1. YAMA (*Restraint*).

Sutra 30 says :

“Yama includes abstinence from slaughter, falsehood, theft, incontinence, and avarice.” II.

It is thus explained by Mr. R. C. Bose :

“Restraint is the first step in all schemes of reformation, meaning as it does, abstinence from gross sins and sinful dispositions. The word slaughter (*himsá*) as used in the aphorism bearing upon it has a twofold meaning. It means religious sacrifices well as murder. The Yogi Philosophy is as thoroughly opposed to the doctrine of sacrifice as Buddhism; and it brings forward *veracity* as a substitute for the bloody rites, enjoined in the Vedas, while it promises ‘jewels from all sides,’ to him ‘who is confirmed in abstinence from theft,’ and represents attainment of vigour as inseparably connected with ‘continence.’ It prohibits avarice not only in the sense in which the word is ordinarily used, but in a sense unknown perhaps to all but students of Hindu Philosophy. The avaricious longing for fresh bodies and fresh births, of which we are supposed to be conscious, is condemned as well as cupidity in the ordinary sense of the term. The first step of Yoga is renunciation of sin in act, word, and even thought. So far it is worthy of commendation.” p. 176.

Mr. Manilal, in his commentary, also considers that the restraint refers to thoughts as well as outward acts. *Himsá* prohibits the wishing evil to any being; continence forbids lustful thoughts. The restraint of such is far more difficult than of outward acts.

2. NIYAMA (*Obligation*).

Sutra 32 says :

“The obligations are purity, contentment, penance, study, and devotion to *Ishvara*.” II.

Mr. Manilal remarks : “The duties hitherto described are negative or of the kind of omission; those enjoined here are positive or of commission.”

The effect of “Study” is thus defined :

“By study (is produced) communion with the desired deity.” II. 44.

Mr. Manilal explains it as “the constant, silent, and devoted repetition of certain formulæ.” page 49.

Mr. R. C. Bose thus comments on the Sutra :

“The second step is the cultivation of right dispositions within us by strict conformity to the commandments and ordinances of religion. A careful study of the Vedas, certain prescribed austerities and devotion to the Lord, are fitted to purify the soul from all its base desires, and breed contentment in it. There would be no objection to this statement, if by ‘devotion to *Ishvara*’ were meant something more than muttering mechanically the two words *Pranava* and *Om*, which are

represented as his symbols. It is affirmed that the frequent repetition of these symbols, or of some select verses from the Vedas, such as the Gayatri, leads to God-vision. Through muttering results *vision*, as explained by Bhoj Raja, of the desiderated deity. But God-vision according to this philosophy is tantamount to nothing-vision—the God posited being a nonentity!" pp. 176, 177.

3. ASANA (*Posture*).

The third accessory is thus explained :

"Posture is that which is firm and pleasant. By mild effort and meditation on the endless. Then no assaults from the pairs of opposites." II. 46-48.

Mr. R. C. Bose says that "Vasistha, Yajnavalkya, and other sages of the Vedic and post-Vedic age fixed the number of postures at 84, stating that these had been prescribed and described by Siva, the father of Indian Yogis. Gorakshínátha, a Yogi of a later date, disgusted with their paucity, swelled their number to 84 lakhs." p. 177.

Dr. R. L. Mitra makes the following introductory remarks, quoted by Mr. Bose :

"Treating of a system of philosophy, Patanjala has not thought proper to enter into details regarding age, sex, caste, food, dwelling, etc., as bearing upon Yoga ; but other works supply information about them to a considerable extent. A few notes derived therefrom may not be unfitly added here. The first question that would arise would be, Who are fit to perform the Yoga ? On this subject the *Hatha Dipiká* fixes no limit. It says, 'By the practice of Yoga, every one may attain perfection, whether he be youthful, or old or very old, or diseased or decrepid.' The next point in the selection of a proper place. 'A small monastery, a dwelling not larger than a cube of six feet, situated in a out-of-the-way place, where there is no danger, within a circuit of a bow, of hail, fire, and water, in a country abounding in food, and free from danger of wars and the like, where religion prevails in a thriving kingdom,' is the most appropriate. The cell, or *mathika*, should have a small door, and no window ; it should be free from holes, cavities, inequalities, high steps, and low descents. It should be smeared with cow-dung, not infested by vermin, with a terrace in front, a good well, and the whole surrounded by a wall. Dwelling in such a place, avoiding all anxieties, the Yogi should follow the path pointed out by his teachers in the exercise of the Yoga. He should avoid all excess of food, violent exertions, and vain disputations. His food should consist of wheat, sáli rice, barley, shasti rice (or that which matures in six days), the *syama* and the *nivára* grains, milk, clarified butter, coarse or candied sugar, butter, honey, ginger, palval, fruits, five kind of greens, mung pulse, and water, and all soothing sweet things in a moderate quantity, avoiding flesh-meat and too much salt, acids, and all stale putrid, decomposed, or acrid substances. The quantity of food taken should be such as to leave one-fourth of his appetite unappressed." p. 110.

ASANA (*Postures.*)

Of the 84 postures ten are considered as the more important. The following are some of them as translated by Dr. R. L. Mitra :

“*Padmāsana.* The right foot should be placed on the left thigh, and the left foot on the right thigh; the hands should be crossed, and the two great toes should be firmly held thereby; the chin should be bent down on the chest; and on this posture the eyes should be directed to the tip of the nose. It is called *Padmāsana* (lotus-posture), and is highly beneficial in overcoming all diseases.

“*Gomukha.* Put the right ankle on the left side of the chest, and similarly, the left ankle on the right side, and the posture will be *Gomukha*, or the shape of a cow’s mouth.

“*Fowl Posture.* Having established the lotus-posture, if the hand be passed between the thigh and the knees, and placed over the earth so as to raise the body aloft, it will produce the fowl-seat.

“*The Tortoise Upset Posture.* Having assumed the fowl posture, should the two hands be placed on the sides of the neck, it will make the posture like that of the tortoise upset; it is called *tortoise upset posture*.

“*Bow Posture.* Hold the great toes with the hands, and draw them to the ears as in drawing a bowstring, and this is called the bow posture.” p. 104.

Mr. Manilal quotes the following additional postures from the *Hathapradīpikā* :

“*Svastikāsana.* Sit with the body perfectly straight after placing the right foot in the cavity between the left thigh and the calf, and the left foot in the cavity between the right thigh and the calf.

“*Siddhāsana.* Having pressed the perinæum with the end of the left foot, place the right foot on the spot exactly above the penis. Then fix the chin steadily on the heart, and remaining unmoved like a post, direct the eyes to the spot in the middle of the brows.” Appendix, p. ii.

Benefits of Posturing.—Sutra 48 says, “There no assaults from the pairs of opposites.” Mr. Manilal explains this as follows :

“The pairs of opposites are heat and cold, pleasure and pain, love and sorrow, &c., constituting the whole of our worldly experience. When one proper posture is fully mastered, effects of the ‘pairs of opposites’ are not at all felt. It is necessary to obtain such mastery over any one posture before proceeding further.” p. 51.

4. PRANAYAMA. (*Regulation of the Breath.*)

Prānāyāma, is an important part of Yoga. The process consists of inspiration, expiration, and retention of the breath according to fixed rules. Patanjali’s three Sutras on the subject are thus translated by Mr. Manilal :

“The (posturing) being (accomplished), *prānāyāma* (follows,—the cutting off of the course of inspiration and expiration (of the breath). (It

is) external, internal or steady ; regulated by place, time, and number ; and is long or short. The fourth is that which has reference to the internal and external subject." II. 49-51.

The expiration of the breath is called *rechaka* ; its inspiration *puraka* ; its suspension *kumbhaka*. Mr. Manilal, says :

"*Pránáyama*, has as its chief object the mixing of *prána*, the upper breath, and *apána*, the lower breath, and raising them upwards, by degrees and stages, till they subside in the head. The practice awakens a peculiar force which is dormant about the navel, and is called *Kundalini*. It is this force which is the source of all occult powers." p. 52.

Mr. Manilal quotes the following directions from the *Hatha-pradípiká* :

"So long as the *Nádis*, the vehicles of *prána*, are obstructed by abnormal humours, there is no possibility of the *prána* running in the middle course (*sasumná*) and of accomplishing the *unmami mudra*. Hence *pránáyama* should be practised, in the first instance, for the clearance of these humours. The *pránáyama* for this purpose is as follows. Having assumed the *padmāsana* posture, the *yogin* should inhale at the left nostril, and having retained the breath for a time he easily can, should let it off at the opposite nostril ; and repeat the same process beginning with the nostril where he exhales. This will make one *pránáyama*. These should be practised 4 times in 24 hours, in the morning, at noon, in the evening at midnight, and should be slowly carried to 80 each time." Appendix, pp. iii, iv.

Other exercises are mentioned :

"*Uddiyána* consists in drawing in the navel and the parts above and below it. *Mulabandha* consists in drawing in the parts of the anus, and in mentally exerting as if to draw the *apána* upward towards the navel. The *jálandhara* consists in pressing the chin to the heart." III. 58, 27. Appendix v.

Dr. R. L. Mitra says :

"The time devoted to inspiration is the shortest, and to retention the longest. A Vaishnava in his ordinary daily prayer repeats the *Vijmantra* (containing specific mystic syllables) once when expiring, seven times while inspiring, and twenty times when retaining. A Shakta repeats the *mantra* 16 times while inspiring, 64 times while retaining, and 32 times while expiring. These periods are frequently modified. As a rule it may be said that the longer the retention, the more proficient is the *Yogi*.*"

Pránáyama will be further noticed under another head.

5. PRATYAHARA (*Abstraction*).

Mr. Manilal thus translate the *Sutra* in which this is explained :

"Abstraction is, as it were, the imitating by the senses, the thinking principle, by withdrawing themselves from their objects." II. 54.

* Quoted by Mr. R. C. Bose, pp. 179, 180.

Mr. R. C. Bose has the following remarks on this means :

“ Abstraction of the senses is effected by their withdrawal from the objects toward which they are attracted almost irresistibly, and by their concentration on the thinking principle. The senses cannot be extinguished so long as the body of which they are inseparable organs continues; but their natural tendency may not merely be counteracted but completely neutralized. Their natural tendency is to go outward toward the varieties of tempting objects in which the world abounds; and where they have their full play unrestrained, they prove sources of ceaseless change to the mind, and through it to the other internal organs and the soul. Their natural action must therefore be, not only restrained and circumscribed, but completely paralyzed or rather annihilated, and an action to which they are naturally averse substituted in its place. The mind must draw them in as a tortoise withdraw its limbs within its shell; and when thus fixed upon the soul itself they cease to be sources of restlessness and trouble.” pp. 180, 181.

BOOK III.

6. DHARANA (*Devotion*).

Sutra 1, says :

“ *Dhāranā* is the fixing of the mind on something.” III.

It is thus explained by Mr. R. C. Bose :

“ The sixth step in this exercise is the confinement of the thinking principle to one place. In the earlier stages of meditation, the mind is not fitted for concentration on its great theme of contemplation, *viz.*, the soul. It must therefore be fixed on an external object, either through the eye, or without the help of any of the senses. That external object may be the tip of the nose, or the navel-wheel, or a plexus (net-work) of nerves in the belly, or the crown of the head or the sky or ether. When the thinking principle has acquired by such exercise the power of concentration, it may easily be transformed from an external to an internal object, from the objective non-self to the subjective-self.” pp. 181, 182.

7. DHYANA (*Contemplation*).

Mr. Manilal thus translates Sutra 2 :

“ The unity of the mind with it is absorption (*Dhyāna*).” III.

He thus explains it :

“ Absorption or *dhyāna* is the entire fixing of the mind on the object thought of, to the extent of making it one with it. In fact the mind should, at the time, be conscious only of itself and the object.” p. 54.

The comment of Mr. R. C. Bose is as follows :—

“ *Dhyāna*, or contemplation, is the concentration of the thinking principle, not on an external object like the tip of the nose or the crown

of the head, but on its proper object of thought. *Dhyána* is not the finishing stroke of the Yoga, because it is not accompanied with the obliteration of all distinction between the thinking principle, the object of thought, and thought itself. The state of perfect unconsciousness, which is the goal before the Yogi, is only a step ahead." p. 182.

8. SAMADHI. (*Trance*).

A trance is a state in which the soul seems to have passed out of the body into another state of being; a state of insensibility to the things of this world. Mr. Manilal thus translates Sutra 3 defining it:

The same, when conscious only of the object, as if unconscious of itself, is trance." III.

He thus explains it:

"*Dhyána* carried to the extent of forgetting the act, and of becoming the thing thought of, is trance or *Samádhi*." p. 55.

Mr. R. C. Bose says:

"*Samadhi*, or concentration, is the final stage in which the thinking principle loses its separate identity and becomes merged in the object of thought and thought itself; or rather in which the thinking principle is extinguished along with thought, and the object of thought remains in its original state of solitude. This state is called, *kaivalya*, translated 'abstraction' by Mr. Davies, 'isolation' by Dr. Mitra." p. 182.

SAMYAMA.

Sutra 4 says:

"The three together constitute *Samyama*." III.

The three denote *Dhárana*, *dhyána*, and *samádhi*: *samyama* denotes them taken collectively. When the three are successively practised with respect to the same object at any one time, it is called *Samyama*.

OCCULT POWERS RESULTING FROM SAMYAMA.

Patanjali describes in different Sutras the wonderful powers which may be acquired through *Samyama*. They will be noticed in turn.

1. Knowledge of the past and future.

Sutra 16 says:

"The knowledge of past and future by *Samyama* on the three transformations." III.

Many important questions now involved in obscurity might thus be decided.

2. A Knowledge of the Sounds uttered by any being.

Two translations are given of Sutra 17 :

Dr. Mitra renders it :

"A confused comprehension of word, meaning, and knowledge arises from indiscriminate understanding. By *Samyama* with due discrimination is acquired an understanding of the cry of all creatures."

Mr. Manilal translates it :

"The word, its sense and knowledge, are confused with one another on account of their being mutually mistaken for one another ; hence by *Samyama* on the proper province of each, (arises) the comprehension of (the meaning) sounds uttered by any being."

The eternity of sound is a dogma of Hindu philosophy. Mr. Manilal offers the following explanation of the Sutra :

"Every meaning is eternally existent, and is as eternally connected with particular sounds, and therefore conveys or *reveals* the same sense wherever it is uttered. For letters are but the vehicles of the different sounds arising from the eight places within the body, *viz.*, the chest, the larynx, the root of the tongue, the teeth, the lips, the palate, the nose, and the head. Hence the divisions, &c. of letters. Therefore by performing *Samyama* on the three separately, the Yogin can comprehend the sense of all sounds uttered by any sentient being in nature. Even so can the music of nature be heard ; and the joyous *nāda* within be cognised and understood." p. 63.

3. A Knowledge of former Births.

Sutra 18 is thus translated by Mr. Manilal :

"By mental presentation of the impressions a knowledge of former class." III.

Dr. Mitra renders it :

"A knowledge of former existence by making the residua (remains) apparent."

4. A Knowledge of the Minds of others.

Dr. Mitra, thus translates Sutra 19 :

"With reference to cognition, a knowledge of another's thinking principle." III.

Mr. Manilal says, "Any body's mind can thus be easily comprehended by the *Yogin*."

5. Ability to render the Body Invisible.

Dr. Mitra thus translates Sutra 21 :

"From *Samyama* with reference to the shape of the body, the power of vision being diminished and the correlation of light and sight being severed, there is disappearance." III.

6. Knowledge of the Length of Life and Portents.

Mr. Manilal thus translates and explains Sutra 22 :

“*Karma* is of two kinds : active and dormant ; by *Samyama* on them (results) knowledge of cessation ; as also by portents.” III.

“That *karma* which produces its results speedily and is actually on the way to bear fruit is called active ; whereas that which is only in a latent condition of potency is called dormant. By performing *Samyama* are these two classes of *karma*, the *Yogin* knows the time of the cessation of his life, *i.e.*, death. He knows at once which *Karma* will produce what fruit, and therefrom at once sees the condition of his death.” pp. 65, 66.

It is only *Yogins* who can properly interpret portents, such as dreams, &c.

7. Ability to enlist the Good-will of any one.

Sutra 23 : “In sympathy, &c., strength.” III.

By performing *samyama* with reference to sympathy, &c., the goodwill and friendship of any one at any moment may be enlisted.

8. Ability to acquire Strength like that of the Elephant.

Sutra 24 : “In strength that of the elephant, &c.” III.

By performing *Samyama* on the powers of any animal, the *Yogin* acquires these powers.

9. Knowledge of hidden Treasures, Mines, &c.

Dr. Mitra thus translates Sutra 25 :

“From contemplation of the light of the extremely luminous disposition, a knowledge is acquired of the subtile, the intercepted, and the remote.” III.

10. Knowledge of the Sun, Moon, Plants, and Starry Regions.

All this is promised in Sutras 26-28.

11. Knowledge of the Body.

Sutra 29 is as follows :

“In the navel-circle, the knowledge of the arrangement of the body.” III.

Hindu physiology makes the navel the grand centre of the body. Great importance is attached to groups of nerves, &c., called *padmas*, supposed to exist in different parts of the body. They are generally supposed to be seven in number, *viz.*, *adhāra* (at the anus), *adhithāna* (between the navel and the penis), *manipura*, (at the navel), *anāhata*, (at the heart), *visuddhi*, (in the

throat), *ájna* (between the eye-brows), and *sahasrára*." Mr. Manilal. p. 53.

How far the knowledge of the body acquired by *Yoga* powers is correct, will afterwards be considered.

12. Freedom from Hunger and Thirst.

Sutra 30 says :

"In the pit of the throat the cessation of hunger and thirst." III.

Mr. Manilal gives the following explanation :

"The pit of the throat is the region about the pharynx where the breath from the mouth and nostrils meets. It is said that contact of *prána* with this region produces hunger and thirst, which, therefore may be checked by performing *samyama* on this part to neutralise the effects of the contact." p. 68.

13. Ability to enter another Body.

Sutra 38 says :

"The mind enters another body, by relaxation of the cause of bondage, and by knowledge of the method of passing." III.

It is thus explained by Mr. Manilal :

"The bondage is the *mind's* being bound to a particular body. The cause of limiting the otherwise all-pervading mind to a particular spot is *karma* or *dharma* and *adharma*, i.e., good or bad deeds. When by constant *samyama* on these, the effect of the cause is neutralised and the bonds of confinement loosened, then the mind is free to enter into any dead or living organism and perform its functions through it." p. 71.

14. Ability to rise in the Air.

Sutra 39 says :

"By mastery over *udána*, ascension, and non-contact with water, mud, thorns, &c." III.

Mr. Manilal says :

"The air intercepted between the top of the nose and the heart is called *prána*, that between the heart and the navel is called *samána*, that from the navel to the toes is called *apána*, that above the tip of the nose is called *udána*, and that which pervades the whole body is called *vyána*. The respective functions are—vitalizing, digestion, expulsion of excrements, raising up the sound, &c. and motion in general. The *udána* has a tendency to raise the body upwards, and carry it above water, thorns, &c." p. 72.

15. Ability to Hear at any distance.

Sutra 41 says :

"By *Samyama* on the relation between *ákása*, and the sense of hearing, (arises) supernatural audition." III.

16. Ability to pass through Space.

Sutra 42 says :

“By Samyama on the relation between the body and *ākāśa*, as also by being identified with light (things like) cotton, (then follows) passage through space.” III.

By performing samyama on light things like cotton, the Yogi floats freely in the air.

17. Attainment of the Siddhis.

Sutra 45 says :

“Then the attainment of *animá* and others, as also of perfection of the body and the corresponding non-obstruction of its functions.” III.

Siddhis denote high occult powers. Bhoj Raja classifies them under eight heads :

1. *Animá*, ability to reduce one's self to the size of an atom.
2. *Laghima*, ability to become light like cotton.
3. *Garimá*, the power to grow as heavy as desired.
4. *Mahimá*, the power to become any size, so as to be able to touch the moon with the tip of one's finger.
5. *Prákámya*, the irresistible will.
6. *Isatva*, power to create.
7. *Vasitra*, power to command all.
8. *Kamavasayitva*, fulfilment of desires.

18. Mastery over all, Knowledge of all.

Sutra 49 says :

“In him who is fixed upon the distinctive relation of *sattva* and *purusa*, (arise) mastery over all things and the knowledge of all,” III.

19. Attainment of Kaivalya.

Sutra 50 says :

“By non-attachment even thereto, follows *Kaivalya*, the seeds of bondage being destroyed.” III.

By non-attachment even to occult powers, the Yogi attains *Kaivalya*. This Mr. Manilal defines as “the state of oneness, being one and alone, viz., the *Purusa*.” Benfey explains it as “complete absorption in the thought of the universal unity.” The causes of bondage destroyed are Ignorance, egoism, desire, aversion, attachment.

BOOK IV.

HOW THE *Siddhis* MAY BE ACQUIRED.

Sutra 1 says :

“The *Siddhis* are produced by birth, herbs, incantations, austerities, or *Samādhi*.” IV.

The *Siddhis*, as already explained, are the occult powers. They may be obtained in various ways :

- (a) *Birth*. Thus birds at birth have the power of flying.
- (b) *Herbs*. It is supposed that through certain herbs people may live for ever.
- (c) *Incantations*. Magical powers are attributed to *mantras*.
- (d) *Austerities*. The sacred books of the Hindus are full of the wonderful powers exacted from the gods by means of great austerities.
- (e) *Samādhi*. This is what has been described.

YOGINS ARE NOT BOUND BY THEIR ACTIONS.

Sutra 7 says :

“Actions are neither white nor black in the case of Yogins ; they are of three kinds in the case of others.” IV.

Yogins have no attachment ; hence they are supposed to be free from the results of their actions. The actions of gods are white, of demons, black ; of men, mixed.

HOW THINGS ARE KNOWN TO THE MIND.

Sutra 17 says :

“In consequence of the necessity of being tinged by them, things are known or unknown to the mind.” IV.

It is a dogma of Hindu Philosophy that the mind is all-pervading. It may therefore be supposed that it can grasp all things at the same time. Such is not the case. It can perceive only those objects into which it is transformed. See p. 6.

CESSATION OF DESIRE.

Sutra 25 says :

“The cessation of the desire of knowing the nature of the soul (takes place) in one who has mastered the difference.” IV.

In a person who knows the difference between mind and soul and understands the nature and power of either, the desire even of knowing the soul is extinguished. Mr. Manilal says : “*Kaivalya* is, in fact, a state in which there is entire cessation of all desire.” p. 94.

THE "CLOUD OF VIRTUE" AND THE END.

Sutras 29—32 are thus translated by Dr. Mitra :

"On the completion of the series there is produced the meditation called the 'Cloud of Virtue,' even in the case of the non-aspirant, from the appearance of constant discrimination. Then follows the cessation of afflictions (or distractions) and works. Then the knowable becomes small from the infiniteness of the knowledge free from all coverings and impurities. Thereupon takes place the termination of the succession of the modifications of the qualities which have accomplished their ends." IV.

Mr. R. C. Bose thus explains the process :

"The devotee first recognizes the fact that his self is different from the thinking principle, and thus attains this discriminative knowledge. Then a shower of virtues or rewards falls upon him unsolicited, in spite of his aspirations being completely withdrawn from them. Thus the afflictions and works disappear, and the objects of knowledge appear insignificant before its vastness and infinitude. Then the cosmic *gunas* or qualities with all their modifications abandon the soul for ever, or retire leaving the soul in the original state of quiescence and repose. Here is emancipation, the soul's liberation from the trammels of Prakriti till a fresh renovation of the world, if not for ever." p. 183.

THE SUPREME END TO BE ATTAINED BY YOGA.

In some Hindu systems the grand aim is *Sáyujya*, complete union with the Supreme Spirit. Such was not the case with the Sankhya, for it denied, or at least ignored, the existence of Brahma. Patanjali nominally acknowledged his existence, but such union is not the aim of Yoga.

Dr. Mitra says : "The idea of absorption into the godhead, forms no part of the Yoga theory. Patanjali, like Kapila, rests satisfied with the isolation of the soul. He does not pry into the how and the where the soul resides after the separation." (p. 202.)

Patanjali, in his second Sutra, distinctly states that "*Yoga* is the suppression of the transformations of the thinking principle." (Page 4). It is supposed that in consequence of this the union between *purusha* and *prakriti* is dissolved, and there is liberation from future births. To get rid of the curse of existence was the great object of Kapila and Patanjali.

It was at a later period that the doctrine of union arose. There are said to be three inferior conditions leading to it (1) *Sálókya*, living in the same heaven with the personal God : (2) *Sámípya*, close proximity to Him : (3) *Sárúpya*, assimilation to His likeness : (4) *Sáyujya*, complete union. Such an aim is truly noble, and will be hereafter considered.

Before examining the Yoga Sastra of Patanjali, it is desirable to consider the following preliminary subject.

THE CHARACTERISTICS OF THE HINDU MIND.

Nations, like individuals, have their good qualities and their defects. The Indian mind has been at work for about three thousand years, and has created a vast literature in Sanskrit. In some respects it took the lead. Max Müller says: "There were only two nations in the whole history of the world which have conceived independently and without any suggestions from others the two sciences of Logic and Grammar,—the Hindus and the Greeks." In mathematics Indians have the glory of inventing decimal notation, ignorance of which was a great disadvantage to the ancient Greeks and Romans. They likewise possessed an early acquaintance with trigonometry. Sanskrit literature contains numerous passages of great poetical beauty, lofty moral maxims, and sublime descriptions of God. On the other hand, as Sir H. S. Maine, in a Calcutta Convocation Address, when the increased study of Sanskrit was urged upon the Calcutta University, said, "that question is whether we are, or are not, asked under the guise of Oriental Culture, to teach that which is not true—false morality, false history, false philosophy, false physics."

The peculiarities of the Hindu mind which gave rise to these errors will now be noticed.

1. A tendency to Speculate instead of Observe.

Mr. Ram Chandra Bose gives the following examples :

"The Hindu geographer does not travel, does not explore, does not survey; he simply sits down and dreams of a central mountain of a height greater than that of the sun, moon, and stars, and circular oceans of curds and clarified butter. The Hindu historian does not examine documents, coins, and monuments, does not investigate historical facts, weigh evidence, balance probabilities, scatter the chaff to the winds and gather the wheat in his garner: he simply sits down and dreams of a monster monkey who flies through the atmosphere with huge mountains resting on the hairs of his body, and constructs thereby a durable bridge across an arm of an interminable ocean. The Hindu biographer ignores the separating line between history and fable, invents prodigious and fantastic stories, and converts even historical personages into mythical or fabulous heroes. The Hindu anatomist does not dissect, does not anatomize, does not examine the contents of the human body; he simply dreams of component parts which have no existence, multiplies almost indefinitely the number of arteries and veins, and speaks coolly of a passage through which the atomic soul effects its ingress and egress."

"The Hindu metaphysician does not analyze the facts of consciousness or enquire into the laws of thought, does not classify sensations, perceptions, conceptions, and judgments and cautiously proceed to an investigation of the principles which regulate the elaboration of thought and processes of reasoning;—he simply speaks of the mind as an acci-

dental and mischievous adjunct of the soul, and shows how its complete extinction may be brought about by austerity and meditation.”*

Hindus claim to have 64 arts and sciences, some of which are the following :

12. The science of prognosticating by omens and augury.
14. The science of healing, which may include restoration to life of the dead, the reunion of severed limbs, &c.
15. Physiognomy, Chiromancy, &c.
36. The art of summoning by enchantment.
37. Exorcism.
38. Exciting hatred between persons by magical spells.
41. The art of bringing one over to another's side by enchantment.
42. Alchemy and chemistry.
44. The language of brute beasts, from ants upwards.
47. Charms against poison.
48. Information regarding any thing lost, obtained by astronomical calculations.
50. The art of becoming invisible.
51. The art of walking in the air.
52. The power of leaving ones own body and entering another lifeless body or substance at pleasure.
56. Restraining the action of fire.
57. The art of walking upon water.
58. The art of restraining the power of wind.
62. The art of preventing the discovery of things concealed.
63. The art by which the power of the sword or any other weapon is nullified.
64. The power of stationing the soul at pleasure in any of the five stages.†

The Brahmanas assert that particular metres have their effects. Thus the Aitareya Brahmana says :

“ He who wishes for long life, should use two verses of the *Ushnih* metre (of 28 syllables) ; for *Ushnih* is life. He who having such a knowledge uses two *Ushnihs* arrives at his full age (*i.e.*, 100 years.)

“ He who desires strength should use two *Trishtubhs*’ (44 syllables.) *Trishtubh* is strength, vigour and sharpness of senses. He who knowing this, uses two *Trishtubhs*, becomes vigour, endowed with sharp senses, and strong.

“ He who desires cattle should use two *Jagatis* (48 syllables). Cattle are *Jagati* like. He who knowing this uses two *Jagatis* becomes rich in cattle.”‡

A great part of the Atharva Veda consists of supposed magical charms, *e.g.*,

A charm against leprosy.

A charm to obtain invisibility.

A charm to ensure success in gambling.

* *Heterodox Philosophy*, pp. 8—10.

† Haug's Translation.

A charm to banish vermin and noxious creatures.

A charm against tigers.

A charm to make a poisoned arrow harmless.

A love charm.

A charm to promote the growth of hair.

A charm to recover a sick man at the point of death.

Belief in the power of charms exists among many nations. A negro baby in West Africa has a charm tied around him soon after he is born, and, as he grows in years, he often adds charm after charm, till his body is covered with them.

In China charms are regularly sold. Charms to secure long life are in great demand. Sometimes the paper on which these charms are written is burnt, and the ashes drunk in water or wine, the result being a very potent charm indeed.

The Japanese carry their charms in bags; the Sinhalese have little cases tied to the body. The Burmese do not require cases for their charms and can never lose them, for there are few who have not charms of some kind tattooed on the arms, back, chest, or even on the top of the head, which is shaved for the purpose. These figures are of all kinds—lizards, birds, mystic words and squares, rings, images of Buddha, and sometimes merely a few scattered dots. The colouring matter is almost always red.

Some of these tattooed charms are supposed to prevent a person from feeling pain when beaten, others guard against danger from snake-bite, musket-shots, drowning, the spells of wizards, and evil spirits. It does not matter to the Burmese although persons having tattooed charms are shot or drowned. Their belief in their efficacy is practically ineradicable.

At an evening meeting in Benares, a Pandit read a paper proving that oil, from its constituents, is heavier than water, in opposition to the lamps burning before his eyes!

Hindus have fallen into all these errors from merely speculating instead of testing their opinions by observation.

2. **Absence of the Historical Faculty.**—The Cambridge Professor of Sanskrit, Mr. E. B. Cowell, says in his Inaugural Lecture :

“We have no such thing as Indian history. Elphinstone has well said, ‘No date can be fixed before Alexander’s invasion, no connected relation of the national transactions attempted before the Muhammadan conquest.’ For history implies a sympathy with the present, and this has never existed in the Hindu mind. The very word history has no corresponding Indian expression. In the Vernaculars derived from the Sanskrit we use the term *itihās*; but how immeasurably different the Sanskrit *itihāsa* and the Greek *historia*! The one implies personal research and inquiry—its best comment indeed is Herodotus’ own life of travel from land to land; the other is a curious compound of three words, *iti*, *ha*, *āsa*, which almost correspond in meaning to our old nursery phrase, ‘there was once upon a time.’ In Sanskrit writers the name

means simply a legend; it is applied to the mythological traditions of the prose Vedas, or the late heroic poems, as the Mahábhárata; and in defect of any better term, it has been accepted as the native word for history. But its very selection implies that the distinction was unfelt between history and legend. From the earliest ages down to our own day the Hindu mind seems never to have conceived such an idea as an authentic record of past facts based on evidence. It has remained from generation to generation, stationary in that condition which Mr. Grote has described so vividly in the first two volumes of his *History of Greece*. The idlest legend has passed current as readily as the most authentic fact, nay, more readily, because it is more likely to charm the imagination; and in this phase of the mind imagination and feeling supply the only proof which is needed to win the belief of the audience. Hence the whole history of ancient India as a blank."

"Idle legends in later times have arisen, none knows how, to supply some answer to the natural cravings of posterity to know something definite respecting its ancient sages, like those which arose in Greece about Homer and Æsop; but they are the baseless dreams of a lawless popular imagination which sets chronology and geography alike at defiance." pp. 10, 11.

Hindu chronology generally begins with some of the mind-born sons of Brahma. The Vishnu Purana gives an account of the beginning of the solar dynasty; how Daksha was born from the right thumb of Brahma, how Iksvaku was born from the nostril of Manu when he sneezed. The Ramayana describes Dasaratha as reigning 60,000 years.

3. **A want of Common Sense.**—This indeed is almost characteristic of "philosophers." Cicero long ago remarked, "There is nothing so absurd, but it may be said by a philosopher."

Hindu philosophers framed certain theories, and then proceeded to draw from them a long train of conclusions. Whether they were consistent with common sense, it did not seem to enter into their minds to inquire. Indeed, as Sir Monier Williams says, "the more evidently physical and metaphysical speculations are opposed to common sense, the more favour do they find with some Hindu thinkers. Common sense tells an Englishman that he really exists himself and that everything he sees around him really exists also. He cannot abandon these two primary convictions. Not so the Hindu Vedantist."

The sacred writings of the Hindus abound with contradictions, but this gives no trouble. Max Müller says: "The same god is sometimes represented as supreme, sometimes as equal, sometimes as inferior to others. The father is sometimes the son, the brother is the husband, and she who in one hymn is the mother as in another the wife." The most extraordinary feat is ascribed to Indra, "Thou hast indeed begotten thy father and mother together from thy own body." As Max Müller remarks: "A god who once could do that was no doubt capable of anything afterwards."

One result of this want of common sense, is *boundless credulity*.

In the Ramayana Hanuman tears up a Himalayan mountain by the roots, and transports it through the air to Lanka. Before returning to Rama from Lanka, he ascended Mount Arishta. Pressed by his enormous weight, it uttered cries of distress, and sank down from the height of 30 yojanas, (about 210 miles) to the level of the earth!

4. Accepting Illustration for Argument.—Max Müller, describes the late Ramakrishna as a “real Mahatman,” and gives extracts from his precepts. The following is an example :

(11) As one can ascend the top of a house by means of a ladder, or a bamboo, or a staircase, or a rope, so divers are the ways, and means to approach God, and every religion in the world shows one of these ways.”*

This is a mere variation of the well-known saying : “As there are several roads to the same city, so all religions lead to God.”

Ramakrishna’s argument amounts to this, As there are several ways of getting to the top of a house, so the most contradictory statements are all true. The logic of this is mere drivelling.

The main proof adduced for the doctrine of Maya is that a rope may be mistaken for a snake, or that in a dream things appear to be real.

5. A proneness to dwell on subtle distinctions instead of grasping a subject as a whole.—The Hindu mind resembles that of Hudibras,

“He could distinguish and divide
A hair ’twixt south and south-west side.”

One great difference between a good and a bad lawyer is that the latter takes up some subordinate point, while he fails to see the main issue on which the case turns. Sir Monier Williams says that a Hindu disputant has captious propensities, leading him to be quick in repartee, and ready with specious objections to the most conclusive arguments. Mr. R. C. Bose says, even of the Hindu master-minds, that they were defective in the following respects :—

“A view broad and comprehensive, an investigation calm and persevering, a thorough sifting of evidence, and a cautious building up of generalisations, in a word for all those processes of research and reasoning which are the basis of reliable science.”†

6. Acceptance of false Premises.—One Hindu dogma is the denial of *creation* in the proper sense of the word. Because man cannot create (call objects into existence) therefore God cannot. Hence the eternal Prakriti. Another dogma is the eternal existence of the soul. Hence the weary round of transmigration.

The Nineteenth Century, August, 1896.

† *Heterodox Philosophy*, p. 7.

Mr. Bose says of Hindu philosophers :

"They had an intellect keen and argumentative, and their writings are fitted to raise the puzzling question, so well put by Lord Macaulay, viz., how men, who reason so closely and so consecutively from assumed premises fail so miserably to see the utter groundlessness of the assumptions on which their ably conducted arguments are based."

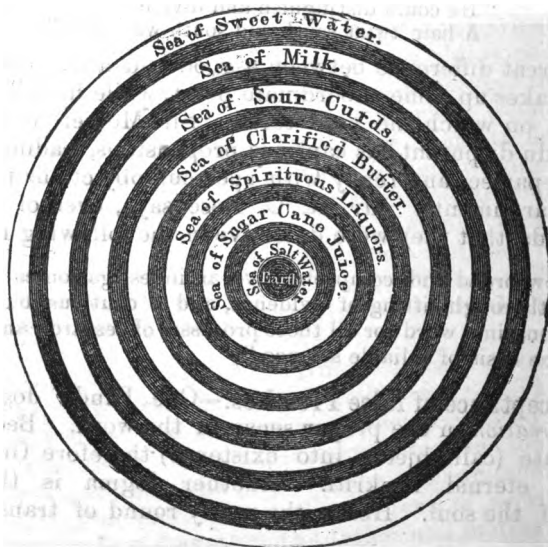
7. **Proud attempts to solve questions beyond the range of the human intellect**; e. g. the nature of the soul, hereafter noticed.

