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DISCOVERY OF THE
UNIVERSAL RELIGION

THROUGH A
COMPARATIVE THEOLOGY
BASED ON THE
FAITHS OF THE FOREFATHERS

BY
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LONDON
W. THACKER & CO
CALCUTTA & SIMLA. THACKER, SPINK & CO
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PREFACE

The quest of the modern time is to find the Universal Religion of man. Few, however, have the time and opportunity to undertake this work. The present writer, for one, had the time and opportunity; and he sincerely believes that all others would have reached the same conclusion as he, had they set their hands to the same work. He, therefore, ventures to hope that his readers will look upon his work as their own.

As typical of the Faiths of the Forefathers, the **Isá Upanishad** has been selected from the Vedic Literature; and *Mantras* (or Meditations) have been taken from it for a comparative study of Theology in the light of modern History, Philosophy, and Science.

THE AUTHOR.

BUDDHA-GAYA,
11th of Nov., 1922.

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THE
UNIVERSAL RELIGION

BASED ON A COMPARISON OF
THE ISA UPANISHAD
AND THE
FAITHS OF THE FOREFATHERS.

THE PROLOGUE.

This universe of time and space is infinite. Changeful as it is, it seems to be the effect of some cause, the creation of some creator who is changeless.

Now, the universe being infinite, its original cause must also be infinite; for the infinite can come out only of infinite. As the Vedas say, "The full emanates from the full, infinity alone can beget infinity." (1) As to what this original cause may be, the Scriptures reveal the existence of an all-comprehending consciousness, called God, who is infinite. (2) Hence the cause, God, being infinite, the effect, creation, is also infinite. But, then, there would be the absurdity of two infinities existing together, viz., God and the universe. (3)

This makes a further statement necessary. The universe is to be understood as a dream-like procession (Maya) and not a reality. (4)

It is said in the Scriptures that the infinite space with all its contents springs up

(1) Atharva Veda Samhitá, 10-8-29.

(2) Sarvasára Upanishad, 1; Taittiriya Aranyaka, 8-1; Taittiriya Upanishad, 2-1. For a disquisition on the original cause or God, see *infra* Mantras VII and XVI.

(3) Sir Isaac Newton maintains the possibility of two or more infinities existing together. (See Haig's Symbolism, pp. 82-83.)

(4) Nrisimhottaratápini Upanishad, 1; Gaudapáda Káriká, Mándukya Upanishad, 1-17.

from that Supreme Soul during its creative activity, just as a similar space springs up from the individual soul in its dreaming state.(1)

Thus understood, the universe with its apparent infiniteness is subtracted from the two co-existing infinities, and God alone remains as the one real infinite.

On thus realising the Truth of one God and the falsity of the whole universe, all the miseries of life, being part and parcel of the universe, are also realised as false, and, by virtue of that realisation, are eventually extinguished.

The word peace is uttered thrice in the original Text to indicate that there is no other way to perfect peace except through gnosis. True bliss consists in the realisation of an Unity wherein all conflicts and contradictions are extinguished. The Scriptures say: "The finding of the Supreme Soul, calm and cool, is the end of the universal struggle;"(2) and again: "By the science of the Supreme Soul one attains to perpetual peace."(3)

The word "Om" at the beginning of the original Vedic Text is a mystic syllable, signifying that what follows is a glimpse of the Eternal Reality and a subject for profound thinking. It is said that God created the

(1) Taittiriya Aranyaka, 8-1; Taittiriya Upanishad, 2-1.

(2) Mándukya Upanishad, 7.

(3) Swetásvatara Upanishad, 4-14; Chhándogya Upanishad, 7-1-3.

universe by uttering the Om. Hence it is the original fiat, or the "let there be," of the Bible.(1) It is regarded as the vocal equivalent of the Divine will or the original fiat which called forth the universe into existence. It is auspicious to begin with in every action. Compare the well-known saying:

"The word Om proceeded in the beginning from the creator: it is, therefore, auspicious." From the creator's will to create burst forth the word Om: from Om sprang up the Space.(2)

The word Upanishad originally means "standing at the end," i.e., appended to something else. It is a Vedic term and has come to mean an "Appendix" to a Vedic book. (3) Every Upanishad begins with a gospel of peace (Sánti-pátha) and ends with the same. It is said to be auspicious, as it reminds both master and disciple that they are votaries of peace, and must not allow deficiencies of understanding or differences of opinion to breed animosities between them. For what is easy to one may present real difficulties to another.(4)

(1) Bible, Old Testament, Genesis, 1-1. Cf. New Testament, Gospel of St. John, 1-1: "In the beginning was the Word, and the Word was with God, and the Word was God."

(2) Quoted from a hitherto unpublished MSS. named Satsukhánubhava or Panchaprakarani Vedanta by Ichchháráma Swamin, ch. 