Dr. Murray Mitchell notices :

"The hard dogmatism and the unbounded self-assertion of all the schools. It would be an immense relief if one word betokening distrust of their own wisdom were uttered by those teachers—such as we have heard occasionally proceeding from the Vedic poets; but there is no such word. Each theorist moves with head erect, possessed of absolute faith in his own omniscience. It never occurs to him either that there are matters with which the human mind had no faculties to deal, or that Truth unveils her treasures only to the humble."*

Their vagaries are even asserted to have a divine origin.

"The Hindu philosopher," says Mr. Bose, "claims prophetic functions, pretends to either miraculous insight or preternatural intercourse with superior beings, and brings out his excogitation as revelation to be implicitly believed in; not as results of philosophic inquiry to be tested by the ordinary appliances of the logical science. He is the guru, heaven-appointed or self-raised teacher, and his utterances must be accepted as divine revelations; while all sorts of woes are pronounced



* Hinduism, p. 83.

upon those impious wretches who have the audacity to call in question a jot or tittle of his sayings."

Some of the false teaching of Hinduism will now be considered.

FALSE GEOGRAPHY OF THE SASTRAS.

The following description of the earth is given in the Vishnu Purana, Book II. Chap. 2 :

"The 7 great insular continents are Jambu, Plaksha, Salmali, Kusa, Krauncha, Saka, and Pushkara. They are surrounded severally by 7 great seas, the sea of salt water (Lavana), of sugarcane juice (Ikshu), of wine (Sura), of clarified butter (Sargpi), of curd (Dadhi), of milk, (Dugdha), and of fresh water (Jala)."

"Jambudwipa is in the centre of all these : and in the centre of this continent is the golden mountain Meru. The height of Meru is 84,000 yojanas ; and its depth below the surface of the earth is 16,000. Its diameter at the summit is 32,000 yojanas ; and at its base, 16,000 ; so that this mountain is like the seed-cup of the lotus of the earth."

FALSE ASTRONOMY OF THE SASTRAS.

According to the Vishnu Purana (Book II. Chap. 7.) the distances of the planets are as follows :

The sphere of the earth extends as far as it is illuminated by the rays of the sun and moon ; and to the same extent is the sphere of the atmosphere (Bhuvar loka) spread above it. The solar orb is situated 100,000 yojanas from the earth ; and that of the moon an equal distance from the sun. At the same interval above the moon occurs the orbit of all the lunar constellations. The planet Budha (Mercury) is 200,000 yojanas above the lunar mansions. Sukra (Venus) is at the same distance from Mercury. Angaraka (Mars) is as far above Venus ; and the priest of the gods (Vrihaspati, or Jupiter) as far from Mars ; while Saturn (Sani) is 250,000 yojanas beyond Jupiter. The sphere of the 7 Rishis (Ursa Major) is 100,000 yojanas above Saturn ; and at a similar height above the Rishis is Dhruva (the pole star), the pivot or axis of the whole planetary circle.

It will be seen that the sun is represented as a lakh of yojanas from the earth, and the moon as a lakh of yojanas beyond the sun. On the contrary, the moon is only about 240,000 miles from the earth ; whereas the distance of the sun is about 91 millions of miles. The other distances given are equally erroneous.

FALSE ACCOUNTS OF THE BODY.

The ancient Hindus thought that a man was rendered impure by touching a dead body. Hence they did not dissect and examine it minutely as is done in modern Medical Colleges. The writers

of the Upanishads simply framed an imaginary body out of their own heads, and, to impose upon the ignorant, said that it had been revealed by Brahma.

Dr. Webb says: The anatomical knowledge of the Hindus may be judged of by a single sentence:—*viz.*, the navel is the origin of all the vessels, and is the principal seat of life.”*

The Katha Upanishad contains the following:—

“16. There are hundred and one arteries of the heart; the one of them (Susumná,) proceeds to the head. By this (at the time of death) rising upwards (by the door of A'ditya) a person gains immortality; or the other (arteries) are of various course.”

A similar statement is made in the Chhandogya Upanishad:

“There are a hundred and one arteries issuing from the heart; one of them penetrates the crown of the head. The man who departs this life through that artery, secures immortality. The rest of the arteries lead to *various* transitions,—they lead to *various* transitions.” VIII. 6.6.

The Prasna Upanishad gives the following additional details:

“For the (ether of the) heart is verily that soul. There (arise) the hundred and one (principal) arteries; each of them is hundred times divided; 72,000 are the branches of every branch artery; within them moves the circulating air.” III. 6.

The whole number of arteries is therefore 727,200,000!

The slightest examination of the heart shows that all this is purely imaginary. There are just two branches of a large artery from the heart, containing impure blood, leading to the lungs, and one great artery, which, afterwards, subdivided, conveys pure blood, to the whole body. In like manner, there are two great veins carrying impure blood to the heart from the whole body, and four veins, containing pure blood, leading from the lungs to the heart.

The Prasna Upanishad says that “within the arteries moves the circulating air.” *Arteries* mean air-pipes. They were thought to contain only air, because after death they are empty. When a person is alive, blood flows through them. This is proved by the fact that if one of them is cut, blood gushes out. When a person dies, the heart loses its power to send out blood, and the arteries are found empty.

INFERENCE FROM THE FOREGOING STATEMENTS.

No educated Hindu can deny that the statements in the shastras about the earth, the solar system, and the human body are false, confirming the assertion of Sir H. S. Maine previously quoted. When a witness is convicted of false testimony on some points,

* *Hindu System of Medicine* by Wise. p. 214.

discredit is thrown upon the rest of his statements. There is a presumption that the Yoga Sutras of Patanjali, may be as unreliable as the Vishnu Purana. This will now be established.

EXAMINATION OF THE YOGA SUTRAS.

1. OBJECT OF PATANJALI.

As already explained, according to Patanjali, "All is misery." (page 10). The grand object therefore is to cut short the transmigrations. Patanjali promises to do this by "*Yoga*—the suppression of the transformations of the thinking principle."

Hindu philosophy contains many speculations about the soul, some of which may be quoted.

The soul is generally supposed to be of the size of the thumb, and to dwell in the heart, but it is considered also both infinitely small and infinitely great, as will be shown by the following quotations:

12. The soul (Purusha) which in the measure of a thumb dwells in the middle of the body (in the ether of the heart) is the ruler of the past, the future (and the present time.) Hence from having this knowledge, the wise (does not desire to conceal) the soul (*vide* latter part of v. 5). This is that.*

13. He is the perfect spirit (Purusha), of the measure of a thumb, the inner soul, who always abides in the heart of every man, the ruler of knowledge, who is concealed by the heart and mind. Those who know him, become immortal.†

8. He, who, of the measure of a thumb, resembling the sun in splendour, endowed with determination and self-consciousness, and with the quality of intellect and the quality of his body, is perceived even as another (different from the universal soul, although it is one with it) only like the iron thong at the end (of a whip.)

9. The embodied soul is to be thought like the hundredth part of the point of a hair, divided into hundred parts; he is considered to be infinite.‡

3. Is the soul within me; it is lighter than a corn, or a barley, or a mustard, or a canary seed, or the substance within it. Such a soul is within me, as is greater than this earth, and greater than the sky, and greater than the heaven, and greater than all these regions [put together.] §

The Vaiseshika school maintains that the soul is diffused everywhere through space. "Akasa, in consequence of its universal pervasion, is infinitely great; and so likewise is soul." VII. 22.

* *Katha Upanishad.* IV. 2. 12.

† *Svetasvatara Upanishad.* III. 13.

‡ *Svetasvatara Upanishad.* V. 8, 9.

§ *Chhandogya, Upanishad.* III. 14, 3.

Nehemiah Goreh well remarks: "Those who believe that the soul of a mosquito fills heaven and earth, can believe anything," Sir A. C. Lyall justly describes "boundless credulity" as one of the characteristics of Hinduism. The transformations of the thinking principle is another dogma of Hindu philosophy. The thinking principle, the mind, is supposed to be transformed or changed into the object it sees. Photographs are taken by means of an instrument, somewhat like the human eye. A little picture of the objects around us is formed on the inner part of the eye. In some wonderful way this picture is conveyed by a nerve to the brain and we see it. Other nerves convey impressions of hearing, smell, taste, and touch. It is absurd to suppose that the mind is transformed into what we perceive by the senses.

But "the suppression of the transformations of the thinking principle" may simply be understood to mean that the mind is to cease to act. To secure this the directions are given, first to concentrate the mind on one object, and at last to meditate without an object or on nothing. This virtually means that we are to try to reduce ourselves to the state we are when fast asleep, conscious of nothing. If Hindu pessimism is correct, that "all is misery," this state is desirable; but if, on the contrary, existence may be "happiness," it is the reverse.

MEANS OF ATTAINMENT.

1. YAMA (*Restraint.*)

The explanatory Sutra is as follows:

"Yama includes abstinence from slaughter, falsehood, theft, incontinence, and avarice." II. 30.

Mr. Manilal rightly holds that unholy thoughts are condemned as well as unholy deeds. Abstinence from all sin is our duty, and we should use every effort in our power to avoid it. The error of Patanjali is to ignore divine help,—to make man his own saviour. Every one who has honestly tried to overcome sin knows the immense difficulty of the task. A Hindu writer says: "This powerful devil of a deceitful heart is fiercer than fire, more impassable than the mountains, and harder than adamant: sooner might the ocean be emptied than the mind restrained."

2. NIYAMA (*Obligation.*)

Niyama is thus explained:

"The obligations are purity, contentment, penance, study, and devotion to Isvara." II. 32.

“Cease to do evil” is not sufficient: “learn to do well,” ought to follow. We should not simply try to avoid evil actions, but seek the opposite virtues. The great question is, how can these virtues be attained? The means recommended by Patanjali will next be considered.

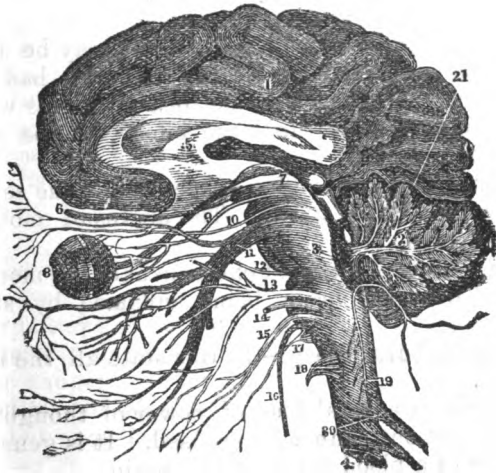
3. ASANA (*Posture.*)

Asana and its results are thus explained :

“Posture is that which is firm and pleasant. By mild effort and meditation on the endless. Then no assaults from the pairs of opposites.” II, 46-48.

The pairs of opposites are heat and cold, pleasure and pain, &c., which are no longer felt.

Our bodies, as the Bible says : are “fearfully and wonderfully made.” One of the most remarkable of the organs is the brain and other parts of what are called the “nervous system.” The brain has been compared to the telegraph office of the body, from which the nerves go to all parts to convey orders. The nerves are very small cords, somewhat like threads, composed of the same substance as the brain.



SECTION OF THE BRAIN.

There are two principal kinds—nerves of *motion* and nerves of *sensation*. The muscles, the fleshy parts, move the limbs; but they receive their orders from the nerves, and cannot act without them. In the disease, called palsy, or paralysis, the power of motion is lost, though pain is felt,—the nerves of motion alone being affected. In other cases the nerves of sensation are affected, and then boiling water gives no pain. The nerves of sensation are

of different kinds; as touch, sight, hearing, smell, taste. We commonly say that the eye sees; but the eye may be perfect, if the nerves leading from it to the brain is injured, we cannot see. In the engraving the eye is marked 8; from the ball a nerve is seen going to the brain. Strictly speaking, it is the brain which sees, hears, &c. It is the organ of the mind.

The cause of *sleep* is still a mystery. Chambers's *Encyclopædia* says: "For upwards of two thousand years continuous attempts have been made to elucidate the cause of sleep without success; many theories have been promulgated, but they have fallen short of explaining it."

There are several stages of sleep and varieties in the action of the brain, some of which may be noticed.

Brown Study.—This is a state of meditation directed to no certain object. It may be called a waking dream.

Dreaming.—This state is caused by the partial activity of the brain. Ideas are not corrected by the external senses; common sense seems completely lost; the most wonderful things excite no surprise.

Mesmeric or Hypnotic Sleep.—This is a kind of artificial sleep, in which there is an unusual suspension of some of the powers and an unusual activity of others. It has various stages. The person may be more or less under its influence.

The sense of feeling is lost, and a limb may be taken off unknown to the person. Dr. Esdale, of Calcutta, had charge of a hospital in which operations were performed in this way for years. It is not now employed, as the same effect can be more readily produced by chloroform.

Catalepsy.—This is a sudden suspension of the senses, and the body becomes fixed like a statue. The nerves of motion seem to be curiously affected.

Delirium.—This is a violent excitement of the mental faculties. It may be caused by the brain being inflamed by strong drink, by fever, &c.

Dreamless Natural Sleep.—In this state all the mental faculties are at rest.

Coma.—This is a total loss of power of thought or motion, from which the patient cannot be aroused. It is generally caused by the bursting of a blood vessel in the brain.

Yoga Sastra aims to promote hypnotic sleep. Eighty-four postures are enumerated. These have no influence: the real effect is produced by looking steadily at the tip of the nose or between the eyebrows. In Europe persons to be hypnotised are told simply to look fixedly at one point.

A well known expedient to induce sleep is to repeat again and again the same word. A noted English bishop used for this purpose the vowels, *a, e, i, o*. These he repeated till he dropped

off to sleep. Dr. Radcliff says that a boy put himself to sleep by pronouncing the word *cup* 450 times.

Yoga Sastra employs the same means. Sutra 28 Book I. enjoins the constant repetition of *Om*. (See page 7). Sutra 44 Book II. says "By study (is produced) communion with the desired deity." Mr. Manilal explains "study as the constant, silent, and devoted repetition of certain formulæ." p. 49.

Dr. Paul, in his *Yoga Philosophy*, gives the following directions for the *Siddhāsana* :

"Place the left heel under the anus and the right heel in front of the genitals; fix the sight upon the space between the eyebrows, and while in this motionless attitude, meditate upon the syllable *Om*, a mysterious word, the frequent inaudible repetition of which is said to ensure release from worldly existence." pp. 26, 27.

Dr. Paul adds :

"The *Siddhāsana* and *Padmāsana* are both tranquil and quiet postures, favouring a tranquil circulation and slow respiration. In these postures the Yogis sit and pronounce inaudibly the hypnotic syllable *Om*, and meditate upon it in order to tranquillize circulation and retard the respiratory movements." p. 27.

Other syllables may also be repeated. Dr. Paul says :

"A Yogi is directed to pronounce inaudibly the mantras, *Bam*, *Sam*, and *Lam*, 600 times. He then pronounces *Bam*, *Bham*, *Yam*, *Ram*, and *Lam*, 6000 times. He next pronounces *Dam*, *Dham*, *Nam*, *Tam*, *Tham*, *Dam*, *Dham*, *Nam*, *Pam*, and *Pham*, 6000 times. He then pronounces inaudibly *Kam*, *Kham*, *Gam*, *Gham*, *Nam*, *Cham*, *Chbam*, *Jam*, *Jham*, *Nam*, *Tam*, and *Tham*. He then pronounces inaudibly *Am*, *Am*, *I'm*, *I'm*, *Um*, *Um*, *Rim*, *Dim*, *Lrim*, *Lrim*, *Em*, *Aim*, *Om*, *Aum*, *Am*, 6000 times. And lastly he utters inaudibly *Hansa*, 2000 times." p. 28.

Fixing the eye on the tip of the nose and the repetition of the same syllable tend to produce hypnotic sleep, in which, it is true, "the transformations of the thinking principle are suppressed" for a time as in natural sleep. The brain ceases to act. As in natural sleep, neither hunger nor thirst, &c. is felt. Whether this is a desirable condition to which a human being should reduce himself, will afterwards be considered.

PRANAYAMA.

The Yoga Sastra attaches very great importance to *prānāyāma*, the regulation of the breath.

It has been shown that the Sastras give most incorrect accounts of the arteries, based on speculation. Assertions about the breath display the same ignorance.

Some introductory remarks may be made.

Why we breathe.—The blood in its course through the body both nourishes us and carries away waste matter. It leaves the lungs a bright red colour ; when it returns to the lungs, after passing through the body, it is dark-coloured from the waste matter it has picked up. How is it purified ? The air is composed mainly of two gases, called *Oxygen* and *Nitrogen*. The oxygen is that which supports life. When we breathe, the oxygen goes down into the lungs ; it unites with the waste matter of the blood, and carries it away, leaving it pure. The product formed by the oxygen and the waste-matter is called carbonic acid gas. It forms about 4 parts in a hundred of the air given out. Suppose a person were shut up in a close room, 6 feet square, into which no fresh air could enter ; the oxygen in the air would gradually be consumed, being replaced by carbonic acid gas, and the person would die. The same result follows more rapidly when people are hanged or drowned. The blood is not purified by the air ; only the dark blood goes round and round, so they soon lose their senses and die.

The stage of insensibility before death may be reached by breathing the same air over and over again. This is known to the Yogas as *Pránapana Yoga*. It is one of the easiest means of reaching *Samádhi*.

Object of Pranayama.—As already explained, drawing in the breath is called *Puraka* ; giving it out is called *Rechaka* ; the interval between is called *Kumbhaka*. According to *Yoga Sastra*, whatever prolongs *Kumbhaka* promotes longevity. Hence one great object of *Pránáyáma* is to lengthen this interval.

Animals which breathe rapidly consume much oxygen, give out much carbonic acid, and are warmer than those which breathe more slowly. A pigeon breathes about 34 times a minute, a man 16 times, a tortoise 3 times. A pigeon is warmer blooded than a human being, and dies of hunger in three days ; a tortoise feels cold to the touch and can live for months without food. Through *Pránáyáma* a man breathes much less frequently even than a tortoise.

Dr. Paul gives the length of the inspiration, interval and expiration in each of the following stages :

Duration in Seconds.

	Inspiration.	Intervals.	Expiration.
<i>Pránáyáma</i>	... 12 seconds.	324 seconds.	24 seconds.
<i>Pratyáhára</i>	... do.	648 do.	do.
<i>Dhyána</i>	... do.	1296 do.	do.
<i>Dhyána</i>	... do.	2592 do.	do.
<i>Samádhi</i>	... do.	5184 do.	do.

Yogis living for weeks without food.—Cases have been known in which Yogis have been shut up for 40 days without food. This

was done in the time of Ranjit Singh. The following is the explanation :

There is an animal found in the Himalayas, somewhat like a rabbit, called the marmot. For five months in the year the region where it lives is covered with snow, and food cannot be obtained. It then retreats to a small den, filled with straw and dry leaves of plants to keep it warm, and with the opening carefully covered up. The marmot has a long narrow tongue, the point of which is turned back to the gullet, closing almost entirely the passage to the lungs. In this state the animal sleeps till the return of spring. It is called *hibernating* or wintering, and is practised by several animals in cold countries. In that state the animals slowly consume the fat of their bodies. The bear when it begins to hibernate is fat ; when it awakes, it is lean.

Some Yogis have learned to imitate the Himalayan marmot. The preparatory process is called *Khechari mudra*. It consists in cutting a part of the tongue, called the bridle, and drawing it out till it is lengthened and can be turned back to the gullet. As the marmot has its den, so the Yogi has his *guphá*, or underground retreat, carefully stopped up to exclude the air. Like the marmot, the Yogi prepares his bed from Kusa grass, cotton and the wool of sheep, and, like it, he turns back his tongue. In this way he can exist for some time in a low state of vitality, the consumption of oxygen being reduced to a minimum.*

SUPPOSED OCCULT POWERS.

Yoga is chiefly valued by the Hindus as it is supposed that, through means of it, magical powers can be acquired, a list of the principal of which has been given. See pp. 25-27. This belief, like that in mantras and incantations, arises from the want of observation. If the supposed powers had been tested, their baselessness would have been discovered.

The actual results of *Pránáyáma* are as follows: The blood is imperfectly purified, and the person may fall into a dreamy state in which he may suppose that he wanders about and does wonderful things. Savages believe that the soul actually leaves the body in dreams. They dislike awaking a person lest his soul should miss its way back to its body. By continuing the process, the vitality may be reduced to that of the hibernating marmot. The "transformations of the thinking principle are suppressed," because the Yogi has been brought to a state of insensibility bordering on death.

Professor Wilson, a noted Oriental Scholar, says of Yogis and Yoga Sastra :

"They specially practise the various gesticulations and postures of

* Abridged from Dr. Paul's *Yoga Philosophy*.

which it consists, and labour assiduously to suppress their breath and fix their thoughts until the effect does somewhat realize expectation, and the brain, in a state of overwrought excitement, bodies forth a host of crude and wild conceptions, and gives to airy nothingness a local habitation and a name." *Hindu Sects.* p. 132.

Barth, a distinguished French Orientalist, says of Yoga exercises :

"Conscientiously observed they can only issue in folly and idiocy." *Religions of India.* p. 83.

About sixty years a Madras Brahman professed, by yoga powers, to be able to sit in the air without support. First a tent was erected, and when removed he was seen, as in the frontispiece, counting his beads, with his hand resting upon a *Yoga-danda* or staff. The explanation is simple. The staff was a hollow bamboo, with an iron rod inside, which at the top was so bent as to form a seat for the Yogi. The iron rod was fixed firmly in the ground while covered by the tent, which was only removed when the preparations had been completed. Such feats of jugglery may be seen any day in London.

Colonel Olcott had heard in America of the wonderful doings of Yogis, and on his arrival in India wished to see proofs of their magic powers. He describes those he saw as "painted impostors, who masquerade as *Sadhus*, to cheat the charitable, and secretly give loose to their beastly nature."*

REWARD OF Rs. 1,000.

A reward of the above sum is offered to any Yogi who will, by yoga power, raise himself in the air 3 feet and remain suspended for ten minutes. The conditions are that it must be done in the open air and by daylight. There must be no rod connecting him with the ground nor any balloon above his head.

J. MURDOCH.

MADRAS, October 1896.

The Hindu belief in the power of Yoga, mantras, and charms is all a delusion.

HINDU PESSIMISM AND FALSE VIEW OF LIFE.

It has been shown that the first Sutra of the Sāṅkhya system is that "the complete cessation of pain is the complete end of man." As existence is a curse, this is to be secured by freedom from future births. The Yoga Sastra, and indeed every system of Hindu philosophy, takes a similar gloomy view of life. "To the enlightened all is misery," says Patanjali (II. 15).

* Lectures, p. 184.

The general belief is that this is the Kali Yuga, succeeding supposed Krita, Treta, and Dwapara Yugas, representing golden, silver, brazen, and iron ages. The doleful account of the Kali Yuga given in the Vishnu Purana has been quoted. Among other things, "a man will be grey when he is 12, and no one will exceed 20 years of life." All this only shows the absence of the historical faculty among the Hindus. Like little children, they have accepted the most improbable legends as true.

There never was a golden age in India. The earliest inhabitants were savages, ignorant of the metals, who fought with each other and wild beasts with arrows tipped with flint. This is shown by the flint arrow heads which have been dug up all over India, and may be seen in museums. Only very gradually did civilization arise and spread. Even under the most celebrated Hindu sovereigns, as Macaulay says, "We see the multitudes sunk in brutal ignorance and the studious few engaged in acquiring what did not deserve the name of knowledge." The Brahmans sought to confine all learning to themselves. The country was without roads or bridges; there was not a single printed book or a newspaper. India was never richer, more civilized or more prosperous than at present. Instead of things becoming worse and worse, every year improvements are made. Human ignorance and sin are the great sources of human sorrow. Remove these, and existence, instead of being a curse, will be a blessing. The burning words of Kingsley ought to be impressed upon the minds of all :

"Foremost among them stands a law which I must insist on, boldly and perpetually, a law which man has been trying in all ages, as now, to deny, or at least to ignore; though he might have seen it if he had willed, working steadily in all times and nations. And that is—that as the fruit of righteousness is wealth and peace, strength and honour; the fruit of unrighteousness is poverty and anarchy, weakness and shame. It is an ancient doctrine and yet one ever young."*

In England, during the last two centuries, the average duration of life has doubled, while the general standard of comfort has been remarkably raised. Our happiness depends very much upon ourselves. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." We may be happy in this world, and unspeakably happy for ever in the next.

BRIEF EXAMINATION OF THE SANKHYA SYSTEM.

Before taking up Yoga Sastra, a few remarks may be offered on Kapila's philosophy.

1. *Its low selfish end.*—This is simply "the complete cessation of pain." A far higher aim is to try to become wiser and

* *Limits of Exact Science applied to History.*

better, more useful to all around us, or to seek communion with God.

2. Its absurd ascription of distinguishing qualities to some material objects.—Sound is said to be the characteristic of *ākāśa*, ether. Light makes its way from the sun through *ākāśa*, but we have no reason to believe that it conveys sound. Tremendous explosions take place on the surface of the sun; but the faintest murmur of them never reaches the earth. The eternity of sound is another figment of Hindu philosophy. Extension would have been a fitter characteristic for *ākāśa*. "Earth is that which has the quality of *odour*." Dry earth has no smell. One would have supposed that *solidity* would rather have been mentioned. *Taste* is said to be the distinguishing quality of water! Pure water is tasteless; any taste is caused by the presence of salt or some other substance. Fluidity is rather its characteristic in its ordinary state.

3. Its infinite number of eternal existences.—Hindu philosophy assigns two causes for the eternity of the soul:

One argument is the supposed axiom: "Whatever exists must always have existed." This denies God's omnipotence. "Thou thoughtest that I was altogether such an one as thyself." A carpenter cannot work without materials; in like manner it is supposed that God must have formed all things out of eternally existing matter. "Ye do err, not knowing the power of God. By His will He can create things or call them out of nothing into existence.

Another argument is that "Whatever had a beginning must have an end." This is also a denial of God's power. He can give a future eternal existence to any creature He has called into being. According to Hinduism, souls may pass into gods, demons, beasts, birds, reptiles, fishes, insects, into plants, and even into inanimate objects. "Who can estimate the number of these eternal *svayambhu* essences! Is it not perfectly unphilosophical, because absolutely unnecessary and egregiously extravagant, to assume such an indefinite number of eternal essences, when one Supreme Essence is sufficient to account for all things, visible or invisible, material or spiritual?"*

4. Its Atheism.—It is true that Sutra 93 "*Iśvarāśeddhik*. The existence of *Iśvara* is a thing unproved," seems only agnostic; but the possibility of His existence is denied in the next Sutra: "If free and unbound, He cannot be either, and therefore cannot exist."†

Prakṛiti, itself unintelligent, is supposed to be the author of their universe, so wonderfully formed that after thousands of years, the most learned men are still ignorant, in many respects, of its structure. To every intelligent, thoughtful man, the atheism of any

* Banerjea's *Dialogues*, p. 164.

† Quoted by Dr. Mullens, *Hindu Philosophy*. pp. 181, 182.

system is a sufficient ground for its rejection. Proofs of the existence of God will be found clearly stated in *The Existence and Character of God* by Row.*

THE TRUE YOGA SASTRA.

Patanjali's system has been examined. The one which should take its place will now be explained.

ITS AIM.

Instead of seeking "the suppression of the transformations of the thinking principle," by want of exercise, fixing eye on the tip of the nose, and breathing like a tortoise, we should try to render our bodily and mental powers as perfect as possible. The maxim of the greatest nation of antiquity was, "A sound mind in a sound body." They are to be used, however, not in acquiring wealth or power, but in doing the greatest amount of good we can to all around us.

YAMA.

The restraint of all our evil passions is our bounden duty. One great help to this is temperance. The body should not be pampered by luxurious living; abstinence from all intoxicating liquors is a great safeguard. Companions or places that would lead us astray ought to be shunned. Above all, we should seek divine help. "Watch and pray that ye enter not into temptation;" "Hold Thou me up, and I shall be safe.

NIYAMA.

Virtues should be cultivated as well as vices restrained. The Bible says; "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Elsewhere it is said, "add to your faith virtue." *Virtue* comes from *vir*, 'a man.' Its primary meaning is manliness; among the Romans *virtus* meant bravery. In India it may be understood as moral courage, faithfulness to one's convictions of duty. No virtue is more needed among educated Hindus.

ASANA.

Suppose a master intrusts to a servant an instrument wonderfully constructed to enable him to do his work; he will expect him to take care of it and keep it in proper order. If, instead of

* Sold by Mr. A. T. Scott, † Anna.

that, he tried to weaken its powers and render it useless, he would be considered very blameworthy. The body is that instrument committed to us by God to do His will. Instead of being enfeebled, it should be made as strong and healthy as possible.

Ignorant Hindus believe that it is a work of merit to hold up the arm till the muscles becomes withered from want of exercise, and the arm is rendered powerless. Compare, on the other hand, the arm of a blacksmith who wields a heavy hammer, how well the muscles are developed! By Yoga postures, the muscles are cramped and deprived of exercise: while the Yogi is looking at the tip of his nose, and muttering syllables which promote hypnotic sleep.

The true *ásana* are gymnastic exercises to develop the different muscles. When recruits enter the army, they are practised on them, with the result of considerably increasing their strength. They have been wisely introduced into some schools. Cricket and other games answer the same purpose. Elderly persons may take a walk. Hindus would be much healthier, live longer, and suffer less from diabetes, if they took sufficient exercise.

PRANAYAMA.

Mr. Manilal's remarks have been quoted :

"*Udgháta* appears to mean the rising of the breath from the navel, and its striking at the roof of the palate. *Pránáyáma* has as its chief object the mixing of *prána*, the upper breath, and *apána*, the lower breath, and raising them upwards by degrees and stages till they subside on the head. This practice awakens a peculiar force which is dormant about the navel, and is called *Kundalini*. It is this force which is the source of all occult power." p. 52.

Sankarácaryá in his *Atmánátma Vivekah*, as translated by Mr. Mohinee M. Chatterjee, thus describes the "five vital airs:"

"*Prána*, *apána*, *vyána*, *udána* and *samána*. Their locations are said to be:—of *prána*, the breast, of *apána* the fundament, of *samána* the navel, of *udána*, the throat, and *vyána* is spread all over the body. Functions of these are:—*prána* goes out, *apána* descends, *udána* ascends, *samána* reduces the food eaten into an undistinguishable state, and *vyána* circulates all over the body. Of these five vital airs there are five sub-airs, namely *nága*, *kúrma*, *krikara*, *devadatta* and *dhananjaya*. Functions of these are: eructations produced by *nága*, *kúrma* opens the eye, *dhananjaya* assimilates food, *devadatta* causes yawning, and *krikara* produces appetite—this is said by those versed in *Yoga*."*

All this is only shows crass ignorance of the structure of the body. No breath goes down to the navel, so it cannot be raised. The *prána* and *apána* are sheer nonsense; as is the "dormant force about the navel." Belief in "occult powers" will afterwards be

* *Compendium of the Raja Yoga Philosophy*, published by Tookaram Tatya, Bombay, pp. 40, 41.

noticed. Some account will now be given of breathing and its uses.

The muscles and brain require to be nourished as well as exercised. Pure blood is the chief means. Instead of the *small supply of impure air* afforded by the yoga exercises, we should aim at a *large supply of pure air*. How is this to be secured? The air we breathe goes down into the lungs, which are full of small air cells, somewhat like a sponge. As a sponge is much larger when its cells are filled with water than when dry, so the lungs swell out when their cells are filled with air. How many little air cells are there in the lungs? About sixty lakhs! The air after staying a little time in the air cells, goes out again. We can see our breasts rise and fall as the air enters and leaves.

It has been explained that it is the oxygen in the air which purifies the blood and removes waste matter. The yoga exercises seek to diminish its supply. The object should be the very reverse. When people lean forward the air cells in the lungs are compressed and admit a smaller quantity of air. To increase their capacity, the shoulders should be thrown back; we should then slowly inhale as much air as we can to distend the lungs; hold it for some time and then exhale it. Such an exercise practised a dozen times a day, would permanently increase the capacity of the chest, and render a person stronger and healthier. When soldiers enter the army, their girth at the chest is measured. After a time, by means of such exercises, it has been found to increase about two inches or more.

Herbert Spencer says, "The first requisite to success in life is to be a good animal"—that is to have a strong healthy body. If India is to rise in the scale of nations, instead of admiring dreaming ascetics, weak both in body and mind, she must try to produce men like Prince Ranjit Singh, able to compete successfully with Englishmen at their national game of cricket.

DISBELIEF IN OCCULT POWERS.

This has already been noticed, but it may be treated more fully. For three thousand years the Hindus have been vainly seeking to acquire magical powers by "herbs, austerities, and incantations." Two main objects have been the power of transmuting common metals into gold and preparing an elixir which would render men immortal. Every now and then we hear of simpletons who gave their brass vessels to magicians to be changed into gold, with the result of their disappearance. Patanjali enumerates many other magical powers, all of which are as imaginary as alchemy.

Hindus who believe in occult powers are in the mental condition of savages, which is thus described by Lang in *Myth, Ritual, and Religion* :

"They have that nebulous and confused form of mind to which

all things, animate or inanimate, human, animal, vegetable or inorganic, seem on the same level of life, passion and reason. The savage draws no hard and fast line between himself and the things in the world. He regards himself as literally akin to animals and plants, and heavenly bodies, he attributes sex and procreative powers even to stones, and rocks, and he assigns human speech and human feelings to sun and moon, stars and wind, no less than to beasts, birds, and fishes.

3. Another peculiarity of savage belief naturally connects itself with that which has just been described. The savage has very strong ideas about the persistent existence of the souls of the dead. They retain much of their old nature, but are often more malignant after death than they had been during life. They are frequently at the beck and call of the conjurer, whom they aid with their advice and with their magical power. By virtue of the close connection already spoken of between man and the animals, the souls of the dead are not rarely supposed to migrate into the bodies of beasts, or to resort to the condition of that species of creatures with which each tribe supposes itself to be related by ties of kinship. With the usual inconsistency of mythical belief, the souls of the dead are spoken of, at other times, as if they inhabited a spiritual world, usually a gloomy place which mortal men may visit, but whence no one can escape who has tasted of the food of the ghosts.

4. In connection with spirits a far-reaching savage philosophy prevails. It is not unusual to assign a ghost to all objects, animate or inanimate, and the spirit or strength of a man is frequently regarded as something separable, or something with a definite locality in the body. A man's strength and spirit may reside in his kidney fat, in his heart, in a lock of his hair, or may even be stored by him in some separate receptacle. Very frequently a man is held capable of detaching his soul from his body and, letting it roam about on his business, sometimes in the form of a bird or other animal.

5. Many minor savage beliefs might be named, such as the common faith in friendly or protecting animals, and the notion that 'natural deaths' (as we call them) are always unnatural, that death is always caused by some hostile spirit or conjurer. From this opinion comes the myth that man is not naturally subject to death; that death was somehow introduced into the world by a mistake or misdeed, is a corollary.

6. One more peculiarity of the savage mind remains to be considered in this brief summary. The savage, like the civilised man, is curious. The first faint impulses of the scientific spirit are at work in his brain; he is anxious to give himself an account of the world in which he finds himself. But he is not more curious than he is, on occasion, credulous. His intellect is eager to ask questions, as is the habit of children, but his intellect is also lazy, and he is content with the first answer that comes to hand." Vol. I. pp. 47, 49.

The world of the savage is a jungle of foolish fancies, in which gods and beasts, and men and stars and ghosts all move madly on a level of common personality and animation, all changing shapes at random.

Savages believe in magic and sorcery, Lang says:

"The world and all the things in it being conceived of vaguely as

sensible and rational, are supposed to obey the commands of certain members of each tribe, such as chiefs, jugglers, or conjurers. These conjurers can affect the weather, work miracles, assume what shapes, animal, vegetable, or inorganic, they please, and can change other persons into similar shapes. It has already been shown that savage man has regarded all *things* as *persons* much on a level with himself. It has now to be shown *what kind of person he conceives himself to be*. He does not look on men as civilised races regard them, that is, as beings with strict limitations. On the other hand, he thinks of certain members of his tribe as exempt from all limitations, and capable of working every miracle that tradition has ever attributed to prophets or gods. Nor are such miraculous powers supposed by savages to be at all rare among themselves. Though highly valued, miraculous attainments are not believed to be unusual. When a savage regards the sky or sun or wind as a person, he does not mean merely a person with the limitations recognised by civilised races. He means a person with the miraculous powers of the medicine-man.* The sky, sun, wind, or other elemental personage can converse with the dead, and can turn himself and his neighbours into animals, stones and trees.

The savage seeks an explanation, a theory of things based on his experience. But his knowledge of physical causes and of natural laws is exceedingly scanty, and he is driven to fall back upon supernatural explanations. These supernatural causes themselves the savage believes to be matters of experience. It is to his mind a matter of experience that all nature is personal and animated; that men may change shapes with beasts; that incantations and supernatural beings can cause sunshine and storm.

When an untoward event occurs, savages look for its cause among all the less familiar circumstances of the last few days, and select the determining cause very much at random.

In the Pacific Ocean the people of one island always attribute hurricanes to the machinations of the people of the nearest island to windward. The wind comes from them; therefore (as their medicine-men can notoriously influence the weather) they must have sent the wind. This unneighborly act is regarded as a just cause of war. The chief principle, then, of savage science is that antecedence and consequence in time are the same as effect and cause. Again savage science holds that *like effects like*; that you can injure a man, for example, by injuring his effigy. On these principles the savage explains the world to himself, and on those principles he tries to subdue to himself the world. Now the putting of these principles into practice is simply the exercise of art magic, an art to which nothing seems impossible. The belief that medicine-men practise this art is universal among savages.

Any object once in a man's possession, especially his hair or his nails, is supposed to be capable of being used against him by a sorcerer. The part suggests the whole. A lock of a man's hair was part of the man; to destroy the hair is to destroy its former owner.

Among some American Indians, when any is ill, an image of his disease, a boil or what not, is carved in wood. This little image is then

* American Indians call magicians or sorcerers medicine-men. The word medicine here means *mystery*, something wonderful.

placed in a bowl of water and shot at with a gun. The image of the disease being destroyed, the disease itself is expected to disappear.

We found among savages the belief in the power of songs of *incantation* or *mantras*. The most miraculous effects are caused by pronouncing a few lines in rhyme. An American Indian will give a form of incantation with which he says you will be able to call to you all the birds from the sky, and all the foxes and wolves from their burrows. There are supposed to be mantras which raise the wind; which split rocks; by virtue of which the shape of any animal may be assumed at will or a person can fly through the air.

Let us recapitulate the powers attributed all over the people by the lower people to medicine men. The medicine-man has all miracles at his command. He rules the sky, he flies into the air, he becomes visible or invisible at will, he can take and confer any form at pleasure, and resume his human shape. He can control spirits, can converse with the dead, and can descend to their abodes.”*

Of all Hindus probably the Shaktas of Bengal have the greatest belief in the ability to acquire occult powers by mantras. Monier Williams quotes the following :

“ Holding a scented flower, anointed with sandal, on the left temple, repeat *Om* to the gurus, *Om* to Ganesa, *Om* to Durga. Then with *Om phat*, rub the palms with flowers and clasp the hand thrice over the head, and by snapping the fingers towards ten different directions, secure immunity from the evil spirits.”

“ Then meditate on the *Mátrika*, and say, ‘ Help me, goddess of speech,’ *am* to the forehead, *ám* to the mouth, *im* to the right eye, *im* to the left eye, *um* to the right ear, *úm* to the left ear, *im* to the right cheek, *im* to the left cheek, *rim* to the right nostril, *rim* to the left nostril, *brim* to the right cheek, *brim* to the left cheek, *em* to the upper lip, *aim* to the lower lip, *om* to the upper teeth, *aum* to the lower teeth, *tam*, *tham*, *dum*, *dham*, and *nam* to the several parts of the left leg, *pam* to the right side, *pham* to the left, *bam* to the back, *mam* to the stomach, *yam* to the heart, *ram* to the right shoulder, *lam* to the neck-bone, *ram* to the left shoulder, *sam* from the heart to the right leg, *tram* from the heart to the left leg, *ksham* from the heart to the mouth.”†

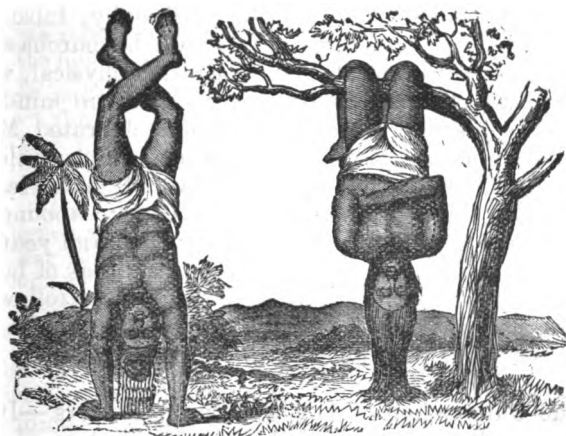
It is astonishing how any one in his senses can believe in the potency of such nonsense. Along with this proof of a “ darkened understanding,” among the Vamachara Saktas there is evidence of a “ depraved heart.” Religion is made an excuse for indulgence in beastly vices. Probably the lowest savages on the face of the earth are not so morally degraded as some Hindu believers in the efficacy of mantras.

Another Hindu belief, equally baseless, is in the *power of austerities*. The sacred books are full of illustrations of their alleged wonders. According to the Ramayana, Ravana passed

* *Myth, Ritual and Religion*, Vol. I. pp. 84, 120 abridged.

† *Brahmanism and Hinduism*; pp. 197, 198.

10,000 years without food. Every year he offered one of his heads to the fire. When about to do so for the tenth time, Brahma appeared, restored all the heads he had lost, made him indestructible to all creatures more powerful than man, with the power of assuming any shape at will. Any person of sense can at once see that all this is a mere invention of the poet.



Many of the Hindu ideals of piety are utterly mistaken. It is a meritorious act to vow not to speak. Some sannyasis wear round their necks an iron frame which is supposed to prevent them from lying down to sleep at ease. Some hang with their heads down, others have their legs up. Some hold up an arm till it is wasted and cannot be bent. A very meritorious act is to sit in the midday sun, with fires blazing all around.

What good is done by such acts? What rewards can be expected from them?

Most men become sannyasis because they are too lazy to work, and can get an easy living by preying upon the industrious. The withered arm, the vow of silence, &c., are merely devices to get more money. Such vows are sins—not acts of merit. Suppose a servant rendered useless some of the tools given to him to work with, would he be praised? God has given us arms to provide food for ourselves, our families and the poor; He has given us the gift of speech that we may comfort the sorrowful, instruct the ignorant. The withered arm and vow of silence defeat these ends. It would be noble for a man to venture into a burning house to rescue children; but it is worse than useless for a man to sit in the middle of blazing fires.

The Hindu belief in the power of mystic syllables or austerities is a mere delusion; but, as will hereafter be explained, by the proper use of the mental powers men may accomplish wonders.

EFFORTS TO ACQUIRE TRUE KNOWLEDGE.

It has been allowed that Ancient India made great advances in Grammar and in Mathematics ; that many poetical beauties and excellent moral maxims and sublime descriptions of God may be culled from Sanskrit literature ; but the words of Sir H. S. Maine are, on the whole, strictly correct, that it also contains " that which is not true — false morality, false history, false philosophy, false physics." " Greater affinity for eastern thought would be purchased by the sacrifice of that truth, moral, historical, and physical, which will one day bind together the European and Asiatic minds, if ever they are to be united." Macaulay in his celebrated Minute expresses similar opinions : " Medical doctrines, which would disgrace an English farrier,—Astronomy which would move laughter in girls at an English boarding school,—History, abounding with kings thirty feet high, and reigns thirty-thousand years long,—and Geography made up of seas of treacle, and seas of butter."

For thousands of years India has been blindly following false guides ; it is time that she opened her eyes and tried to find out the truth. The two chief means to be employed may be briefly stated :

1. **The Cultivation of the Observing Powers.**—It has been mentioned as a characteristic of the Hindu mind to speculate instead of investigate. The result has been false geography, false astronomy, false physiology, &c. Happily there are signs of a better state of things. Professor J. C. Bose has so distinguished himself by careful observation and experiment, as to call forth the admiration of some of the greatest European Scientists. The result is an instalment of the truth, which, in the words of Sir H. S. Maine already quoted, " will bind together the European and Asiatic minds." It is to be hoped that Professor Bose is only the first of a long line of Indian scientific observers.

2. **The Cultivation of the Critical Faculty.**—Here the Hindu mind has been equally at fault. The most contradictory statements have all been accepted as true ; the most improbable legends regarded as genuine history. Illustration has been received as sound logical reasoning. Max Müller, referring to the Brahmanas, of the Vedas, considered to belong to the *Sruti* class of Hindu sacred books, while acknowledging them to contain " no lack of striking thoughts," estimates them as " a literature which for pedantry and absurdity can hardly be matched anywhere . . . These works deserve to be studied as the physician studies the twaddle of idiots, and the raving of madmen."*

The Rev. Dr. K. S. Macdonald, in *The Brahmanas of the Vedas*, quotes the following from the *Satapatha Brahmana* :

" Prajapati beheld all beings in this triple Vedic science. For in it is

* *Ancient Sanskrit Literature.*

the soul of all metres, of all hymns of praise, of all breaths of all the gods. This indeed exists. This is that which is mortal. Prajapati reflected, 'All beings are comprehended in the triple Vedic science: come let me dispose myself in the shape of the triple Vedic science.' He arranged the verses of the Rig-Veda. Twelve-thousand Brihatis, and as many Rik verses which were created by Prajapati, stood in rows in the thirtieth class. Since they stood in the thirtieth class there are thirty nights in the month.'

"As a parallel to the above and to much of the reasonings in the Brahmanas, we refer our readers to the pages of *Alice in Wonderland*, and extract the following sample:—

"And how many hours a day did you do lessons?" said Alice to change the subject. "Ten hours the first day," said the Mock Turtle, "nine the next, and so on." "What a curious plan!" exclaimed Alice. "That's the reason they're called lessons" the Gryphon remarked, "because they lessen from day to day. This was quite a new idea to Alice, and she thought it over a little before she made her next remark—"Then the eleventh day must have been a holiday?" "Of course it was," said the Mock Turtle. "And how did you manage on the twelfth?" Alice went on eagerly. "That is enough about lessons," the Gryphon interrupted in a very decided tone, "tell her something about games now."*

According to the above extract from the Satapatha Brahmana, there are thirty nights in the month, because certain verses stood in the thirtieth class! This may well be compared to "the twaddle of idiots." Numberless other illustrations might be given of the same mode of reasoning.

Here happily also a beginning has been made of a more excellent way. There is an admirable lecture by Dr. Bhandarkar of Poona, on *The Critical, Comparative and Historical Method of Inquiry*, explaining the principles on which investigations should be conducted. Like Professor J. C. Bose, Dr. Bhandarkar is also helping to "bind together the European and Asiatic mind," for he is taking part in an *Encyclopædia of Indo-Aryan Research*, to be published in Germany.

By a combination of the two methods, the Indian mind, instead of producing merely "false morality, false history, false philosophy, and false physics" would be adding to the world's stock of true knowledge.

THE TRUE BHAKTI YOGA.

As already explained, the atheistic system of Kapila had no idea of union with God. Patanjali, to avoid the odium excited by Kapila, brings in Isvara; but practically he is a nonentity. Patanjali, equally with Kapila, ignores the idea of union with God. The latter arose at a subsequent period from the religiousness of the Hindu mind.

* *The Brahmanas of the Vedas*, 8vo. 232 pp. 8 As. Post-free, 10 As. Sold by Mr. A. T. Scott, Tract Depot, Madras.

There is very much to admire in the stages which have been named ; as *sálókya*, dwelling in the same abode with God ; *sámípya*, nearness to Him ; *sárúpya*, assimilation to His likeness ; *sáyujya*, union with Him. *Bhakti Yoga*, union with God through love, is another term employed. There is here a seeking after God which is truly noble compared with the system of Patanjali.

But while the *end* is so highly to be praised, the *means* to attain it by Yoga exercises are strongly to be condemned. As already explained, the real effects are to reduce a human being to the condition of a tortoise or hibernating Himalaya marmot ; the body is enfeebled by want of exercise ; the brain receives only a small supply of impure blood, and the person at last is reduced to a state bordering on idiocy. During all this time he is absolutely useless as a member of society.

Right Conceptions of God.—This lies at the foundation of true religion. There is an Indian proverb, *Yatah devah, tathah bhaktah*, ‘As is the god so is the worshipper.’ Hinduism generally defines the Supreme Spirit in His nirguna condition, as *sat*, pure existence, as opposed to non-existence ; *cit*, pure thought in the negation of non-thought ; *ananda*, pure bliss in freedom from the miseries of life and transmigration.”*

Brahma, in his *nirguna* condition, is supposed to be like a Hindu raja who spends his life in sloth within his palace, heedless of what is going on throughout his dominions, and leaving everything to his ministers.

“Unencumbered by the cares of empire,” says Dr. Duff, “or the functions of a superintending providence, he effectuates no good, inflicts no evil, suffers no pain. He exists in a state of undisturbed repose—a sleep so deep as never to be disturbed by a dream—even without any consciousness of his own existence.”

The three qualities which Brahma, in his *saguna* state, possesses are *sattva*, truth, *rajas*, passion, a longing for worldly pleasure, and *tamas*, darkness. Prahláda is represented, in the Vishnu Purana, as thus addressing Vishnu : “Thou art knowledge and ignorance, truth and falsehood, poison and ambrosia.”

Hinduism has no correct idea of holiness. Brahma, Vishnu, and Siva, are nowhere regarded in the Sastras as holy beings. On the contrary, they are all described as stained with great crimes. The gods of Hinduism act like Indian rajas, contending with each other for power, each favouring his own party, and indulging in every vice or committing any crime his evil heart may desire. The Hindu gods reflect the national character. By contemplating them and their actions, worshippers are made worse instead of better.

Christianity, on the other hand, gives the most exalted ideas of God, and His worship is fitted to have a most beneficial influence.

* Monier Williams, *Hinduism and Brahmanism*, pp. 34, 35.

He is the "I AM," the Self-existent, "without beginning of days or end of years." "From everlasting to everlasting, Thou art God." He is unchanging, "the same yesterday, and to-day, and for ever." He is the Almighty God. He called the universe into existence, and His government extends over all. He is never unconscious. He never slumbers nor sleeps. "The Creator of the ends of the earth fainteth not, neither is weary." He knows everything that takes place throughout His vast dominions. Not a hair of our head can fall to the ground without His knowledge; every thought of our heart is known to Him. His ear is ever open to the cry of His children.

The one true God is most unlike the *saguna* Brahma. He is a God of truth; He is light, and in Him is no darkness at all. His most glorious attribute is His spotless holiness. Sin is that abominable thing which He hates. "Holy, holy, holy is the Lord God of hosts." Instead of exhibiting, like Brahma, an example of selfishness, He is continually doing good to His creatures. His character is expressed in one word—God is LOVE. Still, it is not the feeling which looks upon good and evil with equal eye. If a king allowed crime to be unpunished, his kingdom would become like a hell. But God's own declaration is, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his evil way and live."

Milton thus describes the feelings which ought to arise in the mind from the contemplation of the earth and heavens:

"These are thy glorious works, Parent of good,
Almighty, thine this universal frame,
Thus wondrous fair; thyself how wondrous then!
Unspeakable, who sitt'st above these heavens,
To us invisible or dimly seen
In these thy lowest works; yet these declare
Thy goodness beyond thought, and power Divine."

This great Being deserves our worship. He first called us into existence; we are dependent upon Him for every breath that we draw; we live upon His earth; everything we possess is His gift. He is both our Father in heaven and our King, deserving our warmest love and utmost respect. To worship Him is both our duty, and would have an excellent influence upon our character.

Confession of Sin the first step to Bhakti Yoga.—Suppose children have been grossly ungrateful and disobedient to a kind father, they cannot go to him simply expressing their love. Indeed, when children feel that they have done wrong, they shun the presence of their father.

The belief is universal that man is a sinner,* and deserves

* Its denial by Swami Vivekananda shows how ignorant he is of his own heart, and his unfitness to be a religious teacher.

punishment. How to be delivered from its penalty is the grand inquiry.

Hinduism gives contradictory answers whether sin can be forgiven or not. One doctrine is that the fruit of every action, good or bad, must be reaped. The other is that the most worthless means suffice for the removal of sin. Almsgiving, pilgrimages, bathing in supposed sacred waters, are some of the ways prescribed. Drinking water in which a Brahman has dipped his toe, or repeating the name of Hari, is supposed to absolve from the greatest crimes.

The holiest men are the first to admit their own sinfulness. Most people compare themselves with their neighbours, and are satisfied if they come up to their standard. Sometimes they contrast themselves with persons notoriously wicked, and are proud because they think themselves better. Truly good men compare themselves with what God's law requires, and their confession is, "We are all as an unclean thing, and all our righteousnesses are as filthy rags."

The two great sins chargeable against every human being are *ungodliness* and *selfishness*.

The verdict pronounced upon Belshazzar, king of Babylon, was: "Thou art weighed in the balances, and art found wanting." The prophet Daniel explained the grounds of this judgment when he said, "The God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." When conscience awakes, we see nothing in the past but a career of guilt—the grand purpose of our lives neglected, the great God treated with indifference, His holy law trampled under foot. God contrasts the gratitude of the very beasts with the regardlessness of man. "I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner and the ass his master's crib; but Israel doth not know, my people doth not consider."

Need of an Incarnation.—In all ages the hope has been more or less entertained that God would become incarnate to deliver man from the burden of sin and misery under which the world is groaning. Hinduism has its incarnations. The Kalki Avatar is yet to come, when Vishnu, at the end of the Kali Yuga, is to appear seated on a white horse, with drawn sword in his hand blazing like a comet, for the destruction of the wicked, and the restoration of purity.

Christianity also teaches that man is so deeply plunged in sin and his guilt is so great, that a Divine incarnation was necessary for his deliverance. The first promise of this was given by God Himself thousands of years ago. The Son of God, pitying the human race, came down from heaven for our salvation. By His death on the cross He bore the punishment due to our sins; by His obedience to the law of God He wrought out a perfect righteousness, which, like a spotless robe, is given to His followers.

A very erroneous impression prevails among some Hindus. They think that Christianity represents God as angry till propitiated by the Son. On the contrary, the atonement originated in the love of the Father. "God so loved the world that He gave His only begotten Son" to be our Saviour. But the Son was equally willing. His response was, "Lo! I come; I delight to do Thy will."

Some think that God may freely pardon sin without an atonement. But God is our King as well as our Father, and to forgive sin without satisfaction to justice, would tend to spread rebellion throughout the universe.

The following illustration has been used: A part of the army of one of the wisest and best of kings conspired against him. They were seized, disarmed, and condemned to die. The king wished to save their lives, but a free pardon would have tempted others to rebel. The king's only son, who was commander-in-chief of the army, also wished to deliver the condemned men. It was agreed that the prince should suffer punishment in their stead, and when this was done, those who asked pardon in his name would be forgiven.

As the king's son in the parable offered to suffer that the rebel soldiers might be spared, so the eternal Son of God agreed to become man as the Lord Jesus Christ, to suffer and die in our stead. For 33 years He lived on earth, perfectly obeying all God's laws, and at last died on the cross. On the third day He rose from the dead, and afterwards ascended to heaven, where He occupies the highest place of honour. Pardon is now freely offered to all who seek it in His name, accepting Him as their Saviour.

No illustration that can be given fully meets the case; but the foregoing may give some idea of the way in which God's justice and mercy are reconciled through Christianity.

The stages mentioned in Hindu sacred books will now be considered, pointing out the qualifications necessary.

Salokya.—This denotes dwelling in the same world with God. Such is the case, even here. We are continually in God's presence. A holy man of old said:

"O Lord thou hast searched me and known me. Thou knowest my downsitting and mine uprising, Thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up into heaven Thou art there; if I make my bed in Sheol,* behold Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold

* The grave; the unseen world.

me. If I say, surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day; the darkness and the light are both alike to Thee."—*Psalm 139. 1-12.*

But although we are thus continually in God's presence, and indebted to Him for every breath we draw, the great majority of men never think of Him, ignore His existence, and if His name is mentioned, it is only an idle exclamation.

There have, however, been a few who have felt that God is ever with them. It is said of a good man, in very early times, called Enoch, that he "walked with God." He lived as if God were by his side. Another good man said, "I am continually with Thee." We live in God's world. Of the objects around us, we may say, "My Father made them all." We should constantly realize God's presence. This is the true *Sálókya*, begun on earth and continued in heaven.

Samipya, nearness to God.—This denotes increasing love and admiration, accompanied by a desire for closer intercourse, like the warmest feeling between father and son. The child says, "My father." The reply is, "Son, thou art ever with me." The son delights in his father's presence; he tells him all his joys and sorrows; he constantly seeks his help and guidance. Tennyson says:

"Speak, thou, to Him for He hears, and spirit with Spirit may meet,
Closer is He than breathing, nearer than hands and feet."

Sarupya, assimilation to God's likeness. This does not refer to His bodily form, for He has none; but to His character. A child naturally imitates his father in disposition and conduct. The Lord Jesus Christ holds up our heavenly Father as our model. "Be ye perfect even as your Father in heaven is perfect." This Jesus Christ explained by His own conduct, "leaving us an example that we should follow His steps."

To overcome sin and become like God, we need Divine help. Here the Christian doctrine of the Trinity is felt to be adapted to our needs. Although Christians firmly hold God's unity, yet in some mysterious way there is a Father, Son, and Holy Spirit, who all unite for man's redemption. The peculiar office of the Holy Spirit is to sanctify, to enable us to overcome sin, and to be adorned with all the beauties of holiness. His help is given in answer to prayer. The promise is, "If ye being evil know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

Besides prayer for the Holy Spirit, there must be watchfulness against sin, avoidance of temptation, study of the scriptures and other good books, observance of the Lord's day, attendance at public worship, association with good men, etc.

The Lord Jesus Christ thus summed up our duty :

1. Thou shalt love the Lord thy God with all thy heart.
2. Thou shalt love thy neighbour as thyself.

True *bhakti yoga* includes both. A man is not to be selfishly employed in what he considers love to God, while he has no regard for his fellow men. What would be thought of a child who loved his father, but heeded not his brothers and sisters? Would his father be pleased with that love? It is said of God, "Thou art good and doest good." If we would be truly like God, we must love all around us and seek their benefit. Without this, our religion is vain, and pure selfishness.

Sayujya.—This is commonly understood as meaning absorption into the Supreme Spirit. The illustrations, a river emptying itself into the ocean or a drop uniting with the ocean, are accepted as proofs. The hollowness of such reasoning has already been shown. Another illustration proves the contrary; as oil and water cannot unite, so the soul cannot be absorbed in God.

The doctrine of absorption is a mere Vedantist figment. Starting with the other figments that there is only one existence and that the soul is eternal, this theory was invented as well as the blasphemous assertions, *Brahmásmi*, *Tat twam asi*, I am Brahma, That thou art.

The Rev. Lal Behari Day has the following remarks on absorption :

"Such a doctrine, to say the least, is highly improbable; for it is only homogeneous (of the same kind) substances that mix. But God is unique in the universe; there is none like Him. How then can any other being be absorbed in him? Again, it is doubtful whether absorption into the divine essence is a source of happiness to a creature. For absorption into the divine essence implies a loss of the sense of personal identity, that is, annihilation. And how can a creature that is annihilated be happy!"*

The only happiness is release from the supposed eternal weary round of transmigration.

The Creator and the creature must for ever remain distinct. The Visishtadwaitas deny that Jiva becomes absolutely united with Parabrahmam, and Christianity does the same. But there may be the closest union. The apostle Paul says of true Christians, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you." Paul himself was so full of love to Christ that he said, "I live; yet not I, but Christ liveth in me." This union, begun on earth, becomes still closer in heaven. It is a state of conscious happy existence in God's presence, never to have an end. What a glorious prospect! How well worthy of our most strenuous efforts to attain it!

* On Vedantism.

CONCLUDING APPEAL.

'The old order changeth yielding place to new.'

Causes of the failure of Hindu Philosophers.—The late Dr. Krishna Mohun Banerjea, Sanskrit Examiner to the Calcutta University, has the following remarks on this point:—

“They propounded many theories on the origin of the world, the nature of God, the properties of matter and mind.”

“Sciences, distinct in-themselves, were blended together. Objects which surpassed the limits of the human understanding, were pursued with the same confidence and eagerness with which the easiest questions were investigated. The philosophers professed to have solved problems, really out of the range of our knowledge, while they threw doubts on matters which everybody believed, and which none could deny without belying his nature.

“The authors (of systems) began to dogmatize in the very infancy of philosophical speculation. They drew general conclusions before they had collected facts. They worked up their own ideas, without sufficient attention to external phenomena.

“Neither did they stop to consider the true range of human capacity, and the limits which mark off things *comprehensible*, from those that are incomprehensible. While they boldly speculated on points which man can never determine by the exercise of reason, they did not deal fairly with those inquiries for which they were really competent. No wonder that their researches were unsatisfactory.”*

It was the same in ancient Europe. Macaulay, in his Essay on Bacon and the Stoical Philosophy, says:

“Words and more words, and nothing but words, had been all the fruit of all the toil of all the most renowned sages of sixty generations. The ancient philosophers promised what was impracticable; they despised what was practicable; they filled the world with long words and long beards; and they left it as wicked and ignorant as they found it.”

False Beliefs to be abandoned.—For three thousand years falsehood has reigned supreme in India. In the words of Sir H. S. Maine, Oriental Culture has been “false morality, false history, false philosophy, and false physics.” Its social system of caste, the distinguishing feature of Hinduism, is based on a blasphemous lie. Manu's Code, the highest Hindu legal authority, makes the following statements:

93. Since he sprang from the most excellent part, since he was the first-born, and since he holds the Vedas, the Brahman is, by right, the lord of all this creation. Book I.

413. But a Sudra, whether bought or not bought, (the Brahman) may compel to practise servitude; for that (Sudra) was created by the Self-existent merely for the service of the Brahman. VIII.

* *Dialogues on Hindu Philosophy*, pp. 71, 72. Abridged.

80. One may not give advice to a Sudra, nor (give him) the remains (of food) or (of) butter that has been offered. And one may not teach him the law or enjoin upon him (religious) observances. IV.

Sir H. S. Maine calls caste, "The most disastrous and blighting of human institutions:"* "The system of caste," says Principal Caird, "involves the worst of all wrongs to humanity, that of hallowing evil by the authority and sanction of religion. Instead of breaking down artificial barriers, waging war with false separations, softening divisions and undermining class hatreds and antipathies, religion becomes itself the very consecration of them."

Yet to this false system have Hindus clung with a tenacity dearer than life.

Saddest of all, unnumbered generations have gone down to death with a lie in their right hand, trusting for salvation to false promises. The sacred books of the Hindus are full of such. The first chapter of Valmiki's Ramayana concludes as follows :

"He that readeth this sacred, sin-destroying, merit-bestowing history of Rama, like unto the Veda itself, becometh cleansed from all sin. And the man that readeth this Ramayana, conferring length of days, after death is honoured in heaven, along with his sons, grandsons, and relations."†

The following specimens are from the Vishnu Purana :

"Whoever listens to the history of Prahlada is immediately cleansed from all his sins." Book I. Chapter 20.

"This sacred stream (the Ganges) heard of, desired, seen, touched, bathed in, or hymned, day by day, sanctifies all beings ; and those who even at a distance of a hundred yojanas, exclaim, Ganga, Ganga, atone for the sins committed during their previous lives." Book II. Chapter 8.

God said of the Jews in ancient times, "The prophets prophesy falsely and priests bear rule by their means, and my people *love to have it so*." The same may be said, alas ! of Hindus.

The immediate subject of remarks is the Yoga Sutras of Patanjali. It has been shown that the course recommended is selfish, delusive, and pernicious. The same remark applies in some measure to the Bhagavad Gita, where Yoga exercises are encouraged. Book IV. says :

27. "The *muni* who excludeth (from his mind) external objects, (concentrating) the visual power between the brows, and making the upward and downward life-breaths, ever sending both through the nostrils, who restraineth the senses, mind and understanding, intent on final emancipation, from whom desire, fear, and wrath have departed, is indeed for ever free (from birth and death)."

Let the belief in the power of "austerities and incantations" be abandoned. Such ideas are worthy only of children and savages. Let them rather imitate the men, who, by a wise use of

* *Ancient Law.*

† Translation by Manmatha Nath Dutt, M. A.

the faculties which God had given them, devised means by which thousands of people may travel with ease at the rate of 40 miles an hour, by which the sun is made to paint pictures, and lightning to convey messages.

"Awakened India," instead of adopting the fowl or tortoise upset posture, with his eye fixed on the tip of his nose and seeking "the suppression of the transformations of the thinking principle", should rather endeavour to have his muscles braced like those of Prince Ranjitsinhji, his faculties of observation cultivated like those of Professor Bose, his ability to weigh evidence developed like that of Dr. Bhandarkar. Instead of a dreamy pessimism, let there be active benevolence. Thus would India advance in civilization with a speed before unknown.

Above all, let the deep religious feeling of the Hindu mind be wisely directed. Let the *Bhakti Yoga* have for its object the loftiest ideal of majesty, wisdom, goodness, and purity. Such is the great Creator and Lord of the Universe. We should aim at living as continually in His presence; we should realize His nearness to us; we should strive to be like Him; we should seek to have Him dwelling in our hearts as in a temple, looking forward to the time when we shall see Him face to face in His Kingdom above.

One of the worst features of the time is the hypocrisy prevalent among many educated Hindus from a feeling of false patriotism. *The Hindu*, a Madras journal, says:

"We have observed of late a tendency on the part of some of our educated countrymen to apply their mental powers for irrationally reactionary purposes. Social customs and institutions which are evil in their results, and are the product of past simpler and less civilized conditions, have received elaborate defence; and even certain merits have been attached to them.

"They defend every superstition of our people; they believe in every dogma and worthless ceremonial, and are generally slaves of our exacting priesthood. In their judgment, nothing that our ancestors did could be wrong. Everything Indian is excellent itself, and everything foreign the opposite."

Principal Wordsworth made the same complaint with regard to educated men in Bombay:

"I find some of them employing all the resources of theological sophistry and cant, not simply to palliate, but to vindicate what is plainly one of the most cruel, blighting, and selfish forms of human superstition and tyranny. I find others manœuvring to arrest every sincere effort at reform, sophisticating between right and wrong, defaming the character and motives of reformers."

Of all false patriotism that is the worst which seeks by sophistry to defend erroneous beliefs because they are national. It promotes hypocrisy and disregard of truth among its advocates, while

it is a grievous wrong to their ignorant countrymen, tending to perpetuate the reign of error and superstition. Truthfulness lies at the basis of every virtuous character, and patriotism resting on hypocrisy is a mere sham.

Keshub Chunder Sen justly says :

"In science there cannot be sects or divisions, schisms or enmities. Is there one astronomy for the East and another for the West? Is there an Asiatic optics as distinguished from European optics? Science is one. It is one yesterday to-day and for ever; the same in the East and the West; it recognises neither caste, nor colour, nor nationality. It is God's science, the eternal verity of things."

It is the same in religion.

If each country had its own God, there might be different religions; but all intelligent men are now agreed that there is only one God, the Creator, Preserver, and Governor of the Universe. The Brotherhood of Man is similarly acknowledged.

"Children we are all

One great Father, in whatever clime,
His providence hath cast the seed of life;
All tongues, all colours."

Since God is one and all men are alike His children, it is reasonable to suppose that He has given only one religion, as there is only one science.

The most enlightened countries in Europe and America have embraced a religion first made known to them by Asiatics, and did not reject it from false patriotism, saying, "We must have national religions." A true patriot accepts truth from any quarter.

The remark of the late Sir Madava Row should be deeply impressed upon educated Hindus: **What is not TRUE, is not PATRIOTIC.**

Let this be our prayer with regard to India :

"O Father, touch the East, with light,
The light that shone when Hope was born."

Happily there are some signs of the dawn, and the sky will redden more and more unto the perfect day. Pessimism and falsehood of every kind will yet vanish before its rays. Instead of accepting this as the Kali Yuga, let us make strenuous efforts that it may become the Krita or Satya Yuga.

"Ring out the old, ring in the new,
Ring out the false, ring in the true.
Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

Tennyson.

APPENDIX.

REMARKS

ON

“YOGA PHILOSOPHY:

“Lectures delivered in New York, 1895-96, by the Swami Vivekananda on Raja Yoga; also Patanjali's Yoga Aphorisms, with Commentaries.”

Dean Farrar says of the present day:

“Every variety of blasphemy and folly has its apostles. Every negation, however audacious and desolating, has its defenders on the platform and press. Every superstition, however grotesque and discredited, has its fanatical partisans and devotees.”

An illustration of this is afforded by the addresses of Swami Vivekananda and his work above-mentioned.

Babu Norendra Nath Dutt, who has assumed the title of Swami Vivekananda (bliss discrimination), belongs to a well-known Calcutta family, some of whose members are Christians. He was a student in the General Assembly's Institution, and at the age of 21 took the B. A. Degree in 1884, in the second class. His father was a lawyer, and he himself studied law with a view to practise; but he relinquished his design. *The Indian Mirror* says: “He used to attend divine services held in the Brahma churches, and was one of the actors on the stage which was erected at the house of the late Babu Keshab Chunder Sen to represent a religious drama.” He also sang hymns in one of the Brahma Samajes of Calcutta; but he was especially influenced by the Paramahansa Ramkrishna.

A sannyasi of the old type is a supposed abandoner of worldly concerns, who lives an ascetic life. Norendra Nath Dutt founded a new order, wearing “gorgeous” silk robes and living in “first class” American hotels. His outlandish dress, Bengali fluency, and command of English, excited considerable attention, especially among ladies in America.

Some points in the Swami's Lectures and *Yoga Philosophy* will now be noticed.

Evolution of God.—The Swami, during his travels, heard something about Darwin's theory of evolution. In his *Yoga Philosophy* he thus impiously applies it to the Deity:

"Starting from some fungus, some very minute, microscopic bubble, and all the time drawing from that infinite storehouse of energy, the form is changed slowly and slowly, until, in course of time it becomes a plant, then an animal, then man, ultimately God." Page 43.

Denial of Sin.—At Chicago the Swami said :

"Ye are the children of God, the sharers of immortal bliss, holy and perfect beings. Ye, divinities on earth, sinners ! It is a sin to call a man so. It is a standing libel on human nature."

This is repeated in a New York lecture, quoted in *The Brahmavadin*, August 29, 1896 :

"The worst lie that you ever told yourself was that you were a sinner, or a wicked man."

The very reverse is the case. The worst lie that you ever told yourself is that you are *not* a sinner. Who can truthfully say that he has never spoken a lie or angry word, that he has never given way to envious, lustful thoughts ?

Nearly the whole human race, with one voice, acknowledge themselves to be sinners. Why do Hindus bathe in the Ganges and other supposed sacred waters except to wash away sin ?

It is only pride and ignorance that make a man deny that he is a sinner. The holiest men are the first to acknowledge it. Some Brahmans daily make this acknowledgment :—

Pápo'ham pápakarmáham pápátma pápasambhava.

"I am sin ; I commit sin : my soul is sinful ; I am conceived in sin."

The first step in true religion is the heartfelt confession to God, "Father, I have sinned, and am no more worthy to be called Thy son." The Rev. F. W. Kellest, M.A., in a paper entitled, *The Sense of Sin in the Light of History*,* shows that "the deeper the sense of sin, the truer the religion." The poor peasant who can only humbly cry, 'God be merciful to me a sinner,' knows far more of true religion than the Swami.

Blasphemous Claim to Divinity.—In the New York lecture quoted in *the Brahmavadin*, August 29th 1896, the Swami says :—

"It is the greatest of all lies that we are men ; we are the god of the universe. We have been always worshipping our own selves.

"Thou art that (*tat twam asi.*) And the whole universe of myriads of suns and moons everything that speaks, with one voice will say, 'Thou art that.' "†

Such assertions can only be compared to the ravings of a madman in a lunatic asylum, who fancies himself a king. They are thus exposed : Gaudapurnananda says :—

* Sold by Mr. A. T. Scott, Tract Depot, Madras. Price ½ Anna.

† *The Brahmavadin* (Oct. 12, 1895, p. 30) makes the same claim in terms equally objectionable. "Man is not the mere creature of a God ; he is God himself. He has not simply the image impressed upon him of his Creator. He is himself the Creator."

“Thou art verily rified, O thou animal soul, of thy understanding, by this dark theory of Maya, because like a maniac, thou constantly ravest, ‘I am Brahma.’ Where is thy divinity, thy sovereignty, thy omniscience? Oh thou animal soul! thou art as different from Brahma as is a mustard seed from Mount Meru. Thou art a finite soul, He is infinite. Thou canst occupy but one space at a time, He is always everywhere. Thou art momentarily happy or miserable, He is happy at all times. How canst thou say ‘I am He?’ Hast thou no shame?”†

Ramanuja, another celebrated Hindu writer, argues against it similarly:—

“The word *tat* (it) stands for the ocean of immortality, full of supreme felicity. The word *tvam* (thou) stands for a miserable person, distracted through fear of the world. The two cannot therefore be one. They are substantially different. He is to be worshipped by the whole world. Thou art but His slave. How could there be an image or inflection of the infinite and spotless One? There may be a reflection of a finite substance; how could there be such a thing of the Infinite? How canst thou, oh slow of thought! say, I am He, who has set up this immense sphere of the universe in its fulness? By the mercy of the Most High a little understanding has been committed to thee: it is not for thee, oh perverse one, to say, therefore I am God.”*

Any one who believes the above assertions of the Swami must be a fellow-lunatic. The conscience of every sane, thoughtful man must tell him that he has sinned both in thought, word, and deed, and that he has no claim to divinity.

Equal Acceptance of Truth and Falsehood.—In the Vishnu Purana, Prahláda thus addresses Vishnu: “Thou art knowledge and ignorance; thou art truth and untruth; thou art poison and nectar.”† The same words may be applied to the Swami and to his guru Ramkrishna.

Hindus constantly mistake illustration for argument. Because a rope may be mistaken for a snake, therefore the universe is unreal. In *The Nineteenth Century* for August, Max Müller quotes some of the “Precepts of Ramkrishna Paramahansa.” The following is an example:—

“(11.) As one can ascend to the top of a house by means of a ladder, or a bamboo, or a staircase, or a rope, so diverse are the ways and means to approach God, and every religion in the world shows one of these ways.”

This is a mere variation of the well-known saying, “As there are several roads to the same city, so all religions lead to God.”

* Banerjea's *Dialogues on Hindu Philosophy*, pp. 379, 408.

† Manmatha Nath Dutt's Translation, p. 99.

As well might it be said to a traveller, "Take any railroad; they all lead to the same city."

Ramkrishna's argument amounts to this, "As there are several ways of getting to the top of a house, so the most contradictory statements are all true." The logic of this is worthless.

The Indian Nation thus notices ideas like the above propounded by the Swami at the Parliament of Religions:

"It is useless speaking of the conflicting doctrines as different paths leading to a 'common goal.' We should very much like to know what this common centre is, for we must confess we can conceive of none which can be reached by theism and atheism alike. We are past that stage when a mere phrase would charm us into slavery, and until more light dawns upon us we must hold 'common centre' and 'convergence of diverging radii' to be mere phrases." April 9th, 1894.

Veiled Atheism and Sneer at Prayer.—"Surface scientists" are said to be

"More culpable than those who think their prayers are answered by a being or beings, above the clouds, or than those who believe that their petitions will make such beings change the course of the universe." Preface, p. viii.

Raja Yoga teaches:

"That desires and wants are in man, that the power of supply is also in man; and that wherever and whenever a desire, a want, a prayer, has been fulfilled, it was out of this infinite magazine that the supply came, and not from any supernatural being. The idea of supernatural beings may rouse to a certain extent the power of action in man, but it also brings spiritual decay. It brings dependence; it brings fears, it brings superstition. It degenerates into a horrible belief in the natural weakness of man. There is no supernatural, says the Yogi." pp. viii. ix.

"The man who thinks that he is receiving responses to his prayers does not know that the fulfilment came only from his own nature, that he has succeeded by the mental attitude of prayer in waking up a bit of this infinite power which is coiled up within himself. Whom thus, men ignorantly worship under various names, through fear and tribulation, the Yogi declares to the world to be the real power coiled up in every being, the mother of eternal happiness, if we know how to approach her. And Raja Yoga is the science of religion, the rationale of all worship, all prayers, forms, ceremonies, and miracles." p. 55.

Polytheism:—

"Even the Devas (gods) will have to come down again, and attain to salvation through a human body." p. 24.

AKASA.

The Swami admits that the whole of Raja Yoga is based on the Sāṅkhya Philosophy. (p. 13.) It has been shown (see page 2) that Kapila makes Akāsa only one of the five grosser elements (mahābūta), with sound as its distinguishing property, and the

ear as its organ. In spite of this the Swami make *ákása*, instead of *Prakriti*: the source of all things. The Bhagavad Gita agrees with the Sânkhya :

“ Under my supervision Prakriti produceth both the movable and the immovable. It is in this way, O Arjuna, that the universe revolveth.” ix. 10.

Dr. Bhandarkar writes :*

“ Some of the Upanishads mention *ákása* as the immediate product of the primeval *A'tmá* and from *ákása* is produced, they say, the air (*Váyu*), from the air, fire (*Agni*), from fire, water, from water, earth, from earth, herbs, &c. In one Upanishad, the *Chhândogya*, *ákása* is spoken as the creator of names and forms and the Scholiasts identify this *ákása* with Brahman. According to the *Yoga* Philosophy, of the two principles as the constituents of the universe, the second principle should certainly be *Prakriti* and not *ákása*.”

PRANA AND ITS MAGICAL POWERS.

Mrs. Besant lately made herself ridiculous by her lecture at Lahore on “Western Science justifying Eastern Occultism,” in which she said that the Ganges and idols owed their virtue to being magnetised by Rishis! The Swami has made a somewhat similar attempt to justify his assertion at Chicago, that “the latest discoveries of science seem like echoes of the high spiritual flights of Vedantic Philosophy.”

Professor Venis, of Benares, writes :† “In the Sânkhya and *Yoga* systems, the term *prána* does not seem to have denoted more than *breath* or principle of life.”‡ At pp. 13, 14, of this pamphlet, the *Sutras* of Patanjali on the subject are given as translated by Mr. Manilal Nabhubhai Dvivedi, with his explanation. *Pránáyáma* is defined “as the control of the breath.” The Swami had heard something of “cosmic energy”; so he identifies it with *prána*, and endows it with magical powers.

In the Glossary *Prána* is defined as, “The sum-total of the cosmic energy; the vital forces in the body.” (p. 232.)

Pránáyáma is thus explained :

“*Pránáyáma* is not, as many think, something about the breath; breath, indeed, has very little to do with it, if anything. Breathing is only one of the many exercises though which we get to the real *Pránáyáma*. *Pránáyáma* means the control of *Prána*.” p. 30.

Although ‘breathing’ is thus depreciated, with the flat contradiction which does not trouble Hindu philosophers, it is elsewhere stated to be the means of attaining tremendous powers :

* Letter to the writer, November 18th, 1896.

† Letter, dated December 26th, 1896.

‡ *Prána* sometimes denotes Brahman, the Supreme Spirit, but not in the Sânkhya.

“Now we shall see why breathing is practised. In the first place from rhythmical breathing will come a tendency of all the molecules in the body to have the same direction. When mind changes into will, the currents change into a motion similar to electricity, because the nerves have been proved to show polarity under action of electric currents. This shows that when the will evolves into the nerve currents it is changed into something like electricity. When all the motions of the body have become perfectly rhythmical the body has, as it were, become a gigantic battery of will. This tremendous will is exactly what the Yogí wants. This is, therefore, a physiological explanation of the breathing exercise. It tends to bring a rhythmic action in the body, and helps us, through the respiring centre, to control the other centres. The aim of Pránáyáma here is to rouse the coiled-up power in the Múládhára, called the Kundalíní.” pp. 50, 51.

Professor Bose and every scientist will characterise the foregoing as simply *balderdash*.

The following are some of the marvellous powers said to be acquired by Pránáyáma :

1. Control of the Universe.

“Pránáyáma opens to us the door to almost unlimited power. Suppose for instance one understood the Prána perfectly, and could control it, what power on earth could there be that would not be his? He would be able to move the sun and stars out of their places, to control everything in the universe, from the atoms to the biggest suns, because he could control the Prána. This is the end and aim of Pránáyáma. When the Yogí becomes perfect there will be nothing in nature not under his control. If he orders the gods to come, they will come at his bidding; if he asks the departed to come, they will come at his bidding.” p. 32.

2. Freedom from Sickness and Misery.

“Every part of the body can be filled with Prána, this vital force, and when you are able to do that, you can control the whole body. All the sickness and misery felt in the body will be perfectly controlled, and not only so, you will be able to control another's body.” p. 39.

3. Ability to enter another's body.—It is thus explained :

“The Yogí can enter a dead body and make it get up and move, even when he himself is working in another body.” p. 198.

The Swami gives a list of other wonderful powers which may be acquired.

Every sensible man will regard the foregoing claims as only the ravings of a lunatic. Hindus, with boundless credulity, may accept them, but this only shows how their intellectual powers have been dwarfed by their creed.

Belief in the power of Mantras.—The Swami says :

“The power of words. There are certain sacred words, called mantras, which have power, when repeated under certain conditions, to produce these extraordinary powers. We are living in the midst of

such a mass of miracles, day and night, that we do not think anything of them. There is no limit to man's power, the power of words, and the power of mind." p. 208.

It has been shown that such superstitious beliefs belong to savages. (See pp. 43-46) No mantra can kill or cure even a fly.

A person who can believe that the universe had no intelligent Author can believe anything. Lecky, in his *History of European Morals*, says that about the beginning of the Christian era :

"The notions, too, of magic and astrology, were detached from all theological belief, and might be found among many who were absolute atheists." Vol. I. p. 393.

It has been shown that belief in Yoga powers is all a delusion, and that, as Barth says, the exercises, "**conscientiously observed, can only issue in folly and idiocy.**"

Colonel Olcott came to India a believer in the occult powers of Yogis. In his search for them he found only "a crowd of painted impostors who masquerade as *Sadhus*, to cheat the charitable, and secretly give loose to their beastly nature."*

The Swami says in the summary prefixed to his Yoga Philosophy :

"Be free. This is the whole of religion."

There is another definition of religion, given by the great Teacher, which the reader is asked to ponder :

"*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself.*"

To do this we need Divine help, which will be given in answer to earnest prayer.

* Addresses, p. 184.

SACRED BOOKS OF THE EAST DESCRIBED AND EXAMINED.

THE LAWS OF MANU :

OR,

MANAVA DHARMA-SASTRA.

ABRIDGED

ENGLISH TRANSLATION ;

WITH

NOTICES OF OTHER DHARMA-SASTRAS.

COMPILED BY

JOHN MURDOCH, LL.D.

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THE LAWS OF MANU.

INTRODUCTION.

Sruti and Smriti.—The sacred books of the Hindus are divided into two great classes, called *Sruti* and *Smriti*. *Sruti*, which means 'hearing,' denotes direct revelation; *Smriti*, 'recollection,' includes the sacred books which are admitted to have been composed by human authors.

Classed under *Sruti*, are the Vedas, the Brahmanas, and the Upanishads. *Smriti*, in its widest sense, includes almost the whole of post-vedic literature. The principal divisions are the six Vedangas, the Smárta-Sútras, the Dharma-Sástras or Law Books, the Epic Poems, the eighteen Puránas, and the Upa-Puránas.

Yajur Veda.—The *Rig-Veda* denotes the Veda of hymns of praise. The *Sáma-Veda* contains extracts from the *Rig-Veda*, arranged for the purpose of being chanted at sacrifices. The *Atharva-Veda* is of later origin than the others. It is sometimes called the *Cursing Veda*, because it contains so many mantras supposed to be able to cause the destruction of enemies.

The *Yajur-Veda* will be noticed rather more at length from its close connection with the Dharma-Sástras. The name comes from *yaj*, 'sacrifice.' It contains the formulas and verses to be muttered by the priests and their assistants who had chiefly to prepare the sacrificial ground, to dress the altar, slay the victims, and pour out the libations.

The first sentences in one of the two divisions were to be uttered by the priest as he cut from a particular tree a switch with which to drive away the calves from the cows whose milk was to furnish the material of the offering.

There are two principal texts of the *Yajur-Veda*, called respectively the White and the Black, or the *Vájasaneyí* and *Taittiriya Sanhitás*. The Vishnu Purána gives the following explanation of their names: Vaisampáyana, a pupil of the great Vyása, was the original teacher of the Black *Yajur-Veda*. Yájnavalkya, one of his disciples, having displeased him, was called upon by his master to part with the knowledge which he had acquired from him. He forthwith vomited the *Yajur-Veda*. The other disciples of Vaisampáyana, assuming the form of partridges (*tittiri*), picked up from the ground its several dirtied texts. From this circumstance it received the name of *Taittiriya Krishna Yajur-Veda*. A more rational explanation is that Vaisampáyana taught it to Yaska, who taught it to Tittiri, who also

became a teacher. Yájnavalkya afterwards, by the performance of severe penances, induced the Sun to impart to him those Yajur texts which his master had not possessed. The Sun then assumed the form of a horse (Vájin), and communicated to him the desired texts. Hence the Sanhitá was called Vájasaneyí, and also White (or bright) because it was revealed by the Sun.

Another explanation of the names is that the Vájasaneyins called their collection the White on account of its clear arrangement, while they applied the term Black, for the opposite reason, to the texts of the older school.

The Black and White Yajus differ in their arrangement. In the former the sacrificial formulas are for the most part immediately followed by their explanation; in the latter they are entirely separated from one another.

A large portion of the materials of the Yajur-Veda is derived from the Rig-Veda, to about the half of which it is equal in both forms united. But it contains prose passages which are new.

As the manual of the priesthood, it became the chief subject of study, and it has a great number of different Sákhas or Schools. The priests who used it were called *Adhwaryus*, offerers.

Origin of the Sūtras.—The *Sūtra* period forms the connecting link between the Vedic and the later Sanskrit. *Sūtra* means 'string'; and all the works written in this style, on subjects the most various, are nothing but one uninterrupted string of short sentences, twisted together into the most concise forms. Shortness is the great object of this style of composition, and it is a proverbial saying (taken from the *Mahábháshya*) amongst the Pandits, that "an author rejoiceth in the economising of half a short vowel as much as in the birth of a son."

Frazer gives the following account of its origin :

"Writing must have been known in those days, but the Brahmins preferred to hold their sacred texts preserved in their own memories, so that as far as possible—for Aryans other than the Brahmins claimed a right to be taught the texts—their power and influence should remain in their own hands.

"Trained as the memories of the Brahmins were—and even yet there are Brahmins able to repeat the Vedic text of their own school by heart, and others who learn the whole Grammar of Pánini, with all the explanations of Kátyáyana, and the interpolations of the *Mahábháshya* of Patanjali—it would have been impossible thus to preserve free from corruption the long prose ramblings of the Bráhmanas and the later sacred literature. At every centre of Bráhmanism there were schools for imparting instruction in the sacred texts, and from these schools trained Brahmins went forth to act as priests, advisers, and counsellors of kings and chieftains or to become teachers of their particular recension of the *Veda*, and subsidiary treatises founded thereon. The rules for the Vedic sacrifices, for the domestic rites, for the construction of the altars, and for the duties and customs of the Aryans, were therefore reduced to

the most concise and condensed form possible, and strung together in leading aphorisms or *Sūtras*, so that they might be easily carried in the memory. These *Sūtras* were not held, like the previous literature, to be of Divine revelation. They were professedly compiled by human authors for the convenience of teaching the essential elements of the subjects they expound. So there grew to be different *Sūtras* ascribed to different authors, who followed in their teaching one or other of the recensions of the four *Vedas* preserved in their family.”*

Besides grammatical and philosophic *Sūtras*, there are *Srauta Sūtras*, relating to Vedic sacrifices, *Grihya Sūtras*, relating to domestic rites, and *Sāmāyāchāra Sūtras*, ‘conventional every day practices,’ the whole being known as the *Kalpa Sūtras*, ‘Ceremonial’ *Sūtras*.

Monier-Williams says :

“Every Brahmanical family or school had probably its own traditional recension (*Sākhā*) of the Mantra and Brāhmana portion of the *Vedas*, as well as its own *Kalpa*, *Grihya*, and *Sāmāyāchārika Sūtras*; and even at the present day the domestic rites of particular families of Brahmans are performed in accordance with the *Sūtras* of the *Veda* to which they happen to be adherents.

“Since these *Grihya* and *Sāmāyāchārika Sūtras* are older than *Manu*, they are probably as old as the sixth century B. C.; but possibly the works we possess represent comparatively recent collections of the original texts.”†

GRIHYA SUTRAS.

Volumes XXIX and XXX of *The Sacred Books of the East* are devoted to translations, by Professor Oldenberg, of *Grihya Sūtras*, “Rules of Vedic Domestic Ceremonies.” They include “*Sāṅkhāyana*, *Asvalāyana*, *Pāraskara*, *Khādīra*, *Gobhīla*, *Hiranyakesin* and *Apastamba Sūtras*.”

Monier-Williams has an extended notice of *Asvalāyana’s* *Grihya Sūtras* of the *Rig-Veda*, from which a few extracts are given. He makes the following prefatory remark :

“The Hindu race affords perhaps the only example of a nation who, although apparently quite indifferent to the register of any of the great facts of their political life, or even to the recording of any of the most remarkable events of their history—as, for example, the invasion of the Greeks under Alexander the Great—nevertheless, at a very early period, regulated their domestic rites and customs according to definite prescribed rules which were not only written down, but preserved with religious care, and many of them are still in force.”‡

* *Literary History of India*, pp. 150, 151.

† *Indian Wisdom*, p. 187.

‡ *Ibid*, p. 188.

In the *Sútras*, the gods to whom oblations are to be offered are enumerated. They are generally Vedic deities. Directions are given about oblations. The purificatory ceremonies, beginning with marriage, are described. Among them are the following :

1. Ceremony on conception. 2. On the first indication of a living male's conception. 3. Arranging the parting of the mother's hair in the fourth, sixth or eighth month of pregnancy. 4. Feeding an infant with honey and ghee from a golden spoon before cutting the navel. 5. Giving a name on the 10th or 12th day after birth, &c.

The eight forms of marriage are mentioned ; the mode of investiture with the sacred thread ; directions about houses ; daily devotional acts ; ceremonies when studentship is completed, &c. The Fourth Book treats of funeral rites and the four kinds of shráddhas, offerings to deceased persons and Pitris or ancestors generally.

Monier-Williams remarks that the rules of the *Asvaláyana Grihya Sútras* relating to funeral ceremonies possess great interest in their connexion with the 18th hymn of the 10th Mandala of the *Rig-Veda* :

“ Although the *Sútras* direct that the texts of this hymn are to be used, yet the rite must have undergone considerable modifications since the period when the hymn was composed.”

“ We notice even at that early epoch an evident belief in the soul's eternal existence, and the permanence of its personality hereafter, which notably contrasts with the later ideas of transmigration, absorption into the divine essence, and pantheistic identification with the supreme Soul of the universe.

“ We learn also from this same hymn that the body in ancient times was not burnt but buried ; nor can we discover the slightest allusion to the later practice of *Satí* or cremation of the widow with her husband.

“ The corpse of the deceased person was deposited close to a grave dug ready for its reception, and by its side his widow, if he happened to be a married man, seated herself, while his children, relatives, and friends ranged themselves in a circle round her. The priest stood near at an altar, on which the sacred fire was kindled, and having invoked Death, called upon him to withdraw from the path of the living, and not to molest the young and healthy survivors, who were assembled to perform pious rites for the dead, without giving up the expectation of a long life themselves. He then placed a stone between the dead body and the living relations, to mark off the boundary-line of Death's domain, and offered up a prayer that none of those present might be removed to another world before attaining to old age, and that none of the younger might be taken before the elder. Then the widow's married female friends walked up to the altar and offered oblations in the fire ; after which the widow herself withdrew from the inner circle assigned to the dead, and joined the survivors outside the boundary-line, while the officiating priest took the bow out of the hand of the deceased, in order to show that the manly strength which he possessed during life, did not

perish with him, but remained with his family. The body was then tenderly laid in the grave with repetition of the words of the hymn :

“Open thy arms, O earth, receive the dead
With gentle pressure and with loving welcome,
Enshroud him tenderly, e'en as a mother
Folds her soft vestment round the child she loves.
Soul of the dead ! depart ; take thou the path
The ancient path—by which our ancestors have
Gone before thee.”

“The ceremony was concluded by the careful closing of the tomb with a stone slab. Finally a mound of earth was raised to mark and consecrate the spot.”*

THE LAWS OF MANU.

Importance.—Burnell says :

“No Indian book has been better known for the last hundred years nearly than the so-called ‘Laws of Manu,’ and to many people it is still the decisive authority respecting India. Numerous and important as have been the discoveries in Sanskrit literature during this century, and through which a new world has been re-discovered by European scholars, these laws still held their old place in the popular estimation. This is partly owing to the circumstances under which Sir William Jones brought out his translation, and it is partly owing to the high estimate which, in comparatively modern times, has attached to the book in India for perhaps nearly fourteen hundred years. But the grounds assigned for this, as usual in India, are not satisfactory. Sir W. Jones’ translation was the first real translation of a Sanskrit work, and for this reason deservedly attracted notice. It threw a flood of real light on Indian notions which had been hitherto imperfectly represented in Europe, and for which the metaphysical philosophers of those days were most curious.

“In India a high position has been claimed for the book for at least several hundred years. This opinion is very fully set forth by the later commentators, who lived within the last four centuries ; it is chiefly based on references to Manu in the Vedas, Mahábhárata, Bríhaspati, Smriti, etc. such as : ‘Whatever Manu said is curative ;’ ‘Manu divided his property among his sons ;’ ‘A Smriti opposed to Manu is not approved.’”

“But the myth connecting the law-book with the Manu referred to in the Vedas is recent, as the real nature of the book will show. That the text owed its popularity in India chiefly to its completeness, orderly arrangement, and intelligibility cannot be doubted.”†

Monier-Williams thus shows the importance of the work :

“This well-known collection of laws and precepts is perhaps the oldest and most sacred Sanskrit work after the Veda and its Sûtras.

* *Indian Wisdom*, pp. 200—202.

† Introduction to Translation, pp. xv-xvii. Abridged.

Although standing in a manner at the head of Post-vedic literature, it is connected with the Veda through these Sūtras as the philosophical Darsanas are through the Upanishads. Even if not the oldest of post-vedic writings, it is certainly the most interesting, both as presenting a picture of the institutions, usages, manners and intellectual condition of an important part of the Hindu race at a remote period, and as revealing the exaggerated nature of the rules by which the Brahmans sought to secure their own ascendancy, and to perpetuate an organised caste system in subordination to themselves. At the same time it is in other respects perhaps one of the most remarkable books that the literature of the whole world can offer, and some of its moral precepts are worthy of Christianity itself.*

Mr. J. S. Siromani, of the College of Pandits, Nadiya, says:—

“The Code of Manu is not only the most important of all the legal codes, but it is regarded as almost equal in holiness to the Vedas. Every Brahman is enjoined to read it, at least once in his lifetime. A Brahman family in which Manu has not been read for seven generations ceases to be Brahmans.”†

Fabulous Account of Origin.—Bühler says :

“The whole first chapter is devoted to the purpose of showing the mighty scope of the book, and of setting forth its divine origin as well as the manner in which it was revealed to mankind. Its opening verse narrates how the great sages approached Manu, the descendant of self-existent Brahman, and asked him to explain the sacred law. Manu agrees to their request, and gives to them an account of the Creation as well as of his own origin from Brahman. After mentioning that he learnt ‘these Institutes of the Sacred Law’ from the Creator who himself produced them, and that he taught them to the ten sages whom he created in the beginning, he transfers the work of expounding them to Bhrigu, one of his mind-born sons. The latter begins his task by completing, as the commentators call it, Manu’s account of the creation. First he gives the theory of the seven Manvantaras, the Yugas, and other divisions of time, as well as an incidental description of the order of the Creation. Next he briefly describes the duties of the four principal castes, passes then to an encomium of the Brāhmanas and of the Institutes of Manu, and winds up with an enumeration of the contents of all the twelve chapters of the work, which he promises to expound ‘exactly as it was revealed to him.’”‡

Hindu writers often attributed their compositions to mythical personages, to give an air of antiquity, and divine authority to their works. In Lecture XI. 243, it is claimed that Prajāpati “created these Institutes by his austerities alone.”

Real Origin of the Work.—Burnell says: “It is quite certain that the text is called Mánava, not from a mythical Manu, as

* *Indian Wisdom*, pp. 203, 204.

† *Commentary on Hindu Law*, p. 15.

‡ Introduction to Translation, p. xii.

stated in the first chapter, but that it is so called from the *Mánavas*, a Brahman *Gotra*, and division of the followers of the *Black Yajur Veda*.* Böhler says that "The *Mánava Dharma-sástra* may be considered as a recast and versification of the *Dharma-Sútra* of the *Mánava Sútrakarana*, a sub-division of the *Maitráyaníya* school, which adheres to a redaction of the *Black Yajur-Veda*."†

Monier-Williams says that originally

"It merely represented certain rules and precepts (perhaps by different authors) current among a particular tribe, or rather school of *Bráhmans*, called *Mánavas*, who probably lived in the North-western region between the rivers *Sarasvatí* and *Drishadvatí*, not far from Delhi and the scene of the great social conflict described in the *Mahábhárata*. This tribe seems to have belonged to the *Taittiriyakas*, 'adherents of the *Black Yajur Veda*;' and their *Mantras*, *Bráhmans*, and *Srauta Sútras* are still extant, but their *Grihya* and *Sámayâchârika Sútras* appear to have perished. In all probability, too, many of the rules, as we have them presented to us, were simply theoretical,—inserted to complete an ideal of what ought to constitute a perfect system of religious, criminal, moral, political, and social duties. Who the real compiler and promulgator of the Institute was, is not known. He was probably a learned *Bráhman* of the *Mánava* school."‡

Date.—As in many other cases, authorities are not agreed on this point. It is allowed by all that a number of verses of an early date are included, but when the work assumed its present form is doubtful. Monier-Williams thinks that it cannot "reasonably be placed later than the fifth century B.C. The gods mentioned are chiefly Vedic, and the fourfold caste system is that of the *Purusha-súkta*. There is no direct allusion to Buddhism, though many of Manu's precepts are decidedly Buddhistic, having frequent parallels in the *Dhamma-pada*, which indicate that Buddhistic ideas were gaining ground in the locality represented by the Code."§

Böhler says: "This estimate of the age of the *Bhrigu Samhitá*, according to which it certainly existed in the second century A.D., and seems to have been composed between that date and the second century B.C., agrees very closely with the views of Professor Cowell and Mr. Talboys Wheeler."||

Burnell thinks it a "safe conclusion" that the text, as it is, was compiled between about 1 A.D. and 500 A.D.¶

Later additions.—Under these are specially included the first and last chapters. Böhler says:

"The whole of the first chapter must be considered as a later addition. No *Dharma Sútra* begins with a description of its own origin, much less with an account of the creation. The former, which would be

* Introduction to Translation, p. xxv.

† *Indian Wisdom*, p. 205.

|| Introduction to Translation, p. cxvii.

† Introduction to Translation, p. xix.

§ *Indian Wisdom*, p. 207.

¶ Introduction to Translation, p. xxiv.

absurd in a Dharma-sūtra, has been added in order to give authority to a remodelled version. The latter has been dragged in, because the myths connected with Manu presented a good opportunity 'to show the greatness of the scope of the work,' as Medhātithi says.*

Bühler views the 12th chapter in the same light :

"The twelfth chapter is certainly almost entirely due to the author of the metrical version. Its contents are partly foreign to the Dharma-sūtras and partly repetitions. The classification of actions and existences as *sāttvika*, *rajasa*, and *tāmasa*, i.e., as modified by the three qualities of Goodness, Activity and Darkness, finds no place in the older law books. It is based on the doctrines which are taught in the Sāṅkhya, Yoga, and Vedānta systems."†

Redactions.—Mr. J. S. Siromani says :

"There is a tradition that Manu has undergone three successive redactions. The introduction to Nārada states that the work of Manu originally consisted of 1000 chapters and 100,000 slokas. Nārada abridged it to 12,000 slokas, and Sumati again reduced it to 4,000. The treatise which we possess must be a third abridgment, as it only extends to 2,685.‡

Contents.—The Code is divided into twelve Books. Their chief topics are as follows :—

I. The Source of this work and an account of the origin of the Universe ; with a summary of the contents of the whole Book.

II. Sources of this System and the Countries where it obtains ; on the first condition of Life of a Brahman, or that of a Student.

III. On Marriage and on the Religious Duties of a Householder, or the Second Stage of Life.

IV. A Householder's Duty as regards Subsistence and Private Morals.

V. On lawful and forbidden Food, Impurity, Purification, and the Duties of Women.

VI. On the Third and Fourth Stages of Life, or the Hermit in the Forest and the Ascetic.

VII. On the Duties of Kings and the Second Caste.

VIII. Civil and Criminal Laws.

IX. Duties of Husband and Wife, Laws of Inheritance, Duties of a King.

X. The Mixed Castes and Classes : Procedure in time of Need.

XI. Penance, Expiation, etc.

XII. Transmigration, Supreme Bliss, and Doubtful Points of Law.

Object of Work.—Bühler considers that it was intended to be a text-book for the students of law. "It treats all legal topics

* Introduction, p. lxvi.

† *Commentary on Hindu Law*, p. 16.

‡ Introduction, p. lxxiii.

more fully and systematically than the Dharma-Sūtras. The marks of its being a school-book, intended for the instruction of all Aryans, are unmistakable. We are told, Manu I. 103, that 'a learned Brahman must carefully study these (Institutes) and must duly instruct his pupils in them,' but that 'nobody else (shall do it).' Brahmins are to teach the Sāstra and all Aryans may learn it.**

Freedom from Sectarianism.—Bühler says:—

"The freedom of the Manu-Smṛiti from all sectarian influence is perfect. It nowhere teaches the performance of other rites than those prescribed in the Vedic writings, and it nowhere inculcates the exclusive worship of one of the deities of the Paurāṇik sects as we find it recommended, for instance, in the Vishnu-Smṛiti."†

Parallel Passages in the Mahābhārata.—Bühler gives several pages of quotations, showing more or less agreement.‡ Instead of the one work copying from the other, he thinks that the authors of both utilised the same materials.§

Language.—Burnell says:

"The first striking fact is that it is in *śloka* verse, and in very simple and modern language. The style of the verses is not at all that of real old *ślokas*, but is that of the epics, and a good deal is sacrificed for the sake of metre. Again, the most modern forms of compound words are freely used. The text thus closely resembles the versified forms of ritual Sūtras, the composition of which appears to have chiefly occurred in the early centuries A. D.||

Burnell adds:

"The MSS. of the texts now existing are written in a multitude of different characters, but when the book was composed those did not exist, and it was beyond doubt written in a variety of the 'Cave character.' "¶

Commentaries.—There are several Sanskrit Commentaries. The oldest extant is the voluminous Manubhāṣya of Bhaṭṭa Medhātithi. As its title bhāṣya indicates, it is not a gloss which paraphrases every word of the text. Its aim is to show the general sense of Manu's dicta, and to elucidate all really difficult passages. It is supposed to date from about the 8th century A.D. Next, but probably at a considerable interval, follows the Manutikā of Govindarāja. The exact date of the latter is likewise not ascertainable. Kullūkabhaṭṭa a Bengali by birth, was the author of the well-known Manvartha-muktāvali. He probably lived in the fifteenth century.**

* Introduction, pp. liv, lv. Abridged.

† Introduction, pp. lxxxiii—xc.

‡ Introduction, pp. xx, xxi.

** Abridged from Bühler. Introduction, pp. cxviii—cxvxi.

† Introduction, p. lv.

§ *Ibid*, p. xc.

¶ *Ibid*, pp. xxviii, xxix.

English Translations.—As already mentioned, the earliest was by Sir William Jones, published in 1794. In the Introduction to his translation, Bühler says: "It will be evident to every body how much I am indebted to Sir William Jones' great work, which, in spite of the progress made by Sanskrit philosophy during the last hundred years, still possesses a very high value." Bühler's translation and that by Drs. Burnell and Hopkins were made independently. Both have Introductions, copious valuable Notes, and Indexes. The translation appended is based on that of Jones, edited by Houghton; but the other translations have been consulted and used.

The Laws of Manu, by G. Bühler, Sacred Books of the East. Vol. XXV. Clarendon Press, 1886. Price 21s.

The Ordinances of Manu. Trübner's Oriental Series, 1884, Price 12s.

The Compiler has freely availed himself of the valuable work, *Indian Wisdom*, by Sir Monier-Williams, published by Luzac & Co. (price 21s.) As it is expensive, the reader is referred to an admirable little volume by the same author, entitled *Hinduism*, published by the S. P. C. K. price 2s. 6d.

OTHER DHARMA-SASTRAS OR LAW BOOKS.

Number.—Monier-Williams says :

"At least forty-seven independent Law books are enumerated. The names of the authors of some of them are the same as those of some of the Grihya-Sūtras, e.g., Apastamba, Pāraskara and Bandhāyana. The same men may have been authors of both Sūtras and Dharma-Sāstras—Of the forty-seven at least twenty are still extant and are mentioned by Yājñavalkya. (I. 3-5), as follows:—

1. That of Manu. 2. Yājñavalkya (second in importance to Manu). 3. Atri. 4. Vishnu. 5. Hārítá. 6. Ūsanás. 7. Angiras. 8. Yama. 9. Apastamba. 10. Samvarta. 11. Kátyáyana. 12. Vrihaspatí. 13. Parásara. 14. Vyása. 15. Sankha. 16. Likhita. 17. Daksha. 18. Gotama or Gautama. 19. Sáfátapa. 20. Vasishtha. There is also a law-book, the joint production of Sankha and Likhita; and others ascribed to Nárada, Bhrigu, &c., and Kullúka, the commentator on Manu, mentions the names of Baudhāyana, Medhātithi, Govindarája, &c.*"

Code of Yājñavalkya.—Monier-Williams says :

"The most important Law-book next to Manu, is the Dharma-Sāstras of Yājñavalkya, which, with its most celebrated commentary, the *Mitáksharā* by Vijnānes'vara, is at present the principal authority of the school of Benares and Middle India. It seems originally to have emanated from a school of the White Yajur-Veda in Mithilá or North Behar, just as we have seen that the Code of the Mánavas did from a school of the Black Yajur-Veda in the neighbourhood of Delhi."

* *Indian Wisdom*, p. 203.

“Yājñavalkya's work is much more concise than that of Manu, being all compressed in three books instead of twelve. The first book, consisting of 376 couplets, is chiefly on social and caste duties; the second, consisting of 307 verses (which have been transferred almost word for word to the Agni Purána), is mainly on administrative judicature and civil and criminal law; the third, consisting of 335 verses, is principally on devotion, purification, expiation, penance, &c.

“As to the date of Yājñavalkya's Law-book, it has been conjecturally placed in the middle of the first century of our era. The period of its first compilation cannot, of course, be fixed with certainty, but internal evidence clearly indicates that the present redaction is much more recent than Manu's Law-book.”*

Codes Posterior to Manu and Yājñavalkya.

Monier-Williams says :

“They are all extant in some form or other as described by Colebrooke. Little or nothing is known about the authorship of any one of them. They have arisen from the necessity of finding new laws or modifying old ones to suit particular localities and periods. In order to invest them with antiquity and authority, they are all eighteen ascribed, like the Codes of Manu and Yājñavalkya, to various mythical inspired sages. The fact is, that although Manu and Yājñavalkya still form the basis of Hindu jurisprudence, many of their laws are regarded by more recent Hindu legislators as only intended for the first three ages of the world, and therefore as having no force, or superseded by others, in the present fourth and more degenerate Kali-yuga. Thus the author of the work ascribed to Nárada says :—

“Marriage with the widow of a deceased brother, the slaughter of cattle in entertaining guests, flesh-meat at funeral obsequies, and the entrance into the third order (or that of a Vánaprastha ‘hermit’) are forbidden in the fourth age.”

“The following acts, allowed under certain circumstances by ancient law, are also forbidden in the fourth age :—

“Drinking any spirituous liquor, even at a religious ceremony; the gift of a young married woman to another bridegroom if her husband should die while she is still a virgin; the marriage of twice-born men with women not of the same class; any intercourse with a twice-born man who has passed the sea in a ship; the slaughter of a bull at a sacrifice, &c.

“And the author of Parásara's Code affirms :—

“The laws of various ages are different. Manu's Law-book belongs to the Krita Age, Gautama's to the Tretá, that of Sankha and Likhita to the Dvápára, and Parásara's Code to the Kali age.”

“Many modern lawyers, however, regard the whole of Smṛiti, beginning with Manu, as one, and assert that the inconsistencies and contradictions it contains are all capable of explanation.

“I here annex a few particulars relating to the eighteen principal Codes posterior to Manu and Yājñavalkya :—

1. That attributed to *Atri*, one of Manu's ten Prajápatis (I. 35), is in verse, and written in a perspicuous style. 2. That of *Vishnu* is also in verse,

* *Indian Wisdom*, pp. 291, 292. Abridged.

and is regarded as an excellent treatise, an abridgment of which is also extant. 3. That of Hárítá, on the contrary is in prose, but has been abridged in a metrical form. 4. That of *Usanas* or *Sukra* is in verse, and an abridgment is extant. 5. A short treatise of about seventy verses is ascribed to *Angiras*, one of Manu's Prajápatis and Maharshis (I. 35). 6. A tract, consisting of one hundred verses, commented on by Kullúka-bhatta, is mythically attributed to *Yama* (brother of Manu Vaivasvata) ruler of the world of spirits. 7. That of *Apastamba* is in prose, but an abridgment in verse also exists. 8. *Samvarta's* Code has also a metrical abridgment. 9. *Kátyáyana's* law-treatise is full and perspicuous. 10. *Vrihaspati's* has been abridged, and it is doubtful whether we possess the abridgment or the Code itself. 11. *Parásara's* treatise is regarded by some as the highest authority for the Kali or fourth age of the world. It has been commented on by *Mádhaváchárya*. 12. A law-treatise is ascribed to the celebrated *Vyása*, son of *Parásara*. 13, 14. Two separate tracts in verse by *Sankha* and *Likhita* exist, but their joint treatise in prose is the one usually cited by Kullúka and others. It is supposed to be adapted to the *Dvápára* age. 15. A code in verse, of no special interest, is attributed to *Daksha*, one of Manu's Prajápatis. 16. A prose treatise written in a clear style bears the name of *Gautama*. It is held to have been written for the *Tretá* age. 17. *Sátátapa's* Code is chiefly on penance and expiation. There is an abridgment of it in verse. 18. The treatise attributed to *Vasishtha*, another of Manu's Prajápatis, is a mixture of prose and verse.

"Of other Codes ascribed to various mythical lawgivers in the *Padma Purána*, &c., it will be sufficient to mention those of *Maríchi*, *Pulastya*, *Bhrigu*, *Nárada*, *Kasyápa*, *Visvámitra*, *Gárgya*, *Baudháyana*, *Paithínasi*, *Sumantu*, *Lokákshi*, *Kuthumi*, and *Dhaumya*."

"Besides these there are a vast number of legal treatises and commentaries based on ancient codes by modern lawyers, whose works are current and more or less esteemed as authorities in different parts of India."

The Five Schools of Hindu Law.—These are the schools of—
1. Bengal, 2. Benares, 3. Mithilá (North Behár and Tirhut),
4. Madras (*Drávida*), and 5. Bombay (*Mahā-ráshtra*). There are certain books regarded as special authorities in each of these principal schools.

"In Bengal the chief authorities are the *Mitákshará* and *Dáya-bhága* (Treatise on Inheritance) developments of, or rather Commentaries on, *Manu* and *Yájuvalkya*. Although they profess to be based on these ancient books, they sometimes modify the laws there propounded to suit a more advanced social system.*"

Institutes of Vishnu.—This has been translated by Professor Julius Jolly (*Sacred Books of the East*). It has very much in common with the Code of *Manu*. The translator says: "Of *Slokas* alone *Vishnu* has upwards of 160 in common with *Manu*, and in a far greater number of cases still his *Sútras* agree nearly word for word with the corresponding rules of *Manu*." (p. xxii). As already mentioned, it differs from *Manu* in being decidedly

* *Indian Wisdom*, pp. 300, 303.

sectarian. This feature is attributed to a Vishnavite editor, of a comparatively recent date (p. xxxii).

Sacred Laws of the Aryas.—Under this title are included vols. II. and XIV. of *The Sacred Books of the East*. They are described, “as taught in the schools of Apastamba, Gautama Vāsishtha, and Baudháyana”. The translator is the late Professor Bühler.

They differ in some minor points from Manu’s Code; but the main contrast probably is the smaller space devoted to the duties of kings. In Manu, Bühler says:

“The description of the duties of the king, including the administration of justice and the civil and criminal law, occupies considerably more than one-third of the whole. For chapters vii-ix. contain no less than 982 verses, while the total number amounts to 2,682. None of the older law books devotes more than one-fourth of its text to such matters”. (p. lv.) Burnell thinks that Manu was primarily intended as a manual for the Kshatriya. He says: “A question may perhaps arise here: If the text is intended as a manual for kings, why should so many details which refer solely to Brahmans be inserted? The conclusive answer to this is that kings are bound to see that all do their *dharma* duty” (p. xxiv).

In the other treatises individual duties form the main subject

LAWS OF MANU.

LECTURE I.

THE SOURCE OF THE WORK, AND AN ACCOUNT OF THE ORIGIN OF THE UNIVERSE; WITH A SUMMARY OF THE CONTENTS OF THE WHOLE BOOK.

Origin of the Book.—The great sages, having approached Manu, intent on one object, and duly saluted him, spoke as follows:—1.

‘Deign, Lord, to tell us the rules of the four castes and of the intermediate ones. 2. For thou, Lord, alone knowest the whole ordinance of the Self-existent which is unattainable by reason and unlimited.’ 3.

He whose power is measureless being thus requested by great sages, whose thoughts are profound, having duly saluted them, answered, ‘Hear!’ 4.

Creation of the Universe.—At first all was darkness, without definite qualities, undiscoverable, unknowable, as if immersed in deep sleep. 5. Then the Self-existent Lord, himself undiscernible, but making this universe discernible, appeared with undiminished glory, dispelling the gloom. 6.

He, wishing to produce various beings from his own body, first with a thought created the waters and cast his seed into them. 8. The seed became a golden egg, brilliant as the sun, and in it was born Brahmá, the great forefather of all the worlds. 9. Waters are called *náráh*, for they are the offspring of Nara;* and since they were his first abode (*ayana*), he thence is called *Náráyana*. 10. From that eternal indiscernible cause was produced that male, famed in all worlds as Brahmá. 11. In that egg the divine One having dwelt for a whole year, at the close of which, by his thought alone, he split it into two. 12. Out of these halves he formed the heavens and the earth; in the middle the sky, the eight points of the compass, and the eternal place of waters. 13.

From himself he drew forth mind (*manas*), which is and is not; and from mind self-consciousness (*ahankára*), the ruler, the lord. 14. Likewise the great one, the soul, and all things with the three qualities and the five organs of sense, perceivers of sensible objects. 15. He having united minute particles of those six, of measureless power, with particles of himself, created all beings. 16.

* Another name for the Supreme Soul.

He, in the beginning, according to the words of the Veda, assigned to all creatures their names, actions, and conditions. 21.

From fire, wind, and the sun, Brahmá milked out the three-fold eternal Veda, called Rik, Yajus, and Sáman, for the due performance of sacrifice. 23.

He created times and the divisions of time, the lunar mansions, also the planets, rivers, oceans, mountains, plains, and uneven ground. 24.

To distinguish actions, he separated merit from demerit, and caused sentient beings to be affected by the pairs (of opposites), such as pleasure and pain. 26.

Whatever quality, noxious or innocent, gentle or savage, just or unjust, false or true he conferred on any being at its creation, the same quality clings to it (in future births). 29.

Creation of the Castes.—For the prosperity of the worlds he caused to proceed from his mouth, arms, thighs, and feet, the Brahman, Kshatriya, Vaisya, and Sudra, 31. Dividing his own body, he became half male and half female; and from that female he produced Viráj. 32. Know me, O most excellent of twice born men, to be that person whom Viráj, having performed austerities, produced by himself, to be the creator of all this world, 33. Then I, being desirous of creating beings, having practised severe austerities, first produced ten lords of created beings, great sages. 34. Maríchi, Atri, Angiras, Pulastya, Pulaha, Kratu, Prachetas, Vasistha, Brigu and Nárada. 35. They, abundant in glory, produced seven other Manus, together with gods and classes of gods, and great sages, unlimited in power. 36. Yakshas, Rákshasas, Pisáchas, Gandharvas, Apsarasas, Asuras, Nágas, serpents, eagles, and the several classes of *pitrís*, lightings and clouds, apes, fish, birds, reptiles, lice, fleas, biting gnats, and the several kinds of immovable things. 37-40.

Cattle, Rákshasas, Pisáchas and men are born from the womb; from eggs are born birds, reptiles, and fishes; from hot moisture spring stinging and biting insects*; plants are propagated by seed or slips. 43-46.

The different conditions in this ever-changing circle of births and deaths to which created beings are subject, begin with Brahmá, and end with those (just mentioned.) 50.

He whose power is incomprehensible having thus created the universe and me, was again absorbed into himself, alternating a time (of energy) by a time (of repose). 51. When that divine Being wakes, this world stirs; when he slumbers tranquilly, they all sleep. 52. When they are once absorbed in that great Being, he who is the soul of all beings placidly slumbers. 54.

* Insects are produced from eggs.

Then Brigu said that the seven glorious Manus, of whom Sváyambhuva is the first, having produced all this universe, each ruled it in his own period. 63.

Measures of Time.—Eighteen winkings of the eye are one *kásthá*; thirty *kásthás* one *kalá*; thirty *kalás* one *muhúrta*; and as many (*muhúrta*s) one day and night. 64.

A month is a day and a night of the *pitris*, but the division is by the lunar fortnights. The dark (half) (beginning with the full moon) is their day for action; and the bright (half, beginning with the new moon) is their night for sleep. 66.

A year is a day and a night of the gods. Their division is *this*: their day is the northern and their night the southern course of the sun. 67.

Learn now the duration of a day and night of Brahmá, and of the several *yugas* in order. 68. Sages have given the name *Krita* to an age containing 4,000 years of the gods; the twilight preceding it consists of as many hundreds; and the twilight following it of the same number. 69. In the other three *yugas*, with their twilights preceding and following, are thousands and hundreds diminished by one. 70. Twelve thousand of such *yugas* are called a *yuga* of the gods. 71. A thousand of such divine *yugas* is a day of Brahmá, and a night is also the same in length. 72.

At the end of a day and night, he who was asleep, awakes, and awaking creates mind which is both real and unreal. 74. Mind, called into action by (Brahmá's) desire to create, performs again the work of creation; and thence first emerges ether, to which the learned ascribe the quality of sound. 75. From ether transforming itself springs air, the vehicle of all odours, that is held to have the quality of touch. 76. From air transforming itself arises light, making objects visible, dispelling darkness; with the quality of colour. 77. From light transforming itself (arises) water, with the quality of taste; and from water arises earth, with the quality of smell. 78.

The before-mentioned age of the gods of 12,000 years, if multiplied by 71, is called a *manvantara* (the period of a Manu). 79. *Manvantaras*, creations, and destructions, are numberless; the supreme Being does this again and again as if in sport.

In the *Krita* age *dharma* stands on four feet and is complete, as is truth also; nor does any gain accrue to men from iniquity. 81: In the other (ages) by reason of (unjust) gains *dharma* is deprived successively of one foot; and through the prevalence of theft, falsehood, and fraud, merit is diminished by one-fourth (in each). 82.

Men, free from disease and prosperous, live 400 years in the *Krita* age; in the *Tretá* and other (ages) their life is lessened gradually by one quarter. 83.

In the *Krita* age the chief virtue is austerity; in the *Tretá*,

knowledge ; in the *Dvāpara*, sacrifice ; the only duty of the *Kali* is liberality. 86.

Duties of the Castes.—To preserve the universe the most glorious Being allotted separate duties to those who sprang from his mouth, arms, thighs, and feet. 87. To Brahmins he ordained the duties of teaching, study, sacrifice and sacrificing (for others), also giving and receiving gifts. 88. The duties of the Kshatriya were to protect the people, to bestow gifts, to study (the Vedas), and to abstain from sensual pleasures. 89. The Vaisya, to tend cattle, give alms, sacrifice, study, trade, lend money, and cultivate land. 90. One duty only the Lord assigned to the Sudra, to serve meekly the other castes. 91.

Dignity of Brahmins.—Man is said to be purer above the navel ; hence the Self-existent declared the purest part of him to be his mouth. 92. Since the Brahmins sprang from the most excellent part ; since he was the first born, and since he possesses the Veda, he is by right the lord of this whole creation. 93. Him, the Self-existent, after performing austerities, created from his own mouth, for presentation of offerings to the gods and *pitris*, and for the preservation of the universe. 94. What being then can surpass him by whose mouth the gods and *pitris* eat offerings ? 95.

The birth of a Brahmin is a constant incarnation of *dharma* ; for he exists for the sake of *dharma* ; and becomes one with Brahma. 98. When a Brahmin is born, he is the highest in the world, the lord of all creatures, to guard the treasury of *dharma*. 99. Whatever exists in the universe is the property of the Brahmin ; for on account of the eminence of his birth, the Brahmin is entitled to it all. 100. The Brahmin eats but his own food, wears but his own apparel, bestows but his own in alms ; other mortals exist through the benevolence of Brahmins. 101.

The Laws of Manu why Composed.—To settle his duties and those of the other castes, wise Manu, sprung from the Self-existent, composed this treatise. 102. It must be carefully studied by a learned Brahmin and explained by him to his pupils, but not (be taught) by any other. 103. This treatise produces everything auspicious ; it increases understanding ; it procures fame and lucky life, and leads to deliverance. 106.

Summary of Contents.—In this treatise *dharma* is fully declared ; also the good and bad qualities of human actions, and the perpetual usages of the four castes. The origin of the world, the ordinances of studentship, the laws of marriage and funeral rites, the modes of livelihood and the duties of a householder ; the laws concerning women, the whole *dharma* of kings, and the decision of lawsuits. The rules for examining witnesses, the laws concerning husband and wife, inheritance, gambling, and criminals, the rules regarding the service due by Vaisyas and Sudras, the origin of the mixed castes, and the rules of expiation,

the threefold course of transmigrations, and final bliss, the eternal *dharma* of countries, castes, families, and rules concerning heretics. As Manu formerly in reply to my questions declared these Institutes, even so learn ye them to-day from me. Verses. 102-119.

LECTURE II.

SOURCES OF THIS SYSTEM AND THE COUNTRIES WHERE IT OBTAINS ; ON THE FIRST CONDITION OF LIFE OF A BRAHMAN, OR THAT OF A STUDENT.

Sources of the Law.—By *Sruti** (revelation) is meant the Veda ; by *Smriti*† (tradition) the law treatises (*dharma śāstras*) : these two cannot be disputed. 10. The Veda, tradition, good custom, and one's own pleasure, they declare to be the fourfold means of defining *dharma*. 12.

Countries where the Law obtains.—The land between the divine rivers, Sarasvatī and Drishadvatī, frequented by gods, the wise call Brahmāvarta. 17. The plain of the Kurus, Matsya, Panchāla, and Sārasena, form the region called Bramarshi, next Brahmāvarta. 19. From a Brahman born in that country let all men learn their several usages. 20. That country which lies between the Himavat and Vindhya (mountains) which is to the east of Vinasana‡ and to the west of Prayāga,‡ is called Madhyadesa, (the central region). 21. The land between those two mountains, (stretching) to the Eastern and Western oceans, the wise call Aryāvarta. 22. Where the black antelope naturally grazes is fit for the performance of sacrifice ; beyond it is the land of the Mlechhas (barbarians). 23. Let twice-born men seek to dwell in those countries ; but a Sudra, distressed for a livelihood, may reside anywhere. 24.

The Sacraments.—Learn now the duties of the castes. 25. With auspicious rites prescribed by the Vedas must the ceremony on conception (*garbhādhāna*) and other sacraments be performed for twice born men which purify them both here and hereafter. 26. By fire-offerings during pregnancy, by the birth ceremony, the shaving of the head to form a tuft, and by tying on the string of munja (grass) the taint derived from both parents is removed from twice born men. 27. By the study of the Vedas, by vows, by fire-offerings, by the *traiṣṭvīdyā* vow, by offerings, by offspring, by the great sacrifices and other rites, this body is rendered fit for union with Brahman. 28.

* *Sruti* means " what was heard ;" *Smriti*, " what was remembered."

† Where the Sarasvati disappears.

‡ Where the Yamuna and Ganges unite ; now Allahabad.

Before cutting the navel-string, the birth rite (must be performed, for a male child, and while mantras are being recited, he should be fed with honey and ghee from a gold (spoon). 29. The name-rite should be performed on the 10th or 12th day (after birth), or on a lucky day of the moon at a lucky hour, under an auspicious star. 30. Let the first part of a Brahman's name be auspicious, a Kshatriya's, denote power, a Vaishya's, wealth ; but a Sudra's, contempt. 31. The names of women should be agreeable, soft, clear, pleasing, auspicious, ending in long vowels, like words of benediction. 33.

In the fourth month the child should first be taken out of the house ; in the sixth month he should be fed with rice ; or any other custom thought auspicious by the tribe. 34. By command of the Veda, the *Kuda* rite (forming a tuft of hair) of all the twice born should be performed in the first or third year. 35. The investiture (with the sacred string) (*upanáyana*) of a Brahman should be performed in the 8th year after conception ; of a Kshatriya in the 11th ; of a Vaisya in the 12th. 37. Men who have not received investiture at the proper time become outcastes, and are despised by the respectable. 39. Let no Brahman, even in time of distress, form a connexion either through the Veda or by marriage with such impure men. 40.

The Dress of Students.—Let students, according to their castes, wear as upper garments the skins of black antelopes, deer or goats ; as under garments cloth made of hemp, flax or wool. 41. The girdle of a Brahman should be a triple cord of *mumja*, smooth and soft ; that of a Kshatriya a bow-string made of *múrvá* ; that of a Vaisya, a triple thread of hemp. 42. The sacred thread of a Brahman should be of cotton threefold, put on (over the left shoulder) ; of a Kshatriya, of hemp thread ; of a Vaisya, of woollen thread. 44. A Brahman's staff should be of such a length as to reach his hair ; that of a Kshatriya to reach his forehead ; and that of a Vaisya to reach his nose. 46.

Asking Alms.—Having taken a staff to his liking, having worshipped the sun and walked round the fire from left to right, let the student beg alms according to rule. 48. Let him first beg food of his mother, or of his sister, or of his maternal aunt, or of some other female who will not disgrace him. 50.

Directions about Food.—Having collected as much food as he needs, and having informed his guru of it without guile, let him eat it after rinsing his mouth, with his face to the east. 51. If he seek long life he should eat with his face to the east ; if exalted fame, to the south ; if prosperity to the west ; if truth to the north. 57. Having eaten let him first rinse thrice his mouth with water, then twice wipe his mouth ; and lastly touch with water the hollow parts (of the head), the breast, and the head. 60.

Mode of Instruction.—The teacher having initiated a pupil,

should instruct him in purifications, conduct, care of the sacred fire, and the *sandhyá* (twilight) devotions. 69. When about to recite the Vedas, let him rinse his mouth, as the law ordains; sitting with his face to the north; having made homage to the Vedas, with a clean garment, and his senses subdued. 70. At the beginning and end of the recitation of the Veda, he must always clasp both the feet of his teacher; and he must study, joining his hands, for that is called homage to the Vedas. 71. When he begins to study let the teacher, always attentive, say, "Ho, recite!" and at the close of the lesson he must say, "Take rest." 73.

Recitation of Om, etc.—Let him always say *óm* at the beginning and end of a lesson in the Veda; without *óm* before, it slips away; and without it after, it will not be retained. 74. Sitting on Kusa grass with their points to the east, purified by that holy grass, and by three suppressions of the breath, he may fitly pronounce *óm*. 75.

Prajápati milked out, *as it were*, from the three Vedas the letter A, the letter U, and the letter M, and the words *bhúh*, *bhuvah*, *svah*. 76. From the three Vedas also Prajápati, the Supreme Lord, milked out the three measures of that verse beginning with *tad*, called *gáyatrí*. 77. A Brahman, learned in the Vedas, who shall pronounce at both sandhyás, that syllable and that verse preceded by the three words, gains the merit of repeating the Vedas. 78.

The trilateral monosyllable (*óm*) is the supreme Brahma; suppressions of breath the highest austerity; but there is nothing more exalted than the *gáyatrí*; truth is better than silence. 83. An offering of muttered prayer is ten times better than a regular sacrifice; a prayer, if unheard by any one, is a hundred times better; and a thousand times, if purely mental. 85.

Morning and Evening Prayer.—During the morning twilight let him stand muttering the *sávitrí* till he sees the sun; in the evening let him mutter it seated till the stars appear. 101. He who stands repeating it in the morning removes all nocturnal sin; and seated in the evening repeating it destroys sin done in the day. 102.

Miscellaneous Duties.—Let a twice born man who has been invested, collect fuel, beg food, sleep on the ground, and do what pleases his teaches until he returns home, 108.

He who always salutes and reverences the aged obtains an increase of four things; life, knowledge, fame, strength. 121.

Way must be made for one in a carriage; for one above 90 years of age, a sick person, one carrying a burden, a woman, a student who has returned home, a king, and for a bridegroom. 138.

* Tat Savitur varenyam bhargo devasya dhímohi dhiyo yo nah̄ pracchodayát. It has been variously translated, but it is a prayer to the sun for his blessing.

Duties of a Student.—Day by day having bathed and being purified, let him pour out water to the gods, sages, and *pitris*, also let him worship the gods and collect fuel (for the sacred fire). 176. Let him abstain from honey, flesh, perfumes, garlands, juices, women, all sweets turned sour, and injuring living beings. 177. Ointments, collyrium for the eyes, sandals, carrying an umbrella, sensual desires, anger, covetousness, dancing, and music; 178. Gambling, disputes, backbiting, lying, looking at or embracing a woman, and hurting others. 179.

Let him fetch water, flowers, cowdung, earth, and Kusa grass as much as is needed by his teacher, and let him every day go out to beg. 182.

Commanded by his teacher, and even when not commanded, let him always study diligently, and do what is useful to his teacher. 191. Restraining his body, speech, organs of sense, his mind, let him stand with his hands joined, looking at the face of his teacher. 192.

By blaming his teacher, though justly, he will be born an ass; by falsely defaming him, a dog; by taking his goods, a worm; he who is envious (of his merit), an insect. 201.

Respect to Teachers and Parents.—A teacher is the image of Brahmá; a father, the image of Prajapati; a mother, the image of the earth; an (older) full brother, the image of one's self. 225. The pain and care which parents have in rearing children cannot be compensated in a hundred years. 227. Let every man always do what may please his parents and his teacher, for these three satisfied, he obtains all the rewards of austerities. 228.

By honouring his mother, he gains this world; by honouring his father, the middle (world); by obedience to his teacher, the Brahmá-world. 233. All duties are completely fulfilled by him who honours these three; but to him who respects them not, all rules are fruitless. 234.

End of Studentship.—Let not a student who knows the law present any gift to his teacher (before his return home); but when by his teacher's permission he is about to bathe for the last time, let him give to the venerable man according to his ability. 245. A field, gold, a cow, a horse, an umbrella, sandals, a stool, grain, clothes, (even) vegetables, and thus gain the remembrance of his teacher. 246. A Brahman who thus passes his studentship, without breaking his vows, ascends to the highest region, and will not be born again in this world. 249.

LECTURE III.

ON MARRIAGE AND ON THE RELIGIOUS DUTIES OF A HOUSEHOLDER,
OR THE SECOND STAGE OF LIFE.

Duty to Marry.—The study of the Vedas in the house of a teacher must be continued for 36 years, or for half that time, or for quarter of it, or only till mastery. 1. One who has not broken his vows as a student, after he has read the three Vedas or two, or even one only, should enter the order of householders. 2.

Choice of a Wife.—Let the twice-born man, having bathed, with the permission of his teacher and performed the stated ceremonies on his return home, marry a wife of the same caste, endowed with auspicious marks. 4. She who is not a Sapinda* on the mother's side, nor of the same *gotra* is his father, is eligible by a twice-born man for nuptial duties. 5. In connecting himself with a wife, the ten following families are to be avoided however great or rich in kine, goats, sheep, gold, and grain. 6. The family which neglects rites, which has no males, in which the Veda is not read, and the members of which have thick hair on the body, or have piles, or are afflicted with consumption, indigestion, epilepsy, white or black leprosy. 7. Let him not marry a maiden with reddish hair or having a redundant member; one who is sickly, nor one without hair or with excessive hair, nor a chatterbox or one who has red eyes. 8. Nor one named after a star, a tree, or a river, nor one called after barbarians or a mountain, nor one named after a bird, a snake, or a slave, nor one with a name causing terror. 9. Let him choose for his wife a maiden free from bodily defects, who has a pleasant name, who walks gracefully like a *hamsa* or elephant; whose hair is moderate, teeth small, and body soft. 10.

Caste Rules regarding Marriage.—For the first marriage of a twice-born man, a woman of the same caste is approved; but for those who through lust marry again the following females are to be preferred. 12. A Sudra woman only must be the wife of a Sudra, she and a Vaisya, of a Vaisya; these two and a Kshatriya of a Kshatriya; these two and a Brahmani, of a Brahman.† 13. Twice-born men, marrying, through folly, low caste women, soon degrade their families and children to the state of Sudras. 15. A Brahman who takes a Sudra woman to his bed, goes to the lower course; if he beget a child by her, he loses his Brahmanhood. 17.

Eight Marriage Rites.—Now learn briefly the eight forms of marriage used by the four castes, some good and some bad in this world and in the next. 20. These are the rite of Brahma, the

* Related with six, in ascent or descent.

† These rules are now obsolete. Marriages are strictly limited between members of the same division of a caste.

gods, the Rishis, of Prajapati, of the Asuras, of the Gandharvas, of the Rákshasas, of the Pisáchas, the eighth and lowest. 21. Three of the five last are held to be lawful and two unlawful. The Pisácha and Asura (rites) must never be used. 25.

The gift of a daughter, voluntarily, with clothes and jewels, to one learned in the Vedas and of good character, is called the Brahma rite. 27. The gift of a daughter, after having adorned her to a priest during the performance of a sacrifice, is called the Daiva rite. 26. When the father gives his daughter after having received a pair or two of cattle, according to law, that is termed the Arsha rite. 29. The Prajapatiya rite is when the father gives his daughter with due honour, saying, 'May both of you perform together your duties!' 30. When the bridegroom gives voluntarily as much as he can to kinsmen and the maiden, that marriage is called Asura. 31. The voluntary connexion of a youth and a maiden which arises from lust is known as the Gandharva rite. 32. The seizure of a maiden by force from her home while she cries out and weeps after her kinsmen have been slain or wounded and their houses broken open, is called the Rákshasa rite. 33. When a man secretly embraces a damsel asleep, or intoxicated or disordered in intellect, that sinful marriage, called Pisácha, is the eighth and the basest. 34.

From the four marriages, Brahma and the like in order, are born sons learned in the Veda, and honoured by good men, rich, dutiful, who will live a hundred years. But of the remaining four marriages are born sons who are cruel and untruthful, abhorring the Vedas and duty. 39-41.

The Honour due to Women.—Women are to be honoured and adorned by their fathers, brothers, husbands, and brothers-in-law, who desire much prosperity. 55. Where women are honoured there the gods are pleased, but where they are not honoured all rites are fruitless. 56. When women are miserable, that family quickly perishes; but when they do not grieve, that family ever prospers. 57. Houses, cursed by women not honoured, perish utterly as if destroyed by magic. 58. Therefore let women be ever honoured at ceremonies and festivals with ornaments, apparel, and food, by men desirous of wealth. 59.

The Householder's Daily Rites.—With the marriage fire, the householder shall perform according to law the household rites, the five great sacrifices, and daily cook his food. 67. A householder has five slaughter-houses; the hearth, the grindstone, the broom, the pestle and mortar, the water-pot, by using which he is fettered (by sin) 68. For the expiation of all these, sages have ordained five great sacrifices to be daily performed by householders. 69. (These are as follows) Teaching and studying the Veda is the sacrifice to Brahma; offering cakes and water the sacrifice to the *pitris*; offering to fire, the sacrifice to the gods; offering of food,

is the sacrifice to the Bhútas ; hospitality to guests is the sacrifice to men. 70. Whoever does not omit these five great sacrifices, if he is able, is untainted by the sins of the five slaughter-houses even though he constantly reside at home. 71. But whoever does not feed these five, the gods, guests, dependents, the *pitris*, and himself, lives not though he breathes. 72.

All dependent on the Householder.—As all creatures are supported by air, so all orders* of men are supported by the householder. 77. The sages, the *pitris*, the gods, the Bhútas, and guests also ask support from the householder : hence he who knows his duty must give each his due. 80.

Offerings to be made.—One should honour the sages by studying the Vedas ; the gods by offerings ; the *pitris* by shrad-dhas ; men by food, and the Bhútas by the Bali offering. 81. Daily should one perform a shrad-dha with food, or with water, or with milk, roots, and fruits ; thus he pleases the *pitris*. 82. To all the gods assembled, let him throw up an offering into the air ; by day to the spirits going about by day ; and by night to the spirits going about by night. 90. On the house top let him make an offering for the welfare of all beings ; what remains let him give to the *pitris*, (casting it) to the south. 91. Let him drop gradually on the ground (the offering) for dogs, outcastes, those having grievous illnesses, crows, and insects. 92.

Almsgiving.—Having performed these offerings, he should cause his guest to eat before himself, and give a portion as the law ordains to a mendicant who studies the Vedas. 94. A twice-born householder by giving alms gains the same good fruit as a student who gives a cane to his teacher. 95.

Rules about Guests.—To a guest who has come one should give a seat and water and food according to his ability, after the due rites of courtesy. 99. A Brahman guest unhonoured takes away all the merit even of a man who lives on the gleanings of corn or even sacrifices in five fires. 100. Grass, earth (to sit on), water, and kindly speech as a fourth : these are never wanting in the houses of good men. 101.

Foolish householders who seek to live on the food of others become after death the cattle of the givers of such food. 104. A guest sent by the setting sun must not be turned away in the evening by a householder : whether he has come in time or out of (supper) time, let him not remain without food. 105. Let him not himself eat delicate food which he does not offer a guest : hospitality to a guest brings wealth, fame, long life, and heaven. 106. One should not hesitate to give food to brides, to infants, to the sick, and to pregnant women even before guests. 114. The idiot who first eats

* Students, householders, hermits, and mendicants.

himself without giving food to them does not know that after death he himself will be food for dogs and vultures. 115.

Some Rules about Shraddhas.—After performing the daily sacrifice to the pitris, a Brahman who keeps a sacred fire, should offer monthly at new moon the shraddha called *Pendánváharyaka*. 122. Sages call *anváharya* the monthly shraddha to the pitris (to be offered after the cakes) and it is to be carefully performed with excellent meat. 123. I will now fully declare which Brahmans must be entertained at that ceremony and which must be avoided, and what food should be given. 124. As the shraddha of the gods he should feed two; at that to the pitris three, or one in both cases: even a rich man should not wish to have a large company, 125.

Offerings to the gods and pitris should be presented only to a learned man alone; what is given to a most worthy Brahman bears great fruit. 128. As many mouthfuls as an unlearned man shall swallow at the offerings to the gods and pitris, so many red hot iron balls must the giver swallow in the next world. 133. He whose shraddhas and offerings arise from friendship reaps after death no rewards for his shraddhas and offerings. 139. But a present duly offered to a learned man makes the giver and receiver partakers of the fruit, both in this world and the next. 143.

Who are not to be entertained at Shraddhas*.—Physicians, temple priests, sellers of flesh, and traders, must be shunned at offerings to the gods and pitris. 152. One who does not observe established customs, a eunuch, one who constantly begs, one who lives by agriculture, a club-footed man, and one despised by the virtuous, 165. A shepherd, a keeper of buffaloes, the husband of a twice-married woman; one who removes corpses—these are to be avoided with great care. 166. A blind man present destroys the reward of ninety; a one-eyed man of sixty; a leper of a hundred; one with a severe disease of a thousand. 177.

LECTURE IV.

A HOUSEHOLDER'S DUTY AS REGARDS SUBSISTENCE AND PRIVATE MORALS.

Means of Subsistence.—Let a Brahman having dwelt the first quarter of his life with a teacher, live the second quarter in his own house, after he has taken a wife. 1. Except in times of distress he should live by a calling which causes no injury or little injury to others. 2. To support life let him acquire property by the blameless occupations peculiar to his caste and without pain of body. 3. He may live by *rita* and *amrita* or by *mrta* and *pramrita*, or even by *satyánrita*; but never by *svavritti*. 4. By *rita* (truth)

* The list includes about sixty verses. Only a few are quoted.

is to be understood living by gleaning; *amrita* (undying) is (what is given) unasked; *mrita* (dead) is asked as alms; agriculture is *pramrita* (dead). 5. Trading is *satyánrita* (truth and lying); even by that also one may subsist; but service is termed *svavritti* (dog's-living) and should be avoided. 6.

Dress of Householder.—Having his hair, nails, and beard clipped, his passions subdued, with white clothes and pure, let him diligently study the Veda and engage in what will be for his welfare. 35. Let him carry a bamboo staff, a pot of water, a sacred thread, a handful of kusa grass, with a pair of bright gold rings in his ears. 36. He must not look on the sun, whether rising or setting, when eclipsed or reflected in water, or standing in the middle of the sky. 37. Let him not step over a rope to which a calf is tied; nor let him run when it rains, nor may he look at his own image in water: such is the rule. 38. Let him pass by with his right hand toward them a mound, a cow, an idol; a Brahman, ghee, honey, a cross-way, and well-known trees. 39.

Miscellaneous Rules.—Let him neither eat with his wife, nor look at her eating, or sneezing or yawning, or sitting at her ease. 43. Let him void his excrements by day with his face to the north; by night with his face to the south; at sunrise and sunset as by day, 50.

Let him not cast into water urine or ordure or saliva, or any thing soiled or blood or poison. 56.

Conduct towards a Sudra.—Let him not give advice to a Sudra, nor the remains of his meal, nor of ghee which has been offered. Nor may he teach him the law or explain to him expiation. 80. For he who teaches the law and enjoins expiations will sink together with that man into the hell called *Asamvrittu* (unbounded), 81.

Gifts from an Avaricious King.—He who accepts a present from an avaricious King, a transgressor of the sacred law, will go in succession to the following 21 hells: 87.*

Reciting the Veda.—He must never recite the Veda indistinctly or in presence of Sudras; nor having recited the Veda in the last watch of the night, must be, though fatigued, sleep again. 99.

The new moon day destroys the teacher; the 14th, the pupils; the 8th and full moon destroy (recollection) of the Veda: hence one should avoid those days. 114.

The Rig-Veda is sacred to the gods; the Yajur-Veda to men; the Sâma-Veda is said to belong to the pitris, hence its sound is impure. 124.

* The names of the hells are given, some of them may be rendered as follows: Darkness, Burning, Gaping, Place of Iron Spikes, Thorny Tree, Sword-leaved Wood, Place of Iron Fetters, &c.

Should a cow, a frog, a cat, a dog, a snake, a mungoose or a rat pass between the teacher and his pupil ; study is interrupted for a day and a night, 126.

Remembering former Births.—By constantly reading the Veda, by purity of body and mind and austerity, by doing no injury to living beings, one remembers his former births. 148. He who remembering his former births again recites the Veda, gains endless bliss by the constant study of the Vedas. 149.

Respect to the Aged.—Let him humbly greet old men (if they visit him) and give them his own seat. He should sit near them with joined hands, and when they leave walk some way behind them. 154.

Punishment of Assault.—Let him not, even when angry, lift a stick against another nor smite any one except a son or a pupil ; these two he may beat to correct them. 164. A twiceborn man who merely threatens to hurt a Brahman shall be whirled about a century in the hell called *Tāmisra*. 165. Having intentionally struck him even with a blade of grass, he shall be born 21 times from sinful wombs. 166. He who foolishly draws blood from the body of a Brahman, who has not attacked him, will after death suffer severe pain. 167. As many particles of dust is the blood gathers up from the ground, so many years in the next world shall the shedder of blood be devoured by others. 168.

Wrong-doing punished in the End.—Iniquity committed in this life does not at once bear fruit, like the earth ; but, advancing step by step, it tears up the root of the doer. 172. If (the punishment falls) not on himself, on his sons ; if not on his sons, on his grandsons : wrong-doing never fails to bear fruit to the doer. 173. One grows rich, for a while, through iniquity, then he gains some advantage and overcomes foes ; but at last he perishes from the root upwards. 174.

Gifts.—Though permitted to receive gifts, one should not be eager for them ; by taking many presents, the divine light in him soon fades. 186. A wise man, without fully understanding the laws about gifts, should never accept a present, even though faint with hunger. 187. A man who knows not the laws, yet accepts gold or gems, land or house, cows, food, raiment, oils or ghee, becomes ashes like wood (in a fire). 188. Gold and food consume his life ; land and a cow his body ; a horse, his eyes ; raiment, his skin ; ghee, his strength ; sesamum seed, his offspring. 189. A Brahman who is neither austere nor a reciter of the Veda, yet is eager to take a gift, sinks with it as with a stone-boat in the water. 190. As he who seeks to cross deep water in a stone-boat sinks to the bottom, so the ignorant giver and receiver sink down. 194.

Penalty of using what belongs to another.—He who uses without permission, a carriage, bed, seat, well, garden, takes upon himself one-fourth of the guilt of the sinner. 202.

Forbidden Food.*—Let him never eat food (given) by the insane, violent or sick; nor that on which lice have fallen, nor that intentionally touched by the foot. 207. Nor that of a blacksmith, of a Nisháda, an actor, a goldsmith, a basket-maker, or a dealer in weapons. 215. Food given by a king impairs vigour; a Sudra's food, spiritual excellence; a goldsmith's food, long life; that of a leather-worker, good name. 218. The food of an artizan destroys offspring; that of a washerman, strength; the food of a multitude or of harlots, excludes from heaven. 219.

Rewards of Gifts.—A giver of water gains freedom (from hunger and thirst); a giver of food, imperishable bliss; a giver of sesamum seeds, desired offspring; a giver of a lamp, best eyesight. 229. A giver of land obtains land; a giver of gold, long life; a giver of a house, most excellent mansions; a giver of silver, exquisite beauty. 230. A giver of clothes, a place in the world of the moon; a giver of a horse, a place in the world of the Asvins; a giver of an ox, eminent fortune; a giver of a cow, the world of the sun. 231. A giver of a carriage or bed, an excellent wife; a giver of protection, supreme dominion; a giver of grain, everlasting bliss; a giver of the Veda, union with Brahma. 232. Among all those gifts—water, food, cows, land, clothes, sesamum seeds, gold, ghee—that of the Veda is the most excellent. 233.

Dharma the only Secure Possession.—Giving no pain to any creature, let him collect merit by degrees, as white-ants raise their hillock, for the sake of a helper in the other world. 238. For in the next world neither father, nor mother, nor wife, nor sons, nor kinsmen, will be his companions: *dharma* alone remains. 239. Single is each being born; single he dies; single he receives the reward of his virtue; single also his bad deeds. 240. Leaving his dead body on the ground like a log of wood or a lump of clay, his kinsmen retire with averted faces; but his *dharma* follows him. 241.

Gifts which may be accepted.—Wood, water, roots, fruit, and food offered without asking, he may accept from all; also gifts of houses and protection. 247. Prajapati has declared that alms voluntarily brought unasked may be accepted even from a sinful man. 248. Of him who disdains to accept such gifts, neither will the *pitris* for fifteen years eat the offerings, nor will fire convey his oblations. 249. A bed, a house, horse, grass, perfumes, water, flowers, jewels, curds, grain, fish, milk, flesh, and vegetables, let him not reject. 250.

Close of Life as a Householder.—When he has duly paid his debts to the sages, to the *pitris*, and to the gods,† let him make over everything to his son, and reside in the house free from any

* There are 19 verses on this subject: only a few of which are quoted.

† To the sages, by Vedic study; to the *pitris*, by a son; to the gods, by sacrifice.

worldly concerns. 257. Alone let him ever meditate on the divine nature of the soul ; for thus he will attain supreme bliss. 258. Thus has been declared the eternal rule of life of a Brahman householder, and also the rule for a student returned from his teacher, which cause an increase of goodness and are laudable. 259. A Brahman who lives always by these rules and is learned in the Vedas, daily destroys his sins, and will be exalted in Brahma's world. 260.

LECTURE V.

OF LAWFUL AND FORBIDDEN FOOD, IMPURITY, PURIFICATION, AND THE DUTIES OF WOMEN.

Why Brahmans die.—The sages having heard these laws for a returned student duly declared, thus addressed the great-souled Bhrigu, sprung from fire. 1. 'How, Lord, can death prevail over Brahmans who know the Veda and who fulfil their duties as they have been declared?' 2. Righteous Bhrigu, the son of Manu, thus answered the great sages: Hear by what fault death desires to destroy Brahmans. 3. Death desires to destroy Brahmans through neglect of the Veda study, through breach of approved usages, through indolence, and eating forbidden food. 4.

LAWFUL AND FORBIDDEN FOOD.*

Garlic, onions, leeks and mushrooms and all vegetables arising from impurity are unfit to be eaten by the twice-born. 5. (Also) rice and pulse boiled together, wheat boiled in milk, *rice-milk*, cakes not prepared for a sacrifice, flesh not offered (to gods), the food of the gods and offerings. 7. Let every twice-born avoid carnivorous birds and such as live in towns, and quadrupeds with solid hoofs not allowed by the Veda, and the wagtail also. 11. The hedgehog, the porcupine, the iguana, the rhinoceros, the tortoise and the hare the wise have declared lawful food among five-toed animals ; and all quadrupeds, camels excepted, which have but one row of teeth. 18. A twice-born man who intentionally eats mushrooms, a village pig, garlic, a tame cock, onions or leeks, becomes an outcast. 19.

Conflicting Rules regarding Flesh.†—Beasts and birds, prescribed, may be slain for sacrifice and for the support of dependents, since Agastya did this of old. 22. In the ancient sacrifices there were offerings of eatable beasts and birds and in the oblations of Brahmans and Kshatriyas. 23. One may eat flesh which has been

* The Rules occupy many verses ; only a few are quoted.

† Flesh was freely eaten in Vedic times, but Buddha forbidding the taking of life, created in prejudice against it. In the time of Manu things were in a transition state.

consecrated, at the desire of Brahmans, when required by law, and in danger of life. 27. Prajapati created all that is, moveable or immoveable, for the support of life; all is food for the vital spirit. 28. No sin is committed by him who having honoured the gods and the pitris, eats flesh-meat which he has bought, or got himself, or which has been given him by another. 32.

As many hairs as grow on the beast, so many violent deaths shall the slayer of it, without a (lawful) reason, endure in the next world from birth to birth. 38. Svayambhu (the Self-existent) himself created animals for the sake of sacrifice; sacrifice is for the good of the universe, therefore slaughter in sacrifice is no slaughter. 39. Plants, cattle, trees, amphibious animals, and birds which have been destroyed for the purpose of sacrifice, attain in the next world exalted births. 40. A twice-born man who, knowing the true meaning of the Veda, slays cattle for these purposes, causes himself and the cattle to reach the highest happiness. 42.

He who gives no creatures willingly the pain of confinement or death, but seeks the good of all, enjoys bliss without end. 46. Flesh cannot be obtained without injury to animals, and the slaughter of animals obstructs the way to heaven; therefore one should avoid flesh. 48.

The permitter, the slaughterer, the butcher, the buyer, the seller, the cook, the server-up and the eater, are all slayers. 51. There is no greater sinner than the man who, without an oblation to the pitris or the gods, desires to increase his own flesh by the flesh of another creature. 52. He who during a hundred years annually performs the horse sacrifice and he who entirely abstains for flesh, enjoy for their virtue an equal reward. 53.

In eating flesh, in drinking intoxicating liquors, and in carnal intercourse there is no sin, for such enjoyments are natural; but abstention from them produces great reward. 56.

PURIFICATION.

Purification of Living Beings.—When a child has teethed and when, after teething, his head has been shorn, and when he has been girt with the thread, and when being full grown he dies, all his kindred are impure; on the birth of a child the law is the same. 58. Sapindas are rendered impure by a dead body for ten days, or until the gathering of the bones, or for three days or for one day only.* 59. Impurity on account of a death is ordained for all (sapindas); that caused by a birth (falls) on the parents alone; (ten days') impurity for the mother; the father becomes pure by bathing. 62.

* The number of days depends on what sort of a man the relative is.

A dead child, under two years of age, the relatives shall carry out, decked, and bury it in pure ground, without collecting the bones afterwards. 68. Such a child shall not be burnt with fire, and no libation of water shall be offered to it; leaving it like a piece of wood in the jungle, the kinsman shall be impure for three days only. 69.

Having heard after ten days of the death of a kinsman or the birth of a child, a man becomes pure by bathing in his garments. 77. He who has touched a chandála, a woman in her courses, an outcast, a woman in child-bed, a corpse or one who has touched it, becomes pure by bathing. 85.

Let men carry out a dead Sudra by the southern town gate, but the twice-born by the western, northern, and eastern gates. 92.

A Brahman having performed funeral rites is purified by touching water; a Kshatriya by touching his horse or his arms; a Vaisya by touching his goad or the halter of his cattle; a Sudra by touching his stick. 99.

A Brahman have carried out, like a kinsman, a dead Brahman not a Sapinda or nearly related to his mother, becomes pure in three days. 101.

Knowledge (of Brahma), austerities, fire, holy food, earth, the mind, water, smearing with cow-dung, wind, prescribed rites, the sun, and time are purifiers of corporeal beings. 105.

The learned become purified by forgiveness of injuries; those who have committed forbidden acts, by liberality; those who have secret faults, by muttering (sacred texts); those who best know the Veda, by austerity. 107.

Rules for the Purification of Inanimate Objects.—Thus have you heard from me the rules for bodily purity: hear now the means of restoring purity to various (inanimate) things. 110.

The learned ordain that all articles made of brilliant metals, gems, and stone are to be purified with ashes, earth, and water. 111. Articles of copper, iron, bell-metal, brass, tin, and lead must be purified with alkalis, acids, or with water. 114. The purification of all liquids is by stirring them with kusa grass; of folded clothes by sprinkling; of wooden articles, planing, 115. Large quantities of grain and cloth are purified by sprinkling; small quantities are purified by washing them. 118. Leathern utensils and such as are made with cane must be purified like cloths; vegetables, roots, and fruits, like grain. 119. Grass, wood, and straw are purified by sprinkling water; a house by rubbing and smearing (with cow dung); earthen pots by a second burning. 122. But an earthen vessel which has been touched by spirituous liquor, wine, ordure, saliva, pus or blood, cannot be purified by another burning. 123. Land is purified by five ways, sweeping, smearing with cow-dung, sprinkling, scraping, and by cows staying on it. 124.

Manu declares the flesh of an animal killed by dogs is pure;

likewise the flesh of animals killed by carnivorous beasts ; or by Chandálas and other Dasyus. 131.

Let each man sip water and sprinkle the cavities of the body after passing urine or ordure, when he is going to read the Veda, and always before taking food. 138. Although pure, let one sip water after sleeping, sneezing, eating, spitting, telling lies, and drinking water ; likewise also when he is going to study the Veda. 145.

RULES ABOUT WOMEN.

Thus the rules of purification for men of all castes as well as the purification of things has been declared to you : hear now the laws for women. 146.

Women always under subjection.—Nothing must be done even in her own dwelling by a girl, or by a young woman, or by an aged woman, according to her own will. 147. In childhood, a female must be subject to her father ; in youth, to her husband ; on his death, to her sons : a woman must never be independent. 141. Never let her wish to separate herself from her father, her husband, or her sons ; for by doing so she exposes both families to contempt. 149.

Duty to a Husband.—Him, to whom her father has given her, or her brother with the father's consent, let her honour while he lives, and when he dies let her never neglect him. 151. Though ill-behaved, though in love with another woman, or devoid of good qualities, yet a husband must constantly be revered as a god by a virtuous wife. 154. No sacrifice is allowed to women apart from their husbands, no religious rite, no fasting ; as far only as a wife honours her lord, so far she is exalted in heaven. 155. A faithful wife who wishes to dwell (after death) with her husband must do nothing unkind to him, be he living or dead. 156.

Duties of Widows.—(When he is dead) she may emaciate her body by living on pure flowers, fruits and roots ; but she must never even mention the name of another man. 157. Many thousands of Brahmans, chaste from their youth, though childless, have gone nevertheless to heaven. 159. Like these chaste men, a virtuous wife ascends to heaven, though childless, if after the death of her lord, she remain chaste. 160. But a widow, who from a wish to bear children is unfaithful to her dead husband, disgraces herself here, and loses her place with her husband (in heaven), 161. Offspring begotten on a woman by any other than her husband is no offspring of hers ; no more than a child begotten on the wife of another man (belongs to the begetter) ; nor is a second husband anywhere allowed to a virtuous woman. 162.

Miscellaneous Rules.—An unfaithful wife brings disgrace upon herself in this life ; and (after death) she enters the womb of

a jackal, and is tormented by diseases (the punishment) of sin, 164. She who slights not her lord, but restrains her thoughts, words and deeds, attains his abode (in heaven), and is called virtuous by the good. 165. A twice-born man must burn, with the sacred fire and sacrificial implements, a wife who dies before him of the same caste and of such behaviour. 167. Having thus kindled sacred fires and performed funeral rites to his wife who died before him, he may again marry, and kindle the fire. 168. Let him daily perform, according to the preceding rites, the five great sacrifices, and having taken a wife dwell in his house during the second period of his life. 169.

LECTURE VI.

ON THE THIRD AND FOURTH STAGES OF LIFE, OR THE HERMIT IN THE FOREST AND THE ASCETIC.

DUTIES OF THE HERMIT.

Having this remained in the order of a householder as the law ordains, let the twice-born, who had before completed his studentship, dwell in a forest, firm, and his organs wholly subdued. 1. When the father of a family sees wrinkles and gray hairs upon himself, and the sons of his sons, then let him seek refuge in a forest. 2. Abandoning all food eaten in towns, and all his utensils, let him repair to the forest, committing his wife to the care of his sons or with her also. 3. Taking with him the sacred fire and the implements for domestic sacrifice, he may depart from the village into the forest, and dwell there with his organs subdued. 4.

With various kinds of pure food, fit for ascetics, or with herbs, roots, and fruit let him offer the five great sacrifices according to rule. 5. Let him wear a skin or bark; let him bathe evening and morning; let his hair, beard, and nails never be clipped. 6. Let him give offerings with such food as he eats, and give alms according as he is able; and with presents of water, roots, and fruit, let him honour those who come to his hermitage. 7. Let him constantly recite the Veda, patient, well-disposed to all, composed, ever a giver and not a taker; compassionate to all living beings. 8.

With pure spring and autumn hermit rice collected by himself, let him prepare the sacrificial cakes and boiled grain according to rule. 11. Having presented to the gods that purest oblation from the forest, let him eat what remains, with salt made by himself.* 12. Let him not eat the produce of ploughed land although thrown

* Not sea salt, but salt made of salt earth.

away by any one, nor fruit nor roots grown in a village, even if oppressed by hunger. 16. Having procured food as he is able, he may eat it either at night or by day, or at every fourth or eighth meal-time. 19. Or, by the rules of the moon penance, eating a mouthful less during the bright fortnight, and a mouthful more each day during the dark fortnight; or he may eat only once at the close of each fortnight a mass of boiled gruel. 20. Or he may live always on flowers, fruits and roots, which have ripened by time, and have fallen of themselves, following the rule ordained for hermits. 21. He may roll on the ground or stand a whole day on tip-toe, or he may continue rising and sitting alternately; but at sunrise, noon, and sunset, he should bathe. 22. In the hot season let him sit exposed to five fires (four blazing around him, with the sun overhead) in the rains let him stand uncovered; in the cold season let him wear wet clothes, and let him by degrees increase his austerities. 23. When he bathes at sunrise, noon, and sunset, let him offer libations of water to the gods and pitris, and practising more severe ansterities, let him dry up his body. 24. Having, as the law directs, repositied those (three) fires in himself, let him live without a fire, houseless, silent, subsisting on roots and fruit. 25.

These and other rules must a Brahman living in the forest diligently practise; and to unite his soul with the Supreme Soul, let him study the various Upanishads. 29.

A Brahmin having got rid of his body by any of the modes which great sages practised,* is exalted in the Brahma world, free from sorrow and fear. 32.

DUTIES OF THE ASCETIC.

Having thus passed the third portion of his life in a forest, let him become a *sannyási* for the fourth portion of it, abandoning all worldly affections. 32. He who after passing from stage to stage (of life) having offered sacrifices and subdued his senses, becomes, tired of giving alms and offerings, a *sannyási*, attains bliss after death. 34. Having duly studied the Vedas, and legally begotten sons; having offered sacrifices according to his ability, he may fix his mind on liberation. 26. Having performed the *prajápatya* sacrifice with all his property as a gift, having repositied the sacred fires in himself, a Brahman may depart from his house. 38. Departing from his house, taking with him the means of purification, silent, unallured by the objects around him, let him wander about. 41. To attain felicity let him constantly dwell alone; seeing that the solitary man who neither forsakes nor is forsaken gains his end. 42. Without a fire, without a dwelling, he may go to a village for food; being indifferent to every thing, firm, meditating and fixing his attention on Brahma alone. 43. A potsherd (for an

* Drowning, falling over a precipice, burning or starving one's self.

alms' bowl), the roots of trees (for a dwelling), coarse clothing, entire solitude, and equanimity towards all creatures are the marks of one set free. 44. Let him not wish for death ; let him not wish for life ; let him expect his appointed time as a hired servant expects his wages. 44. Let him put down his foot purified by seeing (that there is no impurity in the way); let him drink water purified by a (straining) cloth ; let his speech be purified by truth ; let his heart be pure 46. Let him never gain alms by (explaining) prodigies and omens, nor by astrology, nor giving advice, nor expounding holy texts. 60.

A gourd, a wooden bowl, an earthen dish, or a basket made of reeds, Manu, son of Svayambhu, declared to be vessels suitable, for a Sannyási. 54. When there is no smoke, when the pestle lies motionless, when the fire has been extinguished, when people have eaten, and the dishes are removed, let the sannyási always beg food. 56.

Let him reflect on the transmigrations of men caused by their sinful deeds ; on their downfall into hell, and their torments in Yama's abode. 61. And (let him reflect) on the departure of the soul from this body, and its new birth in another womb, and its wanderings through ten thousand millions of existences. 63.

To preserve living creatures, ever by day or night he should walk looking at the ground, even with pain to his body. 68. To expiate (the death) of those creatures which a sannyási may have unknowingly destroyed, let him bathe and make six suppressions of the breath. 69. For as the dross of ores is consumed by fire, so the sinful acts of the organs are consumed by suppressions of the breath. 71.

A man possessing true insight is not fettered by his acts ; but he who possesses not that insight shall wander again through successive births. 74. By not injuring any living creatures, by non-attachment of the organs, by the rules ordained in the Vedas, and by rigorous austerities men attain, even in this life, the state of beatitude. 75.

Let him quit this dwelling, with bones for its rafters and beams, with tendons for its cords ; with muscles and blood for mortar, with skin for its outward covering, which is foul-smelling, filled with urine and ordure ; infested by old age and sorrow, disturbed by sickness, harassed by pain, full of passion, and perishable. 76, 77. He who leaves the body as a tree falls, or as a bird quits a tree, is delivered from the ravenous monster of the world. 78. Leaving the merit of his good deeds to those who love him, and his evil deeds to those who hate him, he goes, through meditation, to the eternal Brahma. 79. When he becomes truly indifferent to all objects, he gains everlasting happiness both in this world and after death. 80.

A Brahman who, with subdued mind, following the ten-fold

law, having discharged his three debts and heard the Upanishads, may become a sannyási. 94. Having given up all acts, and thrown off the guilt of his (sinful) acts, having subdued his senses and studied the Vedas, he may live at ease, in dependence on his son. 95. He who has thus relinquished acts—intent on his own duty, and free from desire, having effaced sin by renunciation, obtains the highest state. 96. Thus the fourfold law of Brahmans, which produces endless fruit after death, has been declared to you. Now learn the duty of Kings. 97.

LECTURE VII.

ON THE DUTIES OF KINGS AND THE SECOND CASTE.

The Greatness of Kings.—I will declare the duty of kings, and show how a king should conduct himself, how he was created, and how he can obtain his highest perfection. 1. A Kshatriya who has duly received Vedic investiture, must duly protect the whole (world). 2. Since, if this world had no king, it would tremble with fear, the Lord then created a king for the protection of all this (world). 3. Forming him of eternal particles drawn from Indra, Pavana, Yama, Súrya, of Agni and Varuna, of Chandra and Kuvera. 4. Since a King is composed of particles drawn from these chief deities, he surpasses all mortals in glory. 5. Even an infant king must not be despised from an idea that he is a mere mortal: no; he is a powerful deity who appears in human form. 8. Fire burns only one person who carelessly comes too near it; but the fire of a king in wrath burns a whole family, with its cattle and property. 9.

Punishments.—For the (king's) sake. I'svara formerly created his own son Punishment, the protector of all creatures, (an incarnation of) the law formed of the glory of Brahmá. 14. (Punishment) when rightly inflicted makes all people happy; but inflicted without consideration, it destroys every thing. 19. If the king did not untiringly punish the guilty, the stronger would roast the weak like fish on a spit. 20. The crow would eat the sacrificial cake, and the dog would lick the offering; ownership would remain with none; the lowest would usurp the place of the highest. 21.

A king who justly inflicts punishment prospers in those three (virtue, pleasure, wealth); but punishment itself shall destroy a king who is crafty, sensual, and base. 27. Punishment, very glorious, hard to be administered by men with unimproved minds, strikes down an unjust king, together with all his race. 28. Also

* Because they get no offerings.

it (destroys his) castles, his kingdom, the whole world, with immovable and movable things, and afflicts the Munis gone to heaven and the gods also. 29.

Aged Brahmins to be honoured.—Let the king, having risen at early dawn, reverence Brahmins learned in the Vedas and wise, and abide by their decision. 37. Constantly must he show respect to aged Brahmins, who know the Vedas and are pure; for he who always honours the aged is honoured even by Rákshasas. 38. From those versed in the Vedas, let him learn their triple doctrine; the primeval science of government, logic, and the knowledge of the (supreme) Soul; from the people he must learn practical acts. 43.

Vices to be shunned.—Let him carefully shun the ten vices proceeding from the love of pleasure, and eight springing from wrath, all ending in misery. 45. A king addicted to vices arising from a love of pleasure loses both his wealth and virtue; but given to those arising from anger, he may lose even his life. 46. Hunting, gambling, sleeping by day, censoriousness, excess with women, drunkenness, singing, music, dancing, and useless travel are the tenfold vices arising from love of pleasure. 47. Talebearing, violence, treachery, envy, detraction, slander, seizure of property, reviling, and assault, are the eight-fold vices to which anger gives birth. 48. Drinking, dice, women, and hunting let him consider to be, in order, the worst four in the set arising from love of pleasure. 50. Assault, defamation, and injury to property, let him consider the worst of the set arising from wrath. 51. Of death and vice, vice is the more dreadful; since after death a vicious man sinks from hell to hell, while a virtuous man reaches heaven. 53.

Appointment of Ministers.—Let him appoint seven or eight ministers, whose ancestors were royal servants, learned in the sciences; brave, skilled in the use of weapons, and of noble descent. 54. With them let him daily consider questions about peace and war, the *sthána*,* the revenue, protection, and bestowing aptly pious gifts. 56. Having ascertained the opinions of his counsellors, first apart and then all together, let him do what is most beneficial. 57. But with the most distinguished of them all, a learned Brahman, let the king confer on the most important affairs relating to the six measures. 58. To him, with full confidence, let him intrust all business; having taken his final resolutions with him, let him begin to act. 59. He should likewise appoint other officers, pure, wise, steady, gatherers of wealth by honourable means, well-tried. 60.

Appointment of an Ambassador.—Let him also appoint an ambassador, versed in the sciences, who understands hints, expressions of the face and gestures, honest, skilful, and of noble

* Army, Treasury, Capital, Kingdom.

birth. 63. For it is the ambassador alone who unites and divides ; the ambassador transacts the business by which kingdoms are at variance or in amity. 66.

Advantages of a Hill Fort.—With all possible care let him secure a hill fort ; for a hill fort possesses many superior advantages. 71. One archer on a wall is a match for a hundred below ; a hundred for ten thousand ; therefore a hill fort is recommended. 74. Let that fort be supplied with weapons, money, grain, beasts of burden, with Brahmans, artisans, engines, fodder, and water. 75. In the centre of it let him raise his own palace, well finished, protected, habitable in every season, resplendent, with water and trees. 76.

Marriage, etc.—Having prepared it, let him choose a consort of the same caste, with good marks, born of a great family, charming, possessing beauty and excellent qualities. 77. Let him appoint a domestic priest (*purohita*), and choose a sacrificial priest ; these shall perform the family rites, and those for which three fires are required. 78.

Gifts to Brahmans.—Let him honour Brahmans returned from their teacher's house ; for that (money given) is declared to be the imperishable Brahmanic treasure of kings. 82. It is a gem which neither thieves nor foes take away, which never perishes ; kings must therefore deposit with Brahmans that indestructible jewel. 83. An offering made through the mouth of a Brahman is better than *agnihotras* (offerings to fire) ; it is never spilt, it never dries up ; it is never consumed. 84. A gift to a non-Brahman (yields) equal fruit ; to one who calls himself a Brahman, double ; to a learned Brahman, a hundred thousand fold ; to one who has read all the Vedas, endless recompense. 85.

War.—A king, who, while he protects his people is challenged by an enemy of equal, greater or less force, remembering his duty as a Kshatriya, must not shrink from battle. 87. Never to turn back in battle, to protect the people and honour Brahmans, are the highest duties of kings, and ensures their felicity. 88. Kings, who, seeking to slay each other, exert their utmost strength in battle and do not turn back, go to heaven. 89. Let no man in battle slay a foe with concealed weapons, nor with such as are barbed or poisoned, or are blazing with fire. 90. One (mounted) should not slay an enemy down in the ground, a eunuch, one with joined hands, one who (flees) with loosened hair, one seated, nor one who says "I am thine," 91. Nor one asleep, one unarmed, one naked, one without weapons, one not fighting, a spectator, one fighting with another. 91. Nor one whose weapons are broken, one in distress, one severely wounded, nor one afraid, one who fled : remembering virtue (one should not slay) them. 93. The soldier who flying in fear is killed by others, takes upon himself

all the sins of his chief. 94. And whatever merit a soldier slain in flight may have gained, his chief takes all from him. 95.

Royal Policy.—Let him always act without guile, never treacherously; but keeping ever on his guard, let him discover the fraud intended by his foe. 104. Let not an enemy know his weak point, but let him know the weak point of his enemy; like a tortoise he should protect his members, and guard his own defect. 105. Like a heron, let him meditate on gaining advantage; like, a lion, let him put forth his strength; like a wolf, let him snatch (his prey); like a hare, he should retreat. 106. When he has thus prepared for conquest, let him subdue all opponents by negotiation and three other expedients.* 107. Among those four expedients the wise prefer negotiation and war for the prosperity of a kingdom. 107.

Appointment of Officials.—Let him appoint a lord of one town, a lord of ten towns, a lord of twenty, a lord of a hundred, and a lord of a thousand. 115. Let the lord of one town regularly report to the lord of ten towns the crimes committed in his time, and the lord of ten to the lord of twenty. 116. The lord of twenty shall report all to the lord of a hundred, and the lord of a hundred give information to the lord of a thousand. 117.

Such food, drink, and fuel as by law should be daily given to the king by the inhabitants of a town, let the lord of each town receive. 118. A lord of ten towns should enjoy two plough-lands; a lord over twenty, ten plough-lands; the lord of a hundred, *that of* a village; the lord of a thousand, a city. 119.

In every city let him appoint a superintendent of all affairs, high in rank, formidable, like a planet among the stars. 121. Let that (man) from time to time ever visit all those (other officials); and through his spies let him perfectly know their conduct in their several districts, 122. Since the servants of the king whom he has appointed guardians of district are generally knaves who seize what belongs to other men, from such he should protect his people. 123. Let the king confiscate the whole property and banish from his kingdom those evil-minded men who take money from suitors. 124. For women employed in the king's service and for his servants, let him daily provide maintenance suited to their station and to their work. 125. One *panat* is to be given (daily) as wages to the lowest servant, six to the highest, with two cloths every six months, and a *drona* of grain every month. 126.

Taxes.—Having considered the rates of purchase and sale, the (length of) the way, the expenses for food and condiments, and the charges for the security of the goods, let the king make traders pay taxes. 127. A fiftieth part of cattle and gold may be taken

* Gifts, dissension, and force.

† A *pana* is the copper *fanam*, given daily. A *drona* was equal to 1024 handfuls.

by the king, an eighth part of grain, or the sixth or twelfth. 130. He may also take a sixth part of trees, meat, honey, ghee, perfumes, medicines, liquids, flowers, fruits, and roots. 131. Of leaves, herbs, grass, hides, cane work, earthen vessels and stoneware. 132. A king, though dying (from hunger), must not take taxes from a learned Brahman; nor must such a Brahman residing in his dominions perish from hunger, 133. The kingdom of that king where a learned Brahman suffers from hunger, will, ere long, be afflicted with famine. 134.

Let the king order a trifle to be paid, called a tax, by the common people of his realm, who live by petty trading. 137. Skilled workmen, artizans, and Sudras living by their labour, the king may cause to work for himself one (day) in each month. 138.

A King's Consultations.—Having risen in the last watch of the night, purified, and composed, having made oblations by fire and revered the Brahmans, let him enter the splendid audience hall. 145. Standing there, let him please his subjects before he dismisses them. Having dismissed all the people, let him take secret counsel with his chief minister. 146. Ascending the back of a hill or a terrace, or retiring to a lonely place or a forest, let him consult with them unobserved. 147. The despised, likewise (talking) birds, and especially women betray council: hence he must be careful among them. 150. At noon or midnight, when his fatigues are over and his cares dispersed, let him deliberate, either alone or with his ministers on virtue, pleasure, and wealth. 151. On the means of reconciling these things when opposed, on bestowing his daughters in marriage, and preserving his sons (from evil.) 152. On sending ambassadors and messengers, the probable results of his measures, on the behaviour of his women in the harem, and the doings of his spies. 153. On the whole eight-fold business of kings, and on the five classes (of spies) on the good will or enmity of his neighbours, and on the state of adjacent countries, let him reflect with the greatest attention. 154.

Royal Tactics.—Let him ever think of the six measures of a king, viz., alliance, war, marching, halting, dividing the army, and seeking protection. 160. He should endeavour to overcome his enemy by negotiations, by gifts, by creating divisions, either altogether or separately; never by battle. 198. Having conquered a country, let him worship its gods and honour righteous Brahmans; let him distribute gifts, and proclaim promises of safety, 201. All affairs are depending on the ordering of fate or on human acts; but of the two fate is unfathomable; in the case of men, action is known. 205. Let him preserve his wealth against misfortune; let him preserve his wife even at the expense of his wealth; let him at all events, save himself even at the cost of wife and wealth. 213.

Domestic Life.—Having consulted with his ministers in the manner before prescribed, taken exercise, and bathed, let the king

enter his harem at noon to eat. 216. There let him eat food, well tested by faithful attendants, who know the proper time for dining, and not to be seduced, which has been (hallowed) by *mantras* which counteract poison. 217. Together with his food let him mix medicines which destroy poison, and let him always wear gems which repel it. 218. Let well-trying women, whose dress and ornaments have been examined, serve him with fans, water, and perfumes. 219. Thus let him be careful about his carriages, couches, seats, food, anointing, and all ornaments. 220. After dining he may divert himself with his wives in the harem; having idled, he must in due time again think of state affairs. 221. Dressed completely, he should again inspect his armed men, with all elephants, horses and cars, their accoutrements and weapons. 222. At sunset, having performed his devotions, let him, well armed, hear in an inner apartment what has been done by his reporters and spies. 223. Having dismissed these people, and gone to another private apartment, let him go attended by women, to the harem for food. 224. Having a second time eaten, cheered by music, let him take rest early, and rise refreshed. 225. A king, free from illness, should observe this system of rules; but if unwell, he may intrust all to his officers. 226.

LECTURE VIII.*

CIVIL AND CRIMINAL LAWS.

Duties of a King.—A king, desirous of inspecting suits, must enter his court of justice, composed and dignified, together with Brahmans and wise counsellors. 1. There, standing or seated, having stretched forth his right arm, without ostentation in his dress or ornaments, let him examine the affairs of suitors. 2. Daily he should decide, one after another, cases which fall under the eighteen titles, by arguments drawn from local usages, and written codes. 3. Of these (titles) the first is non-payment of debt (2) pledges; (3) sale without ownership; (4) partnership; (5) non-delivery. 4. (6) non-payment of wages; (7) breach of contracts; (8) revocation of sale and purchase; (9) disputes between master and servant. 5. (10) Disputes regarding boundaries; (11) Assault; (12) Slander; (13) Theft; (14) Violence; (15) Adultery. 6. (16) Duties of man and wife; (17) Partition; (18) Gambling and betting: these are the eighteen topics which give rise to lawsuits. 7. When the king cannot personally investigate suits, let him appoint a learned Brahman to try them. 9. Let that chief judge, with three assessors, having entered the court room consider all cases, sitting or standing. 10.

* This lecture is long; only the more interesting questions are noticed.

Need of Justice.—The only friend who follows men even after death is *dharmā*: all else perishes with the body. 17. One-fourth of (the guilt of) an unjust decision falls on the doer, one-fourth on his witnesses, one-fourth on all the judges, and one-fourth on the king. 18. The realm of that king who looks on while a Sudra decides cases, will sink like a cow in a morass. 21.

Guides to a Decision.—By outward signs, let him see through the thoughts of men: and by their voice, colour, countenance, limbs, eyes, and action. 25.

Unknown Ownership.—Three years let the king detain property of which no owner appears; the owner may claim it within three years; but after that the king may take it. 30.

How Loans may be recovered.—By mediation of friends, by lawsuit, by artful management, by customary proceeding, and, fifthly, by force, a creditor may recover property lent. 49.

Witness-bearing.—One man free from covetousness may be the sole witness, and will have more weight than many women, because female understandings are apt to waver, or than many other men tarnished with crimes. 77. A truthful witness gains (after death) exalted bliss, and the highest fame here below: such testimony is revered by Brahmā himself. 81. The witness who speaks falsely shall be bound fast by Varuna's fetters during one hundred births: let men, therefore give no false testimony. 82.

The soul itself is its own witness; the soul is the refuge of the soul. Despise not therefore thy own soul, the supreme witness of men. 84. The wicked say in their hearts, "None sees us;" but the gods distinctly see them, and also the man within. 85.

In the forenoon, let the judge, being purified, call on the twice-born, being purified also, to declare the truth in the presence of the gods and Brahmans facing the north or the east. 87. To a Brahman he must begin with saying. "Speak"; a Kshatriya, by saying, "Speak the truth;" to a Vaishya *by comparing perjury to the crime of stealing kine, grain or gold*; to a Sudra, by comparing it with every crime. 88.

If thou art not at variance with the divine Yama, son of Vivasvat, who dwells in thy breast, thou needest not go to the Ganges or Kurus* (to be purified). 92. Naked and shorn, tormented with hunger and thirst, and deprived of sight shall the man, who gives false evidence, beg for food with a potsherd at the door of his enemy. 93. Headlong, in utter darkness, shall that sinner fall into hell, who being questioned in court answers once falsely. 94.

When false witness is allowable.—In some cases a giver of false evidence from a pious motive, even though he know the truth, shall not lose a seat in heaven: such evidence wise men call

* The plains of the Kurus were considered sacred.

the speech of the gods. 103. Whenever the death of a Sudra, Vaisya, Kahatriya, or a Brahman would be caused by speaking the truth, falsehood may be spoken: it is even preferable to truth. 104. In love affairs, at marriage, for the sake of grass for cows, or of fuel or to favour a Brahman, there is no sin in a (false) oath. 112.

Expiation of an allowable False Oath.—Those who wish fully to expiate the sin of such a falsehood should offer to Sarasvati an oblation of boiled rice. 105. Or let him pour ghee on the holy fire, according to rule, reciting the *Kúshmánda* texts, or that verse addressed to Varuna, ‘Untie, O Varuna, the uppermost fetter,’ or the three verses addressed to the waters. 106.

Verdict by an Oath.—In cases where no witness can be had, and the two parties contradict each other, the judge, unable to ascertain the truth, may discover it even by an oath. 109.

Trial by Ordeal.—Or (the judge) may cause him to hold fire, or dive under water, or let him touch the head of his wife and children. 144. He whom the blazing fire burns not, whom the water soon forces not up, or who meets with no speedy misfortune, must be held to be truthful in his testimony. 115. For formerly when Vatsa was accused by his younger brother,* the fire, the witness of the whole world, burned not even a hair, by reason of his veracity. 116.

Punishment of false Evidence.—He who perjures himself through covetousness shall be fined a thousand *panas*; if through distraction the lowest amount; if through fear, two medium fines; if through friendship, four times the lowest, 120. If through lust, ten times the lowest; if through wrath, three times the next; if through ignorance full two hundred; if through foolishness, a hundred only. 121. Let a just prince banish men of the three classes, if they give false evidence, having first levied the fine; but a Brahmin let him only banish. 123.

Kinds of Punishment.—Manu, son of the Self-existent, has named ten places of punishment in case of the three castes; but a Brahman must depart unhurt. 124. The privy parts, the belly, the tongue, the two hands, and fifthly the two feet; the eye, the nose, both ears, the property, and the body. 125.

Rates of Interest.—A money-lender, to increase his capital, may take the interest allowed by Vasishtha, one-eightieth part of a hundred a month. 140. Or he may take two per hundred remembering the duty of good men; for by taking two per cent. he becomes not a sinner for gain. 141. He may take a monthly interest of two per cent, three per cent, four per cent, five per cent. according to the order of the castes. 142. Interest beyond the legal rate cannot be recovered; the wise call it usury; the lender may not take more than five per cent. 152.

* Vatsa was accused by his younger brother of being the son of a Sudra woman.

Return of Purchases.—If any one in this world, after buying or selling anything, repent (of his bargain), he may give or take back such a thing within ten days. 222. But after ten days, he shall neither give it back nor take it back; if he take it back or give it back, he shall be fined six hundred (panas) by the King. 223.

Cattle Trespass.—Should cattle, attended by a herdsman, do damage in an enclosed field near a highway or the village, he shall be fined a hundred (panas), and the owner of the field should drive them off it without a keeper. 240. For damage done by a cow within ten days of her calving, by bulls or cattle of the gods, with or without a keeper, Manu has ordained no fine. 242.

Verbal Injuries.—A Kshatriya defaming a Brahma shall be fined a hundred (panas); a Vaisya a hundred and fifty or two hundred; but a Sudra shall suffer corporal punishment. 267. A Brahma shall be fined fifty if he slander a Kshatriya, twenty-five if a Vaisya, and twelve if a Sudra. 268. If a twice born man abuses a man of like caste the fine shall be twelve; but the fine shall be doubled for words that ought not to be uttered. 269. If a man of one birth insults a twice born man with gross invectives, he ought to have his tongue cut, for he sprang from the lowest part of Brahma. 270. If he mention, contemptuously, their names and castes, a red hot iron rod ten fingers long should be thrust into his mouth. 271. Should he, though pride, teach Brahmans their duty, the king shall order boiling oil to be dropped into his mouth and ear. 272. He who, even though he speak the truth, calls another man one-eyed, lame or the like, shall be fined at least in *kársápana*. 274. He who defames his mother, father, wife, brother, his son or his guru, shall be fined one hundred; and also he who does not give the right of way to his guru. 275.

Bodily Injuries.—With whatever member a low caste man injures a superior that member of his must be cut off; this is an ordinance of Manu. 279. He who raises his hand or a stick shall have his hand cut off; and he who in anger kicks with his foot, shall have his foot cut off. 280. A low caste man who tries to sit down by the side of a man of high caste shall be branded on the hip and banished, or the king may cause his buttock to be cut off. 281. If though pride, he spit on him, the king shall order both his lips to be cut off; should he urinate on him, his penis; should he break wind against him, his anus. 282. If he seize (the Brahma) by the hair, let the king, without hesitation, cause both his hands to be cut off; also if he seize him by the feet, the beard, the neck, or the testicles. 283. If any man breaks the skin (of an equal) or fetches blood from him, he shall be fined one hundred; if he tears his flesh six *niskas*,” he who breaks a bone shall be banished. 284. If a limb is injured or blood has been shed, the assailant shall pay the expense of a perfect cure, or shall pay the whole as a fine. 289.

Who may be beaten.—A wife, a son, a slave, a pupil, a younger brother, when they have committed faults, may be corrected with a cord or a cane, 299. But on the back part of the body (only); never on a noble part; he who strikes them otherwise incurs the guilt of a thief. 300.

The King's share of Merit and Demerit.—A sixth part of the reward for virtuous deeds performed by the whole people belongs to the king who protects them; but if he does not, a sixth part of their demerit also falls upon him. 304.

Punishment of Theft.—Corporal punishment shall be inflicted on him who steals more than ten measures of grain; for less he shall pay eleven times as much, and shall pay to (the owner) the value of his property. 320. So shall corporal punishment be inflicted for stealing goods usually sold by weight, gold or silver and the like, or for stealing the finest garments. 321. For stealing more than fifty *palas*, cutting off the hand is enacted; for less the king shall inflict a fine of eleven times the value. 322. For stealing men, and especially women, and very valuable gems, the thief deserves death. 323. For stealing cows belonging to Brahmans, for piercing the nostrils of a barren cow*, and for stealing (small) cattle, the offender shall instantly lose half of one foot. 325.

With whatever limb a thief commits an offence, among men, even that limb shall the king amputate for the prevention of similar crime. 334. In the case of theft the guilt of a Sudra is eight-fold; that of a Vaisya sixteen fold; and that of a Kshatriya thirty-two fold. 337. That of a Brahman sixty-four fold or even a full hundred; or twice sixty-four fold, if he knows the nature of the offence. 338.

Right of Self-defence.—In self-defence, in a struggle for the fees of officiating priests, and in order to protect women and Brahmans, he who kills a man in a just cause does no wrong. 349. Let a man slay without hesitation any one attacking him with intent to murder, whether it be a guru, a child or aged man, or a very learned Brahman. 350. By killing an assassin, whether in public or private, no crime is committed by the slayer; for thus anger meets anger. 351.

Punishment for Adultery.—Men who commit adultery with the wives of others, let the king banish, having punished them with such bodily marks as cause fear. 352.

Should a wife, proud of her family or (her own) excellence, violate the duty which she owes to her lord, the king shall cause her to be devoured by dogs in a public place. 371. Let him place the adulterer on an iron bed, well heated, under which logs shall be put till the offender is consumed. 372.

* Used for draught.

A Sudra committing adultery with a twice-born woman, guarded or not guarded, shall lose the part offending, and his whole substance if she was unguarded; everything, if guarded, 374. If a Vaisya or a Kshatriya commit adultery with an unguarded Brahmani, let the king fine the Vaisya five hundred panas, and the Kshatriya one thousand, 376. But these two committing adultery with a Brahmani who is guarded shall be punished like a Sudra, or be burned on a fire of dry grass, 377. A Brahman shall be fined one thousand if he forces a Brahmani who is guarded, but only five hundred if with her consent. 378.

Punishment of Brahmans.—Shaving [the head is ordained for a Brahman instead of capital punishment; but in the case of the other castes, capital punishment may be inflicted. 378. Never shall the king slay a Brahman though convicted of all possible crimes; let him banish the offender from his realm, but with all his property and his body unhurt. 380. No greater crime is known in earth than slaying a Brahman; and the king therefore shall not even mentally consider his death. 381.

Fixing the Prices of Goods.—Let the king fix the rates for the sale and purchase of all marketable things; having duly considered whence they come, the length of time stored, what may be gained on them, and what has been expended. 401. Once in five days or once a fortnight, let the king settle the prices in the presence of these men. 402. Let all weights and measures be well tested; and every six months let them be re-examined.

A Sudra born for Servitude.—A Sudra, bought or unbought, a Brahman may compel to do servile work, for he was created by the Self-existent to be the slave of a Brahman. 413. Even if freed by his master, a Sudra is not relieved from servitude; since it is innate in him, who can set him free from it? 414. A Brahman may take the goods of a Sudra with perfect peace of mind, for as that slave can have no property, his master may take his goods. 417.

Who have no Property.—A wife, a son, a slave, these three are declared to have no property; whatever property they acquire is his to whom they belong. 416.

Duties of a King.—The king should carefully compel Vaisyas and Sudras to perform their respective duties; for by departing from them they throw the world into confusion. 418. Every day must the king look after public affairs, and enquire into the state of his horses, revenue, and expenditure, his mines, and his treasures. 419. A king who completes all these weighty affairs, and removes all sin, reaches the supreme path of bliss. 420.

LECTURE IX.

DUTIES OF HUSBAND AND WIFE, LAWS OF INHERITANCE, DUTIES
OF A KING.

I will now declare the eternal duties of husband and wife, who keep to the path of duty, whether united or separated. 1.

Women to be kept in dependence.—Day and night should women be kept by the males of their families in a state of dependence. If they attach themselves to sensual enjoyment, they must be kept under the husband's control. 2. Their fathers must guard them in childhood, their husbands in youth, their sons in old age. A woman is never fit for independence. 3. Blamable is the father who gives not his daughter in marriage at the proper time; blamable is the husband who does not approach his wife 'in due season'; blamable is the son who does not protect his mother when her husband is dead. 4. Women must, above all, be restrained from evil inclinations, however trifling; for not being thus restrained, they bring sorrow on both families. 5. This is the highest duty of all castes: even weak husbands should strive to guard their wives. 6. He who diligently guards his wife, guards his posterity, his (ancestral) usages, his family, himself, and his *dharma*. 8.

Women how to be guarded.—No man can wholly guard women by force; but they may be restrained by the following expedients. 10. Let the husband keep his wife employed in collecting and spending money, in keeping things clean, in attending to her duty, in cooking food, and in looking after the household utensils. 11. Women are not guarded by being confined at home under trustworthy guardians; those women are truly secured who are guarded by their own good inclinations. 12.

Natural Disposition of Women.—Husbands, well knowing the disposition with which Prajapati formed women, should guard their wives with the greatest care. 16. Manu allotted to women a love of their bed, of their seat, of ornaments, impure desires, wrath, dishonesty, malice, and bad conduct, 17. For women no rite is performed with *mantras*,* thus the law is settled; women being weak and ignorant of vedic texts, are foul as falsehood itself: this is a fixed rule. 18. There are many texts sung even in the Vedas to make known the disposition of women: hear now their expiation for sin. 19, "If my mother going astray and unfaithful has sinned, may my father keep that seed from me." That is the scriptural text, 20. This expiation has been declared for every thought which enters her mind displeasing to her husband. 21.

* Except marriage.

A Wife possesses the Qualities of her Husband.—Whatever be the qualities of the man to whom a woman is united in marriage, such qualities even she assumes ; like a river united with the sea. 22. Thus Aksamálá, a woman of the lowest caste, when united to Vasishta, and Sárangí (when united) to Mandapála, became worthy of honour. 23.

Rules regarding Children.—Thus has the law, ever pure, between husband and wife been declared ; hear now the laws concerning children which are the cause of happiness in this world and the next. 25. When wives (*stríyah*) are blest because of offspring, worthy of honour, lamps in the house, there is no difference whatever between such homes and the goddesses of fortune (*sríyah*) 26. To bear children, the nurture of them when produced, and attention to the daily domestic affairs of life are peculiar to the wife. 27.

Offspring, the due performance of religious rites, attendance, the highest conjugal happiness, and heavenly bliss for ancestors and husband are dependent on the wife alone. 28. She who restrains her thoughts, speech and acts is not unfaithful to her lord, dwells with him (after death) in heaven, and in this world is called by the virtuous, a faithful (wife). 29. But a wife disloyal to her husband is disgraced in this life, and is born in the next of a jackal, and tormented by diseases which punish sin. 30.

No Release of a Wife from her Husband.—Neither by sale nor desertion can a wife be released from her husband : such we know to be the law which Prajapati made of old. 46. Once only is the partition of inheritance ; once is a damsel given in marriage, once does a man say, ' I will give ' : each of these three is done once only. 47.

Niyogya Allowed and Prohibited.—On failure of issue by the husband, a wife who has been authorized may obtain the desired offspring by a brother-in-law or some other *sapinda*. 59. The kinsman thus appointed, anointed with ghee, silent, shall beget at night one son, but never a second. 60. The purpose of the appointment having been fulfilled, these two shall behave towards each other like a father and daughter-in-law. 62.

By twice-born men no widow must be authorized to conceive by any other than her lord ; for those who authorize her violate the eternal law. 64. Such a commission is nowhere mentioned in the sacred texts on marriage ; nor is the marriage of a widow ever mentioned in the laws regarding marriage. 65. This practice, fit only for cattle, is reprehended by learned Brahmans ; yet it is declared to have been the practice even of men while Vena* ruled. 66. That chief of royal sages, possessing the whole earth, gave

* Vena is said to have been a wicked king, who demanded that sacrifices should be offered to himself instead of the gods.

rise to a confusion of castes, his intellect being destroyed by lust. 67. Since his time the virtuous blame that man, who, in delusion, appoints a woman whose husband is dead, to raise up offspring. 68.

When a Marriage Contract is Void.—Even after marrying a damsel according to rule, a man may abandon her if he find her blemished, diseased, or deflowered, or given to him by fraud. 72. If any man gives a maiden who has defects, without telling them, the bridegroom may annul that act of her evil-minded giver. 73.

The Time a wife should wait for a Husband.—If the husband went abroad for some sacred duty, she must wait for him eight years; if for learning or fame, six years; if for pleasure three years. 76.*

When a second Wife may be taken.—A barren wife may be superseded in the eighth year; she whose children are dead in the tenth; she who bears only daughters in the eleventh; she who is quarrelsome, without delay. 81. But a sickly wife who is loving and virtuous may be superseded (only) with her own consent, and must never be disgraced. 82. If a wife, legally superseded, shall leave her husband's home in anger, she shall instantly be confined or set aside in the presence of the family. 83.

Giving in Marriage.—A father should give his daughter in marriage according to rule, to an excellent and handsome youth of the same caste, even though she has not attained (the age of puberty). 88. But it is better that the damsel, though marriageable, should stay at home till her death than that he should give her in marriage to a bridegroom wanting in good qualities. 89.

When a Maid may choose her own Husband.—Three years let a damsel wait, though marriageable; but after that term let her choose for herself a bridegroom of equal rank. 90. If not being given in marriage she choose her bridegroom, neither she nor the youth chosen commits any offence. 91. But a damsel who chooses for herself shall not carry with her the ornaments which she received from her father, her mother, or brothers; if she took them that would be theft. 92. He who takes to wife a marriageable girl shall not pay any marriage money to her father, since the father lost his right over her by hindering the natural result of her menses. 93.

Marriageable Ages.—A man thirty years of age may marry a girl of twelve who pleases him, or a man of twenty-four a damsel of eight; if the performance of his duties would otherwise be hindered, let him marry sooner. 94.

Marriage Money not to be taken.—Even a Sudra should not take a marriage fee when he gives his daughter, for he who takes a fee virtually sells his daughter. 98.

*Some say that the wife should then go in search of her husband; others, that she may marry again.

LAWS OF INHERITANCE.

Thus has been declared to you the law of husband and wife, founded on love, and the means of obtaining offspring : learn now the law of inheritance. 103.

Division of Inheritance.—After the death of the father and mother, the brothers, being assembled, may divide among themselves the paternal estate ; for they have no power over it while the parents live. 104. (Or) the eldest brother may take entire possession of the patrimony, the others living under him as under their father. 105. As soon as a son is born, a man becomes the father of a son, and is freed from his debt to the pitris ; that son therefore deserves the whole inheritance. 106. That son alone by whom he discharges his debt and through whom he attains immortality was begotten from a sense of duty : all the rest are considered as born of desire. 107. As a father supports his sons, so let the eldest support his younger brothers, and let them behave to the eldest as children to their father. 108.

Portions of Daughters.—Out of their respective shares the brothers shall give a fourth each to the (unmarried) daughters ; they who refuse shall be degraded. 118.

A Son through a Daughter.—He who has no son may appoint his daughter to raise up a son to him by the following rule : “The male child which may be hers shall perform my funeral rites.” 127.

Personal Property of a Mother.—Property given to the mother on her marriage is inherited by her unmarried daughter alone ; and the son of an (appointed) daughter shall inherit the whole estate of (his maternal grandfather) without a son. 131.

But if after a daughter has been appointed a son be born (to her father), the division of the inheritance might in that case be equal ; since there is no right of primogeniture for a woman. 134.

Benefit of a Son.—Through a son one conquers worlds* ; through a son’s son he obtains immortality, and though a son’s grandson he attains the world of the sun. 137. Since a son delivers (trá-yate) the father from the hell called *put*, the son was therefore called *putra* by the Self-existent himself. 138.

Miscellaneous Rules.—The son of a Brahman, Kshatriya, or Vaisya by a Sudra wife receive no share of the inheritance : whatever his father give him, shall be his own. 155.

For a Sudra is ordained a wife of his own caste only ; all sons born of her shall have equal shares, though she have a hundred sons. 157.

* Heaven &c.

To three (ancestors) water must be offered; to three the funeral cake is ordained; the fourth (descendant) is the giver (of the water and cake); the fifth has no concern with them. 186.

The property of a Brahman must never be seized by the king; that is a settled rule. But the king may take the property of other castes on failure of all heirs. 189.

Property of Women.—What was given on the marriage fire, what was given in the bridal procession, what was given in token of love, what was received from her brother, mother or father, that is called the sixfold property of a woman. 194. A woman should never make a hoard from the goods of her kindred common to many; nor from her husband's property without permission. 199. Such ornaments as women wear during their husband's life time, the heirs shall not divide. They who divide them are degraded. 200.

Gains of Learning, &c.—Property (acquired) by learning belongs to him alone to whom it was given; likewise the gift of a friend, a present received at a marriage, or with the honey mixture. 206.

DUTIES OF A KING.

Gambling and Prize-fighting.*—Gambling and prize-fighting let the king exclude wholly from his realm; both cause the destruction of kingdoms. 221. Gambling and prize-fighting are the same as open theft; the king must ever be vigilant in repressing them. 222. Play by means of lifeless things is known among men as gambling; when living creatures are used, it is known as prize-fighting. 223. Let the king punish corporally all who indulge in gambling and prize-fighting or who abet them, also Śūdras who assume the marks of the twice-born. 224. Gamblers, dancers, and singers, cruel men, heretics, men who do wrong acts, men who manufacture spirituous liquors, the king should banish at once from the city. 225.

Great Criminals.—The slayer of a Brahman, (a twice born) men who drinks sura, one who steals the gold of a Brahman, and he who defiles a Guru's bed, are to be regarded as great criminals. 235. On such of those four as have not performed an expiation, let the king ordain corporal punishment and fines according to law. 236. For defiling a Guru's bed, (the mark) of a female part shall be branded (on the forehead), for drinking sura, the sign of a tavern: for stealing the gold of a Brahman, a dog's foot; for murdering a Brahman, a headless corpse. 227. Such as have been branded with marks must be abandoned by their paternal and maternal relations, treated by none with pity or respect: such is the ordinance of Manu. 239.

* Betting. Bühler.

Uprooting thorn-like Men.—His realm having been put in order and forts built in accordance with the Institutes, (the king) should, with the utmost diligence, seek to uproot (bad men resembling) thorns. 252. Those who take bribes, cheats and rogues, gamblers, those who teach auspicious ceremonies, hypocrites, and fortune-tellers. 258.

Having detected these by means of trusty agents, who disguising themselves (pretend) to follow the same occupations, and by means of spies in different forms, let him bring them by artifice into his power. 261. By means of clever (men), formerly robbers (themselves) who well knowing the machinations of rogues, associate with them, let the king find them out and destroy them. 267.

Various Punishments.—Those who give no assistance when a town is being plundered, when a dike is breaking down, or a highway robbery committed, shall be banished with their effects. 274. The robbers who break through walls and commit theft at night, the king shall order their hands to be cut off and themselves impaled on a sharp stake. 276. Two fingers of a cut-purse the king shall cause to be cut off on his first conviction; on the second one hand and one foot; on the third he shall suffer death. 277. Those who give (to thieves) fire, food, arms or shelter, and receivers of stolen goods, let the king punish as he would thieves. 278. Those who break into a treasury, an arsenal, or a temple and those who steal elephants, horses or chariots, let him, without hesitation, destroy. 280. He who, except in case of necessity, drops filth in the king's highway, shall pay two *panas*, and remove the filth. 282. A fine of two hundred *panas* shall be imposed for all incantations intended to destroy life, for magic rites with roots performed by those not attaining their object, and for various kinds of sorcery. 290. But the king shall cause a dishonest goldsmith, the worst of all thorns, to be cut in pieces with sharp knives. 292.

Measures to be adopted.—By spies, by exerting his power, and by carrying out (various) enterprises, let a king constantly know both his own strength and that of his enemy. 298. Having first considered all the unfortunate accidents and injuries (possible) and their relative importance, let him begin his operations. 299. Though ever so much tried by repeated failures, and however weary he may be, let him renew his attempts again and again, for fortune favours the man who perseveres. 300.

The King identified with the ages.—All the ages, the Kṛita, Tretá, Dvápára, and Kali, resemble the way in which a king behaves; for the king is called the age. 301. Asleep, he is Kali; awake the Dvápára (age); actively employed, the Tretá age; living virtuously, the Kṛita age, 302.

Danger of wronging Brahmans.—Let him not, though in the greatest distress, provoke Brahmans to anger; for they, once

enraged, could instantly destroy him, together with his army and equipments. 313. Who could escape destruction if he provoked them by whom the all-devouring fire was created, by whom the water of the sea was made undrinkable, and the waxing and waning moon. 314. Who could prosper if he injured those who, if angry, could create other worlds and regents of worlds, and deprive the gods of their divine station? 315. What man desirous of life would injure those by whom the worlds and the gods eternally exist and whose wealth is the Veda? 316. A Brahman, whether learned or ignorant, is a powerful divinity; even as fire is a great divinity whether applied (to the sacrifice) or not applied. 317.

A King should die in Battle.—Should a king be near his end, after giving all his wealth arising from fines to Brahmans, and committed his kingdom to his son, let him seek death in battle.* 323.

Duties of a Vaisya.—A Vaisya, after initiation, having married a wife should be constantly employed in gaining wealth and tending cattle. 326. For when Prajapati created cattle, he gave them over to the Vaisya, (while) he intrusted all people to the Brahmans and the king. 327. Let him exert himself most diligently to increase his property righteously, and let him zealously give food to all creatures. 333.

Duties of a Sudra.—The highest duty of a Sudra and that which leads to future bliss is to serve Brahmans learned in the Vedas and who (live) as householders. 334. If he be pure, obedient to the higher castes, mild in speech, never proud, ever seeking refuge in Brahmans, he attains (in his next life) a higher caste. 335. Thus has been declared, the excellent law for the conduct of the castes when they are not in distress for subsistence; learn their several duties in times of necessity. 336.

LECTURE X.

THE MIXED CASTES AND CLASSES: PROCEDURE IN TIME OF NEED.

The Three Castes.—Let the three twice-born castes, discharging their respective duties study (the Veda), but among them a Brahman alone should teach it, not the other two: this is an established rule. 1. The Brahman must know the means of subsistence ordained by law for all (the castes); he should declare them to the rest, and himself live according to (the law). 2. On account of his excellence, from superiority of origin, from his observance of restrictive rules and became of the difference of his initiation, the Brahman is lord of the castes. 3. The Brahman, Kshatriya, and

* If dying in battle is impossible, he should burn, drown, or starve himself.

Vaisya are the three twice-born castes, but the fourth, the Sudra, has one birth only. There is no fifth (caste). 4.

Origin of Low Castes.—From a Kshatriya and the daughter of a Sudra, springs a creature called an Ugra, resembling both Kshatriya and Sudra, ferocious in his manners, cruel in his acts. 3. From a Sudra are born by women of the Vaisya, Kshatriya and Brahman castes, by mixed castes, an Ayogava, a Ksattar, and a Chándála, the basest of men. 12. The mixture of castes is produced by adultery, by marriage with women who ought not to be married, and by the neglect of prescribed duties. 24. As a Sudra begets on a Brahman woman an outcast, so an outcast begets (a son) more outcast (than himself) by (women of) the four castes. 30. All those tribes of men which are excluded from those born from the mouth, the arms, the thigh and the foot (of Brahmá); are called Dasyus, whether they speak the language of the Mlechhas or that of the Aryas. 45.

Rules for Chandalas, etc.—The dwellings of Chándálas and Svapakas must be outside the village; they should be deprived of dishes; their sole wealth must be dogs and asses. 51. Their clothes should be the garments of the dead; their dishes for food broken pots; black iron their ornaments, and they must constantly wander about. 52. A man who regards his religious duty must not hold intercourse with them; let their transactions be confined to themselves, and their marriages with their equals. 53. They shall always slay those who are to be slain by the sentence of the law and the king's order, and they shall take the clothes of the slain, their beds, and ornaments. 56. Desertion of life for the sake a Brahman or cow, without reward, or in defence of women or children, secures the beatitude of outcasts. 62.

Summary of Duties.—Avoiding all injury, veracity, not to steal, purity, and command over the bodily organs, Manu has declared this condensed rule for the four castes. 63.

Six Occupations of Brahmans.—Brahmans who are intent on union with Brahma, and firm in their duties shall live by six occupations, enumerated in their order. 74. Reading and teaching the Vedas, sacrificing and assisting others to sacrifice, giving and accepting gifts; these are the six occupations for a Brahman. 75.

By selling flesh, lac, and salt a Brahman falls at once; by selling milk three days he sinks to the level of a Sudra. 92.

Agriculture to be avoided.—But a Brahman or a Kshatriya obliged to subsist by the occupations of a Vaisya should carefully avoid agriculture which causes great pain, and depends on others. 82. Some regard agriculture as excellent; but by the virtuous this means of subsistence is blamed; for the iron-mouthed wood injures the earth and the (creatures) dwelling in it. 93.

Forbidden Occupations.—A Kshatriya, in distress, may subsist by all these means; but he must never have recourse to the highest functions. 95. A man of low caste who, through covetousness, lives

by the acts of the highest, let the king strip of all his wealth and banish. 96. One's own duty, though defectively performed, is preferable to that of another completely performed; for he who lives by the duties of another caste, falls from his own. 97.

Any Food may be eaten in distress.—He who receives food when in danger of losing his life, from any man whatever, is no more tainted by sin than the sky by mud. 104. Ajagarta, suffering hunger, was going to slay his own son (Sunahsepha); yet was not tainted by sin since he only sought a remedy against famishing. 105. Vamadeva, who well knew right and wrong, was not rendered impure, when, oppressed with hunger, he desired to eat the flesh of a dog, for the preservation of his life. 106. Bharadwaja, eminent in devotion, when he and his son were almost starved in a lonely forest, accepted several cows from the carpenter Vradhu. 107. Moreover, Visvamitra, who well knew what is right and wrong, resolved, when oppressed by hunger, to eat the haunch of a dog, receiving it from the hands of a Chándála. 108.

Modes of Living.—There are seven virtuous means of acquiring wealth: inheritance, receiving, purchase, conquest, lending at interest, labour, and the acceptance of gifts from the good. 114. Learning, art, working for wages, service, rearing cattle, trade, agriculture, contentment (with little), alms, and receiving interest on money are ten means of subsistence (to all men in times of distress). 115.

A King's Dues.—A king who takes even a fourth part (of the crops) in time of distress commits no sin if he protects his people to the utmost of his power. 118. He may take from Vaisyas a tax of one-eighth on grain, and a tax of one-twentieth of their gains on money down to one *kársápana*. Sudras, artizans, and mechanics shall assist by their labour. 120.

Laws regarding Sudras.—Attendance on Brahmans is declared to be the best work of a Sudra: anything else will avail him nothing. 123. They must allot him a fit maintenance according to their own circumstances, after considering his ability, industry, and the number dependent on him for support. 124. The leavings of food should be given to him and old clothes; so too the refuse of grain and old household furniture. 125. A Sudra cannot commit sin, and he ought not to receive investiture; he has no right to fulfil the sacred law, but there is no restraint against his own duty. 126. No collection of wealth must be made by a Sudra, even though he be able; for a Sudra who has acquired wealth gives pain to Brahmans. 129.

The duties of the four castes in times of distress have thus been fully declared; by performing which exactly, they shall attain the highest beatitude. 130. Thus has been propounded the legal rules for the four castes; I will next declare the pure rule for expiations. 131.

LECTURE XI.

PENANCE, EXPIATION, ETC.

Who may drink Soma.—He who possesses food sufficient to support his dependents for three years or more, is worthy to drink soma. 7.

Who should not give gifts.—He who bestows gifts on strangers while he suffers his family to live in distress, although he has means, touches his lips with honey but swallows poison! such virtue is counterfeit. 9.

When goods may be taken.—Let him take that article required for the completion of sacrifice from the house of any Vaisya rich in cattle who neither sacrifices nor drinks Soma. 12. Or he may take, at pleasure, two or three articles required for sacrifice, from the house of a Sudra; for a Sudra has no business with sacrifices. 13. From the house of one who possesses a hundred cows but has no sacred fire, or one who has a thousand cows but performs no sacrifice, let a Brahman take, without hesitation, what is wanted. 14. The property of a Brahman should never be taken by a Kshatriya; but he who is starving may take the goods of any man who acts wickedly or who neglects his religious duties. 18. He who takes property from the bad and bestows it on the good, transforms himself into a boat, and carries over both. 19.

Punishment of a dishonest Brahman.—A Brahman who after begging goods for a sacrifice fails to offer the whole, shall become a crow or a kite for a hundred years. 25.

A Brahman's Weapons.—He may use, without hesitation, the powerful charms revealed by Atharvan and Angiras. The Brahman's weapon is speech; with that he may slay his enemies. 31.

Punishments in future Births.—A stealer of gold has diseased nails; a drinker of spirits, black teeth; the slayer of a Brahman consumption; the violator of his guru's bed, a skin disease. 49. A stealer of food, indigestion; a stealer of the words (of the Veda), dumbness; a thief of clothes, leprosy; a horse-stealer, lameness. 51. Thus according to the difference of their acts are born men despised by the good, stupid, dumb, blind, deaf, and deformed. 53.

Great Crimes.—Slaying a Brahman, drinking intoxicating liquors, stealing the gold of a Brahman, and committing adultery with the wife of a guru, and associating with such, are, they say, the great crimes. 55.

Secondary Crimes.—Stealing grain, base metals or cattle, intercourse with women who drink spirituous liquors, slaying a woman, a Sudra, a Vaisya, or a Kshatriya, non-belief in a future state, are minor offences, 67.

Penance for slaying a Brahman.—For his purification the slayer of a Brahman should make a hut in a forest and dwell in it twelve

years, subsisting on alms, and making the skull of a dead man his flag. 73. Or, he may, of his own free will, become a mark to archers who know (his intention), or he may cast himself thrice headlong into a blazing fire. 74. For the preservation of a cow or a Brahman, let him at once give up his life; since the preserver of a cow or a Brahman atones for the crime of killing a Brahman. 80.

Punishment of a Brahman for drinking spirits.—A twice-born man having foolishly drunk *surá*, shall drink that spirit boiling hot: after his body has been severely burned, his offence is atoned for. 91. Or he may drink boiling hot, until he die, cow's urine, water, milk, ghee, or (liquid) cow-dung. 92.

Kinds of Spirituous Liquor.—Spirituous liquor should be known to be of three kinds: that made of molasses, of (ground) rice, and of the flowers of the Madhúca; as one, so are all forbidden to the twice-born. 95.

Violating a Guru's bed.—He who has violated his Guru's bed, shall, after confessing his guilt, extend himself on a heated iron-bed—or embrace the red-hot image (of a woman); by death he atones for his crime. 104.

Penance for killing a Cow.—He who has committed a minor offence by killing a cow shall drink for a month barley gruel; having been shorn, covering himself with the hide of the slain one, let him live in a cow-house. 109. &c.

Penances for Murder.—For killing a Kshatriya, the penance is one-fourth (part) of the penance for killing a Brahman, for killing a Vaisya, one-eighth; for killing a virtuous Sudra one-sixteenth. 127.

Penances for killing Sudras and animals.—The slayer of a Sudra shall perform this whole penance* for six months; or he may give to a Brahman ten white cows and a bull. 131. On killing a cat, an ichneumon, a daw, a frog, a dog, a lizard, an owl, or a crow, he must perform the penance required for killing a Sudra. 132. Or let him drink milk for three nights, or walk a yojana, or bathe in a river, or mutter the text addressed to the waters. 133.

If he kill a horse, he must give clothes; if an elephant five black bulls; if a goat or a sheep, one bull; if an ass, a calf one year old. 137.

Penances for Theft.—For a theft of eatables of various kinds, a vehicle, a bed, a seat, of flowers, roots, and fruits, the atonement is to (swallow) the five products of the cow. 166. For stealing gems, pearls, coral, copper, silver, iron, brass or stone, nothing but uncooked grains shall be swallowed for twelve days. 168. Drinking nothing but milk for three days is (the purification for stealing) cotton, silk, wool, (animals) with cloven or single hoofs, birds, perfumes, plants, or cordage. 169.

* Living in a jungle at the foot of a tree.

Various Penances.—By muttering with minds intent three thousand repetitions of the *Gayátri* and by drinking milk for one month in a cow-house, one is freed from the sin of accepting presents from a bad man. 195.

On being bitten by a dog, jackal, ass, by village animals that eat flesh, or by men, horses, camels, and boars, one is purified by suppressing his breath (*Pránáyáma*). 200.

Punishment for Striking a Brahman.—An assaulter of a Brahman with intent to kill shall remain in hell a hundred years; for actually striking him a thousand. 207. As many particles of dust as the blood of a Brahman collects on the ground, for so many thousand years must the shedder of that blood be tormented in hell. 208.

Burning Penances.—The burning penance is (subsisting on) the urine of cows, cow-dung, milk, sour milk, ghee, kusa water for a whole day, and fasting for a night. 213.

Moon Penance.—If one diminishes his food by one mouthful each day during the dark fortnight, and increases it in the same proportion during the bright fortnight, bathing three times a day; this is called the moon penance. 217.

He who, with mind intent, for a whole month eats no more than thrice eighty mouthfuls of sacrificial food, dwells (after death) in the world of the moon. 221.

Benefit of Confession.—In proportion as a man voluntarily confesses wrong-doing, so far is he released from that offence like a snake from his slough. 229.

Benefits of Austerity.—All the bliss of gods and men is declared by the sages to whom the Veda was revealed, to have austerity for its root, austerity for its middle, and austerity for its end. 235. The sages who control themselves, subsisting on fruits, roots, and air; behold the three worlds with their movable and immovable (creatures) by their austerities alone. 237.

Whatever sin men commit in thought, word, or deed, they speedily consume by austerity, if they are rich in austerity. 242.

Benefit of Knowledge.—As fire instantly consumes with its bright flame fuel placed on it, so with the fire of knowledge he who knows the Vedas consumes all sin, 267.

Benefit of muttering Texts.—Even a drinker of spirituous liquors is absolved by muttering the hymn of Kutsa (beginning) with the word "away;" and the verse of Vasishtha (beginning) with the word "Toward," the *Máhitra*, and the (texts) containing the word "Purified." 250. He who has violated his guru's bed is cleared by repeatedly reciting the hymn beginning, "Drink the oblation," and that beginning with the words, "Not him," (and by) muttering the *Purusha* hymn. 252.

Value of remembering the Vedas.—A Brahman who retains in his memory the Rig-Veda is absolved from guilt, even if he had slain the inhabitants of the three worlds, and eaten food taken from anybody. 262.

LECTURE XII.

TRANSMIGRATION, SUPREME BLISS, AND DOUBTFUL POINTS OF LAW.

O sinless One, thou hast declared the whole system of duties ordained for the four castes; explain to us now, truly, the ultimate retribution for their deeds. 1.

Sins of the Mind, Speech, and Body.—Coveting the property of others, thinking of forbidden things, and adherence to false (doctrines), are the three bad acts of the mind. 5. Abuse, falsehood, detraction, and useless tattle are the four bad acts of the tongue. 6. Taking things not given, injuring creatures without the sanction of law, and adultery with another man's wife, are the three bad acts of the body. 7.

For sinful acts committed with his body, a man becomes (in the next birth) something inanimate; for sins of speech, a bird or a beast; and in consequence of mental sins, of low birth. 9.

Rewards and Punishments.—If (the soul) practises virtue for the most part and vice to a small degree, it obtains bliss in heaven, clothed with a body formed of pure elementary particles. 20. But if it chiefly cleaves to vice and seldom to virtue, it suffers, deserted by the elements, the pains inflicted by Yama. 21. Having endured the torments inflicted by Yama, the Soul, its taint being removed, enters again those five elements, each in due proportion. 22.

Transmigrations.—Souls endowed with goodness attain always the state of deities; those endowed with activity, the state of men; and those endowed with darkness the nature of beasts: this is the triple order of transmigration. 40.

Immovable (beings), worms, insects, fishes, snakes, tortoises, cattle, jackals, are the lowest forms to which darkness leads. 42. Elephants, horses, Sudras, despicable Mlechchas, lions, tigers, and boars, are the middle states resulting from darkness. 43. Dancers and singers, birds, hypocrites, Rákshasas, and Pisáshas, are the highest of those produced by darkness. 43.

Kings and Kshatriyas, the domestic priests of kings, and men skilled in controversy, are the middle state caused by activity. 46.

Sacrificers, the sages, the gods, the Vedas, the constellations, the years, the pitris, and the Sádhyas are the middle orders caused, by goodness. 49.

Great criminals having passed through terrible hells during a great number of years, are condemned to the following births at the close of that period : 54. The slayer of a Brahman enters the womb of dogs, boars, asses, camels, cows, goats, sheep, stags, birds, Chándálas and Pukkásas. 55.

A Brahman who drinks *surá* enters the bodies of worms, insects, winged insects, (creatures) that eat ordure or of ravenous beasts. 56. A Brahman who steals the gold of a Brahman shall pass a thousand times into the bodies of spiders, snakes, chameleons, aquatic animals, and destructive Pisásas. 57. He who violates the bed of his guru enters a hundred times the forms of grasses, shrubs and carnivorous animals, and those doing cruel acts. 58.

If a man steal grain, he shall be born a rat ; if copper, a hamsa ; if water, a water bird ; if honey, a stinging fly ; if milk, a crow ; if condiments, a dog ; if ghee, an ichneumon. 62. If a deer, or an elephant, he shall be born a wolf ; if a horse, a tiger ; if roots or fruits, an ape ; if a woman, a bear ; if water, a black-white cuckoo ; if carriages, a camel ; if cattle, a goat. 67.

With whatever disposition of mind a man performs any act, with that sort of body he reaps in each case the fruit. 81.

Acts which secure deliverance.—The results of acts have thus been explained : learn next those acts of a Brahman which lead to eternal bliss. 82. Study of the Veda, austerities, acquiring divine knowledge, control of the senses, doing no injury, and serving the Guru are the best means to obtain final happiness. 83. Is there among all these good acts performed in this world one more powerful than the rest in leading men to beatitude ? 84. Among all these holy acts the knowledge of the soul is said to be the highest ; because it ensures immortality. 85.

Two classes of Acts and their Consequences.—Acts connected with some desire (of benefit) here or hereafter, are called *pravritta*, such as prolong mundane existence ; acts without any desire for a reward, preceded by knowledge, are declared to be *nivritta* (such as cause the cessation) of mundane existence. 89.

He who performs acts leading to future births becomes equal to the gods ; but he who performs those causing the cessation of existence becomes exempt from a *body* composed of the five elements. 90.

Superiority of the Veda.—The Veda is the eternal eye of the pitris, gods, and men ; impassable and immeasurable is the Veda-ordinance : this is a sure proposition. 94. All those traditions (*smṛiti*) which are not grounded on the Veda, and the various despicable systems of philosophy produce no good fruit after death, for they are said to rest on darkness. 95.

Best means of securing Bliss.—Austerity and (Vedic) wisdom are the best means by which a Brahman can arrive at beatitude ; by

austerities, he destroys guilt; by (Vedic) wisdom, one obtains the cessation of (births and deaths). 104.

Knowledge of the Atman or Self.—Let (every Brahman), concentrating his mind, fully recognise in the Self all things, both the real and the unreal, for he who recognises the universe in the Self, does not give his heart to unrighteousness. 118. The Self alone is the multitude of the gods, the universe rests on the Self; for the Self produces the connexion of these embodied (spirits) with action. 119. He who thus recognises the Self through the Self in all created beings, becomes equal (minded) towards all, and enters the highest state, Brahman. 125.*

Benefit of reciting the Institutes of Manu.—A twice-born man who recites this Mánava treatise as it has been expounded by Brigu, will always be virtuous in conduct, and will reach whatever condition he desires. 126.

REVIEW OF THE LAWS OF MANU.

Sir William Jones, in the Preface to his translation, thus gives his general opinion of the treatise:—

“The work now presented to the *European* world, contains abundance of curious matter extremely interesting both to speculative lawyers and antiquaries, with many beauties, which need not be pointed out, and with blemishes, which cannot be justified or palliated. It is a system of despotism and priestcraft, both indeed limited by law, but artfully conspiring to give mutual support, though with mutual checks; it is filled with strange conceits in metaphysics and natural philosophy, with idle superstitious, and with a scheme of theology most obscurely figurative, and consequently liable to dangerous misconception; it abounds with minute and childish formalities, with ceremonies generally absurd and often ridiculous; the punishments are partial and fanciful, for some crimes dreadfully cruel, for others reprehensibly slight; and the very morals, though rigid enough on the whole, are in one or two instances (as in the case of light oaths and of pious perjury) unaccountably relaxed.

“Nevertheless, a spirit of sublime devotion, of benevolence to mankind, and of amiable tenderness to all sentient creatures, pervades the whole work; the style of it has a certain austere majesty, that sounds like the language of legislation and extorts a respectful awe; the sentiments of independence on all beings but God, and the harsh admonitions even to kings, are truly noble.”

EXCELLENCIES.

Where caste does not exert an influence, the laws are, in many cases, wise and just. Several great truths are acknowledged. A few examples may be given:

* From Bühler.

Wrong-doing punished in the End.—

Iniquity committed in this life does not at once bear fruit, like the earth; but, advancing step by step, it tears up the root of the doer. 172 If (the punishment falls) not on himself, on his sons; if not on his sons, on his grandsons; wrong-doing never fails to bear fruit to the doer. 173. One grows rich, for a while, through iniquity, then he gains some advantage and overcomes foes; but at last he perishes from the root upwards. 174. IV.

Dharma the only secure Possession.—

Single is each being born; single he dies; single he receives the reward of his virtue; single also his bad deeds. 240. Leaving his dead body on the ground like a log of wood or a lump of clay, his kinsmen retire with averted faces; but his *dharma* follows him. 241. IV.

The Voice of Conscience and God's Omniscience.—

The soul itself is its own witness; the soul is the refuge of the soul. Despise not therefore thy own soul, the supreme witness of men. 84. The wicked say in their hearts, "None sees us;" but the gods distinctly see them, and also the man within. 85. If thou thinkest: O friend of virtue, with respect to thyself, "I am alone," (know that) that sage who witnesses all virtuous acts and all crimes, ever resides in thy heart. 91. VIII.

Great moral duties are inculcated.

Respect to Parents and Teachers.—

The pain and care which parents have in rearing children cannot be compensated in a hundred years. 227. Let every man always do what may please his parents and his teacher, for these three satisfied, he obtains all the rewards of austerities. 228. By honouring his mother, he gains this world; by honouring his father, the middle (world); by obedience to his teacher, the Brahmá-world. 233. All duties are completely fulfilled by him who honours these three; but to him who respects them not, all rules are fruitless. 234. II.

Respect to the Aged.—

Let him humbly greet old men (if they visit him) and give them his own seat. He should sit near them with joined hands; and, when they leave, walk some way behind them. 154. IV.

Injuries not to be returned.—

Against an angry man let him not, in return, show anger; let him bless when he is cursed, and let him not utter speech, devoid of truth, scattered at the seven gates. 48. VI.

Duty of Hospitality.—

A guest sent by the setting sun must not be turned away in the evening by a householder: whether he has come in time or out of (supper) time, let him not remain without food. 105. Let him not himself eat delicate food which he does not offer a guest: hospitality to a guest brings wealth, fame, long life, and heaven. 106. III.

Caution against Religious Pride, etc.—

Let him not be proud of his austerities; let him not utter a falsehood after he has offered a sacrifice; let him not speak ill of Brahmans, though he be tormented (by them); when he has bestowed (a gift), let him not boast of it. 236. By falsehood a sacrifice becomes vain, by self-complacency (the reward for) austerities is lost, longevity by speaking evil of Brahmans, and (the reward of) a gift by boasting. 237. IV.

Vices to be shunned by a King.—

Let him carefully shun the ten vices proceeding from the love of pleasure, and eight springing from wrath, all ending in misery. 45. A king addicted to vices arising from a love of pleasure loses both his wealth and virtue; but given to those arising from anger, he may lose even his life. 46. Hunting, gambling, sleeping by day, censoriousness, excess with women, drunkenness, singing, music, dancing, and useless travel are the tenfold vices arising from love of pleasure. 47. Talebearing, violence, treachery, envy, detraction, slander, seizure of property, reviling, and assault, are the eight-fold vices to which anger gives birth. 48. Drinking, dice, women, and hunting let him consider to be, in order, the worst four in the set arising from love of pleasure. 50. Assault, defamation and injury to property, let him consider the worst of the set arising from wrath. 51. Of death and vice, vice is the more dreadful; since after death a vicious man sinks from hell to hell, while a virtuous man reaches heaven. 53. VII.

Guilt increased by Knowledge.—The idea is prevalent among Hindus that, "No blame attaches to the powerful;" the gods are above all law, and may do as they please. The Code opposes this immoral view :

In the case of theft the guilt of a Sudra is eight-fold; that of a Vaisya sixteen fold; and that of a Kshatriya thirty-two fold. 337. That of a Brahman sixty-four fold or even a full hundred; or twice sixty-four fold, if he knows the nature of the offence. 338. VIII.

Summary of Duties.—

Avoiding all injury, veracity, not to steal, purity, and command over the bodily organs, Manu has declared this condensed rule for the four castes. 63. X.

CONTRADICTORY TEACHING.

Flesh-eating.—In Vedic times cows were killed and beef was freely eaten. This is conclusively shown by Dr. Rajendra Lala Mitra in his *Indo-Aryans*. Buddha, about 2400 years ago, forbade the killing of animals, and as this found favour with the people, his teaching was adopted by the Brahmans. Manu's Code both allows and forbids the use of flesh. See Lecture v. 22—56, pp. 16, 17.

Niyoga allowed and forbidden.—Niyoga (rejoining) was the appointment of a kinsman to raise up issue by the wife of a childless husband or one deceased without leaving children. This custom existed among the Jews in ancient times and several other nations. In Section IX. 59-68, it is both sanctioned and prohibited. Dayanand Sarasvati advocated the practice.

There are many other contradictory statements.

DEFECTS.

While the excellencies of the Code attributed to Manu have been acknowledged, it must also be added that it contains much

that is foolish, untrue, and unjust. The punishments, as stated by Sir William Jones, in some cases, "are reprehensibly slight," in others "dreadfully cruel."

Some illustrations will now be given.

VAIN SUPERSTITIONS.

About Food.—

If he seek long life, he should eat with his face to the east; if exalted fame to the south; if prosperity to the west; if truth to the north. II. 57.

What one eats with the head covered, what one eats facing the south, and what one eats with sandals on, that the evil demons eat. III. 238.

Calls of Nature.—

Let him void his excrements by day with his face to the north; by night with his face to the south; at sunrise and sunset as by day. IV. 50.

Directions might usefully be given about food and the disposal of filth; but the foregoing are simply foolish, and lead people to attend to ceremonies instead of what is of real importance.

Gems against Poisons.—It is the belief of ignorant Hindus that the wearing of certain gems is a safeguard against poison. This is supported in Mann's Code :

Together with his food let him mix medicines which destroy poison, and let him always wear gems which repel it. 218. VII.

FALSE BELIEF ABOUT A SON.

The Hindus are probably the only people in the world who believe that their future happiness in another world depends upon their having a son. The improvident marriages to which this belief gives rise are one great cause of Indian poverty. Sensible persons do not marry unless they see reasonable prospect of their being able to maintain a family.

A childless man who has no son to make offerings for him is said to fall into the hell, called *Put*. The Self-Existent is said to hold this to be true.

Since a son delivers (*trá-yate*) the father from the hell called *put*, the son was therefore called *putra* by the Self-existent himself. IX. 138.

This idea is a device of the Brahmans to get offerings at *Shráddhas*. Men are punished in another world on account of their own sins, not for the want of offerings.

INJUDICIOUS AND CRUEL PUNISHMENTS.

Punishment for Theft.—

"For stealing more than fifty *palas*, cutting off the hand is enacted." VIII. 322.

Theft is often the result of poverty. To cut off a thief's hand deprives him of the means of giving his livelihood in a honest manner. It was forbidden in Europe by the Justinian Code.

Punishment for Adultery.—

Should a wife, proud of her family or (her own) excellence, violate the duty which she owes to her lord, the king shall cause her to be devoured by dogs in a public place. VIII. 371.

Punishment of Dishonest Goldsmiths.—

But the king shall cause a dishonest goldsmith, the worst of all thorns, to be cut in pieces with sharp knives. IX. 292.

PALTERING WITH TRUTH.

Although truthfulness, in the abstract, is commended and lying condemned, the Code of Manu, like many other Hindu works, sanctions false oaths even on trifling occasions.

In love affairs, at marriage, for the sake of grass for cows, or of fuel or to favour a Brahman, there is no sin in a (false) oath. VIII. 112.

Parallel passages from Vasishta and Gautama show that a *false* oath is here meant. The wood is for sacrifice.

LOW REPRESENTATIONS OF WOMEN.

The position of women is a good test of the civilization of a country. Amongst savages, women do all the hard work ; men, when they are not fighting or hunting, are smoking, drinking or sleeping. The other extreme is in enlightened countries, where women are educated and treated with respect. The position of women in India, like the position of India in the scale of civilization, lies midway between these two extremes.

Hindus, all over India, are said to be agreed on two points—the *sanctity of cows* and the *depravity of women*. The Mahābhārata devotes hundreds of stanzas to prove the former. Wilson says that “the greater number of Hindu tales turn upon the wickedness of women, the luxury, profligacy, treachery, the craft of the female sex.” Mr. D. E. Gimi says: “From the remotest times we have been systematically teaching the sex that they are most virtuous when they surrender all their rights, make no claims, and in every way submit themselves to the views and wishes, expressed and unexpressed, of their lord and master.” It is true that the Code of Manu enjoins mothers to be highly respected ; but low ideas are entertained of women as a sex. The following are some illustrative extracts.

Women always to be under Control.—It is thought necessary always to guard them from temptation :

Day and night should women be kept by the males of their families in a state of dependence. If they attach themselves to sensual enjoyment, they must be kept under the husband's control. Their fathers must guard them in childhood, their husbands in youth, their sons in old age. A woman is never fit for independence. IX. 2, 3.

A wife may be beaten.—The words have been quoted, “Strike not even with a blossom, a wife guilty of a hundred faults.” Manu says the opposite :

A wife, a son, a slave, a pupil, a younger brother, when they have committed faults, may be corrected with a cord or a cane. 299. But on the back part of the body (only); never on a noble part; he who strikes them otherwise incurs the guilt of a thief. 300. VIII.

Why women are to be honoured.

Women are to be honoured and adorned by their fathers, brothers, husbands, and brothers-in-law, who desire much prosperity. 55. Where women are honoured there the gods are pleased, but where they are not honoured, all rites are fruitless. 56. When women are miserable, that family quickly perishes; but when they do not grieve, that family ever prospers. 57. Houses, cursed by women not honoured, perish utterly as if destroyed by magic. 58. Therefore let women be ever honoured at ceremonies and festivals with ornaments, apparel, and food, by men desirous of wealth. III. 59.

When wives (*striyah*) are blest because of offspring, worthy of honour, lamps in the house, there is no difference whatever between such homes and the goddesses of fortune (*striyah*) 26. IX.

Dr. Burnell remarks on the last quotation: “The lofty sentiment is however restricted by the clause ‘because of offspring,’ which is the sole reason from the standpoint of the law book why women deserve honour.” The quotation from Book III. brings forward a still lower motive—the “desire of wealth.”

Women ordained to be depraved.—

Manu allotted to women a love of their bed, of their seat, of their ornaments, impure desires, wrath, dishonesty, malice, and bad conduct. 17. IX.

The first three imply love of sleep, laziness, and vanity.

The Husband like the Wife's God.—

Though of bad conduct or debauched, or even devoid of (good) qualities, a husband must always be served like a god by a good wife. 154. V.

No Religious Duties for Women.—

No sacrifice is allowed to women apart from their husbands, no religious rite, no fasting; as far only as a wife honours her lord, so far she is exalted in heaven. 155. V.

For women no rite is performed with *mantras*, thus the law is settled; women being weak and ignorant of Vedic texts, are foul as falsehood itself: this is a fixed rule. 18. IX.

To gain the property of widows, the idea was given that they would become pre-eminently virtuous (*sati*) by being burned alive with the dead bodies of their husbands. The most blasphemous claim of the men is to be treated as the God of the women. It is true that they have not succeeded; but the guilt is all the same. The well-known lines of Tennyson express the truth:

“The woman's cause is man's; they rise or sink
Together, dwarf'd or godlike, bond or free.”

Men in India have sought to degrade women, but they have been drugged down to their level. The educated Hindu squan-

dors money in ways which he knows to be idiotic ; he joins in idolatrous ceremonies in which he thoroughly disbelieves, simply because he is under the sway of ignorant women. The grandmother is the true Kaiser-i-Hind or Empress of India.

INQUITOUS CASTE RULES.

At the outset, it may be remarked that Hinduism, properly speaking, is not a religion, but a social system, depending mainly upon food. Religion, in its primitive stage, may be defined as *the worship of higher powers* ; more fully it is described as the performance of our duties of love and obedience towards God. But a Hindu may be an atheist, pantheist, polytheist, monotheist, *he* may be a materialist disbelieving entirely in "higher powers," yet if he conforms to the rules of caste, his status as a Hindu is unquestionable. It is the observance of caste rules which constitutes a man a Hindu.

The principal laws of the Code with reference to caste will now be noticed :

Origin of the Castes.—

For the prosperity of the worlds he caused to proceed from his mouth, arms, thighs, and feet, the Brahman, Kshatriya, Vaisya, and Sudra. 31. 1.

Duties of the Castes.—

To preserve the universe the most glorious Being allotted separate duties to those who sprang from his mouth, arms, thighs, and feet 87. To Brahmans he ordained the duties of teaching, study, sacrifice and sacrificing (for others), also giving and receiving gifts. 88. The duties of the Kshatriya were to protect the people, to bestow gifts, to study (the Vedas), and to abstain from sensual pleasures. 89. The Vaisya, to tend cattle, give alms, sacrifice, study, trade, lend money, and cultivate land. 90. One duty only the Lord assigned to the Sudra, to serve meekly the other castes. 91. 1.

Dignity of Brahmans.—

Man is said to be purer above the navel ; hence the Self-existent declared the purest part of him to be his mouth. 92. Since the Brahmans sprang from the most excellent part ; since he was the first born, and since he possesses the Veda, he is by right the lord of this whole creation. 93. Him, the Self-existent, after performing austerities, created from his own mouth, for presentation of offerings to the gods and *pitris*, and for the preservation of the universe. 94. What being then can surpass him by whose mouth the gods and *pitris* eat offerings ? 95. 1.

The birth of a Brahman is a constant incarnation of *dharmā* ; for he exists for the sake of *dharmā* ; and becomes one with Brahma. 98. When a Brahman is born, he is the highest in the world, the lord of all creatures, to guard the treasury of *dharmā*. 99. Whatever exists in the universe is the property of the Brahman ; for on account of the eminence of his birth, the Brahman is entitled to it all. 100. The Brahman eats but his own food, wears but his own apparel, bestows but his own in alms ; other mortals exist through the benevolence of Brahmans. 101. 1.

A Brahman, whether learned or ignorant, is a powerful divinity ; even as fire is a great divinity, whether applied (to the sacrifice) or not applied. 317. 1X.

Punishment of Brahmans.—

Shaving the head is ordained for a Brahman instead of capital punishment; but in the case of the other castes, capital punishment may be inflicted. 378. Never shall the king slay a Brahman though convicted of all possible crimes; let him banish the offender from his realm, but with all his property and his body unhurt. 380. No greater crime is known in earth than slaying a Brahman; and the king therefore shall not even mentally consider his death. 381. VIII.

A Sudra born for Servitude.—

A Sudra, bought or unbought, a Brahman may compel to do servile work, for he was created by the Self-existent to be the slave of a Brahman. 413. Even if freed by his master, a Sudra is not relieved from servitude; since it is innate in him, who can set him free from it? 414. A Brahman may take the goods of a Sudra with perfect peace of mind, for as that slave can have no property, his master may take his goods. 417. VIII.

Attendance on Brahmans is declared to be the best work of a Sudra: anything else will avail him nothing, 123. X.

No collection of wealth must be made by a Sudra, even though he be able; for a Sudra who has acquired wealth gives pain to Brahmans. 129. X.

Reward of Servitude.—

They must allot him a fit maintenance according to their own circumstances, after considering his ability, industry, and the number dependent on him for support. 124. The leavings of food should be given to him, and old clothes; so too the refuse of grain and old household furniture. 125. X.

Punishment of Sudras.—

If a man of one birth insults a twice born man with gross invectives, he ought to have his tongue cut, for he sprang from the lowest part of Brahmá. 270. If he mention, contemptuously, their names and castes, a red hot iron rod, ten fingers long, should be thrust into his mouth. 271. Should he, though pride, teach Brahmans their duty, the king shall order boiling oil to be dropped into his mouth and ear. 272. VIII.

With whatever member a low caste man injures a superior, that member of his must be cut off: this is an ordinance of Manu. 279. He who raises his hand or a stick shall have his hand cut off; and he who in anger kicks with his foot, shall have his foot cut off. 280. A low caste man who tries to sit down by the side of a man of high caste shall be branded on the hip and banished, or the king may cause his buttock to be cut off. 281. If through pride, he spit on him, the king shall order both his lips to be cut off; should he urine on him, his penis; should he break wind against him, his anus. 282. If he seize (the Brahman) by the hair, let the king, without hesitation, cause both his hands to be cut off; also if he seize him by the feet, the beard, the neck, or the testicles. 283. VIII.

“National Congresses,” regarded with enthusiasm, would be impossible under Manu’s caste regulations. Sudras compose the great majority of the population; but if they presumed to attend and sit in the presence of the “twice-born,” banishment and mutilation would be the reward of their presumption.

Treatment of Certain Castes.—

The dwellings of Chándálas and Svapakas must be outside the village; they should be deprived of dishes; their sole wealth must be dogs and asses. 51. Their clothes should be the garments of the dead; their dishes

for food broken pots; black iron their ornaments, and they must constantly wander about. 52. X.

Sudras not to receive Religious Instruction.—

A Sudra cannot commit sin, and he ought not to receive investiture; he has no right to fulfil the sacred law, but there is no respect against his own duty. 126. X.

Let him not give advice to a Sudra, nor the remains of his meal, nor ghee which has been offered. Nor may he teach him the law or explain to him expiation. 80. For he who teaches the law and enjoins expiations will sink together with that man into the hell called *Asamvrita* (unbounded). 81. IV.

Atonement for Killing a Sudra.—It is the same as for killing the following animals:

On killing a cat, an ichnuman, a daw, a frog, a dog, a lizard, an owl, or a crow, he must perform the penance required for killing a Sudra. 132. XI.

Support of Despotism.—The opinion of Sir William Jones has been mentioned that in the Code, "Despotism and priestcraft artfully conspire to give mutual support." In return for the privileges claimed by Brahmans, Kings are exalted to the level of Divinities:

I will declare the duty of kings, and show how a king should conduct himself, how he was created, and how he can obtain his highest perfection. 1. A Ksbatriya who has duly received Vedic investiture, must duly protect the whole (world). 2. Since, if this world had no king, it would tremble with fear, the Lord then created a king for the protection of all this (world). 3. Forming him of eternal particles drawn from Indra, Pavana, Yama, Súrya, of Agni and Varuna, of Chandra and Kuvera. 4. Since a king is composed of particles drawn from these chief deities, he surpasses all mortals in glory. 5. Even an infant king must not be despised from an idea that he is a mere mortal: no; he is a powerful deity who appears in human form. 8. Fire burns only one person who carelessly comes too near it; but the fire of a king in wrath burns a whole family, with its cattle and property. 9. VII.

A king is an incarnation of the eight guardian deities of the world, the Moon, the Fire, the Sun, the Wind, Indra, the lords of wealth and water (Kuvera and Varuna), and Yama. 96. V.

Because the king is provided by (those) lords of the world, no impurity is ordained for him; for purity and impurity of mortals is caused and remained by (those) lords of the world. 97. V.

Discouragement of Foreign Commerce and useful Employment. Sudras, it is true, if necessary, may go anywhere, but the twice-born are restricted to Aryavarta:

That country which lies between the Himavat and Vindhya (mountains) which is to the east of Vinasana* and to the west of Prayága, is called Madhyadesa, (the central region). 21. The land between those two mountains, (stretching) to the Eastern and Western oceans, the wise call Aryavarta. 22. Where the black antelope naturally grazes is fit for the performance of sacrifice; beyond it is the land of the Mlechhas (barbarians). 23. Let twice-born men seek to dwell in those countries; but a Sudra, distressed for a livelihood, may reside anywhere. 24. II.

* The terminus of the Sarasvatí.

“He who undertakes voyages by sea” (III. 158) is forbidden to be entertained at Shrâddhas. Baudhâyana is still stronger. Among the offences causing loss of caste (patanîya), the first named is “Making voyages by sea.”*

England owes her wealth largely to her foreign commerce. The Parsis have prospered for the same reason. The prohibition of sea voyages has tended to the poverty of India.

Manu’s Code discourages Agriculture:—

But a Brahman or a Kshatriya obliged to subsist by the occupations of a Vaisya should carefully avoid agriculture, which causes great pain, and depends on others. 82. Some regard agriculture as excellent; but by the virtuous this means of subsistence is blamed; for the iron-mouthed wood injures the earth and the (creatures) dwelling in it. 83. X.

Agriculture is the main wealth of a country. If it is wrong for the twice-born to engage in it, it must also be wrong for the Sudra. Thus, according to Manu, the people of India ought to starve. Even as it is, agriculture is discouraged by being left only to ignorant ryots.

According to Manu, carpenters (iv. 210), blacksmiths (iv. 215), oilmen (iii. 158), goldsmiths (iv. 215), architects (iii. 163), and physicians (iii. 152), are impure. The profession of a physician is most honourable and useful; but the Code of Manu says, “The food of a physician (is as vile as) pus.” iv. 220.

Dr. K. M. Banerjea says:—

“In civilized countries, every encouragement is held out to the cultivating of arts, especially the fine arts. Their professors are considered honourable—their labours are amply rewarded by men of taste and refinement. The pernicious system of caste taught a different lesson to the Hindus.”

Dr. Banerjea quotes from the *Brahma Kaibuta Purâna* the reasons why certain castes were degraded:

Carpenter.—Born from Vishvakarma and a Sudra mother. Degraded by the curse of the Brahmans, whom he did not readily supply with wood necessary for a burnt offering.

Painter.—Vishvakarma and a Sudra mother. Degraded by the curse of the Brahmans for his faults in painting.

Goldsmith.—Degraded by the curse of the Brahman for stealing gold belonging to Brahmans.

Architect.—Born of a painter and a Sudra harlot. Degraded because base born.

Mlechcha.—Born of a Kshatriya father and Sudra mother. Begotten on a forbidden day.

Mlechchas are further described as “People born without the precincts of the ‘excellent land of India,’ whose ears are not bored, who are cruel, daring, invincible in battle, impure in practice, violent, and without religion.”† “In their country the regenerate must not even temporarily dwell.”

* *Sacred Laws of the Aryans*, Vol. II. p. 217.

† *Hindu Caste*, pp. 25, 26.

CONCLUDING REMARKS.

A review of the Code shows the correctness of its estimate by Sir William Jones. Though many of its laws are good ; yet, as a whole, it may be described as "a system of despotism and priest-craft, both indeed limited by law, but artfully conspiring to give mutual support, though with mutual checks."

The Code is marked by gross injustice between man and man wherever caste is concerned. Mr. R. C. Dutt says, "The caste system threw an indelible stain on the criminal law of India."*

The Laws of Manu are far inferior to the Penal Code of India. This, it is true, is what might be expected. The great charge against Manu's Code is its blasphemous claim to have proceeded from the "Self-Existent." Dr. K. M. Banerjea says: "Of all forgeries the most flagitious and profane is that which connects the name of the Almighty with an untruth." Principal Caird says that caste "involves the worst of all wrongs to humanity—that of hallowing evil by the authority and sanction of religion." "Instead of breaking down artificial barriers, waging war with false separations, softening divisions and undermining class hatreds and antipathies, religion becomes itself the very consecration of them."

The question who wrote the Code of Manu ? is easily answered by internal evidence. It was compiled by a tribe of Brahmans, called Mánavas, who lived in the country supposed to be rendered holy by the river Sarasvatí. After framing a Code to gratify their pride and render all others subject to them, they pretended that it was given forth by their claimed divine progenitor Manu.

EVILS OF CASTE.

It is granted that caste has some advantages. It promotes a stationary semi-civilisation. It binds together men of the same class ; it promotes cleanliness, and it is a check, in certain directions, on moral conduct. But these are far more than counter-balanced by its pernicious effects. The opinions of competent witnesses will be given on this point.

Sir H. S. Maine, one of the ablest Europeans that ever came to India, in his *Ancient Law* describes Caste as "*the most disastrous and blighting of human institutions.*"

The following are the heads of a lecture by Pandit Sivanath Sastri on Caste:—

- (1) It has produced disunion and discord.
- (2) It has made honest manual labour contemptible in this country.
- (3) It has checked internal and external commerce.

* *Ancient India*. Vol. II, p. 47.

(4) It has brought on physical degeneracy by confining marriage within narrow circles.

(5) It has been a source of conservatism in everything.

(6) It has suppressed the development of individuality and independence of character.

(7) It has helped in developing other injurious customs, such as early marriage, the charging of heavy matrimonial fees, &c.

(8) It has successfully restrained the growth and development of national worth; whilst allowing opportunity of mental and spiritual culture only to a limited number of privileged people, it has denied these opportunities to the majority of the lower classes, consequently it has made the country negatively a loser.

(9) It has made the country fit for foreign slavery by previously enslaving the people by the most abject spiritual tyranny.

Professor Bhandarkar says : "The caste system is at the root of the political slavery of India."

Keshub Chunder Sen says in an "Appeal to Young India :"—

"That Hindu caste is a frightful social scourge no one can deny. It has completely and hopelessly wrecked social unity, harmony, and happiness, and for centuries it has opposed all social progress. But few seem to think that it is not so much as a social but as a religious institution that it has become the great scourge it really is. As a system of absurd social distinctions, it is certainly pernicious. But when we view it on moral grounds it appears as a scandal to conscience, and an insult to humanity, and all our moral ideas and sentiments rise to execrate it, and to demand its immediate extermination. Caste is the bulwark of Hindu idolatry and the safeguard of Brahminical priesthood. It is an audacious and sacrilegious violation of God's law of human brotherhood. It makes civil distinctions inviolable divine institutions, and in the name of the Holy God sows perpetual discord and enmity among His children! It exalts one section of the people above the rest, gives the former, under the seal of divine sanction, the monopoly of education, religion and all the advantages of social pre-eminence, and visits them with the arbitrary authority of exercising a tyrannical sway over unfortunate and helpless millions of human souls, trampling them under their feet and holding them in a state of miserable servitude. It sets up the Brahminical order as the very vicegerents of the Deity and stamps the mass of the population as a degraded and unclean race, unworthy of manhood and unfit for heaven."

DUTY WITH REGARD TO CASTE.

1. **It should be made as widely known as possible that caste is not recognised in the Vedas.**

Professor Max Müller first printed the whole of the Rig-Veda with the commentary of Sayana; and he has devoted nearly his entire life to its study under the most favourable circumstances. What does he say?

"There is no authority whatever in the hymns of the Veda for the complicated system of castes. There is no law to prohibit the different

classes of the people from living together, from eating and drinking together; no law to prohibit the marriage of people belonging to different castes; no law to brand the offspring of such marriages with an indelible stigma. There is no law to sanction the blasphemous pretensions of a priesthood to divine honours, or the degradation of any human being to a state below the animal." *Chips*, Vol. II.

2. **If caste is founded on a blasphemous falsehood and is unjust, it should be felt to be sinful to countenance it in any way.**

"Do men gather grapes of thorns or figs of thistles? Neither can a corrupt tree bring forth good fruit." A system based on falsehood and characterised by gross injustice cannot have, on the whole, beneficial results.

3. **The Fatherhood of God and the Brotherhood of Man should be recognised and acted upon.**—An English poet says,

"Children we are all
Of one Great Father, in whatever clime
His providence hath cast the seed of life;
All tongues, all colours."

The Panchatantra has the following:—

"Small souls inquire 'Belongs this man
To our own race, or class, or clan?'
But larger-hearted men embrace
As brothers all the human race."

That there is no real distinction between men is admitted by all who have any claim to intelligence.

4. **No opprobrious Caste names should be used, and all should be addressed without indignity.**—The rudeness of some Europeans is a frequent cause of complaint; but no Englishman treats the Natives of this country with the contempt and insolence which high caste Hindus habitually display towards their low-caste brethren.

5. **Subdivisions of the same caste should freely eat together and intermarry.**—It is not desirable, as a rule, for persons widely dissimilar in social position and tastes to marry. In India when a man marries a wife, he is considered also to marry all her relations, who think they have a right to come and quarter themselves upon him. The first and easiest step is that proposed by Professor Runganatha Mudaliyar:—

"Can nothing be done to bring into intermarrying relations all the members of a class like Mudaliyars or Naidus? that the son of one Naidu should marry the daughter of another Naidu does not seem to involve any violation of the Vedic or Smritic precepts. No religious scruples need be set at rest, and I presume there will be no great opposition from the priest. Custom is the only foe to contend with. I would fain

think that if a small beginning were made in the way of uniting three or four of the many sections of Mudaliyars, the advantageous character of the union would be readily and fully appreciated, and the way be prepared for a further blending together of the sections that now stand apart."

6. Educated men of the same social standing should eat together and their families should intermarry.—This would be the second step in advance.

The great caste rod of terror is the prohibition of marriage. Hindus feel bound to marry their children, and if outcasted, this is impossible according to their ideas. There are now so many educated and intelligent Hindus in the great cities of India, that they outnumber several of the subdivisions that confine intermarriage to themselves. A greater choice of marriage would thus be permitted, while there would also be a greater similarity of tastes and greater happiness. Early marriage would not be necessary, and girls might be properly educated.

It has been proposed that a union of this kind should be formed among educated men, who would bind themselves to intermarry their children. If this were done, it would give a great impulse to the movement throughout India.

7. Educated men should refuse to make expiation.—One of the most degrading features of Hinduism is its *animal worship*. No doubt this has existed in all ages among savage or semi-civilized nations; but perhaps its lowest depth is reached in India. Not only is the cow worshipped, but her very excrements are considered sacred. To swallow a pill composed of the five products of the cow will purify a man even from the deep pollution of a visit to England.

That the ignorant should cling to caste, is only what might be expected; but it is humiliating that some men, who ought to be the leaders of enlightened public opinion, bend their necks to its yoke. Mr. Sherring says of such: "With all their weight of learning the possession of which enables them to carry off University degrees and honours, they are perfectly content to mingle among the most superstitious and ignorant Hindus, to do as they do, to obey their foolish *dictum* as law, and to have no other aim in life than to conform to the most rigid usages of their ancestors."

The *Hindu Patriot*, the leading Native paper, while under the editorship of the late Hon. Kristo Das Pal, remarked:—

"As Indians, we should feel humiliated to see any one of our fellow-Indians, with silly caste-notions in his head, travelling to Europe—especially, when the traveller pretends to represent the rising and

educated classes of this great continent. We do not wish people in England, in Europe, to believe that what we call 'education' has not yet freed our intellect from the trammels of superstition; that we are afraid even to drink a glass of pure water from the hands of an Englishman, lest the recording angel should make a damning entry against us in his books! India can never be regenerated till she has outlived the oppressive institution of caste; and she can never outlive the oppressive system of caste, if we are to look to men like who begins like a daring rebel, but ends an imbecile swallower of penitential pills!"

All Indians, however, on their return from England, have not acted the part of the poltroon. One good result has been that it is beginning to be admitted that expiation is not necessary.

Appeal of the Indra Prakash.—Some years ago the following just remarks appeared in this influential Bombay Journal:—

"The question is not about going to England, but about an unmanly submission to the vilest and most absurd prejudices of the caste system and Hinduism, which nothing can check and uproot but a spirit of noble independence, rigid moral firmness, and genuine patriotism. The prohibition to go to England is the least of our complaints against the tyranny of caste."

"It extends from the most trifling to the most important affairs of Hindu life. It cripples the independent action of individuals, sows the seed of bitter discord between the different sections of society, encourages the most abominable practices, and dries up all the springs of that social, moral, and intellectual freedom which alone can secure greatness, whether to individuals or nations."

"Oh God, have mercy on our fallen-countrymen! Give them true knowledge of Thy Fatherhood, and their brotherhood; that our countless millions may be bound by one social tie, and joining hand with hand, and heart with heart, move onward in the path of freedom and righteousness, knowledge and glory, and national regeneration."

A SHORT AND PERFECT CODE.

The Lord Jesus Christ summed up the whole law in two commandments:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself. *Matthew*, xxii. 37—39."

The whole indeed is included in one word, LOVE.

Read the New Testament and it will be seen how Jesus Christ explained these two great laws by His example; how pardon for the past breach of them may be obtained, and strength to observe them better in time to come.

INDIVIDUAL RESPONSIBILITY.

The solemn words of Manu's Code may again be quoted :

Single is each being born ; single he dies ; single he receives the reward of his virtue ; single also his bad deeds. 240. Leaving his dead body on the ground like a log of wood or a lump of clay, his kinsmen retire with averted faces ; but his *dharma* follows him. 241. IV.

We should therefore do what is right, irrespective of the conduct of relatives or any others.

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• The best translations accessible to the publishers have been used. Through the kind permission of Mr. R. T. B. Griffith, late Principal of the Sanskrit College, Benares, and Messrs.

Lazarus & Co., the Society has been enabled to make a free use of the most recent translations of the Rig-Veda and Atharva-Veda. Colonel G. A. Jacob, author of *Hindu Pantheism* and of a *Concordance to the Upanishads*, kindly read the proofs of the *Vedānta Sāra*. The aid rendered by the Rev. Dr. Murray Mitchell is likewise gladly acknowledged.

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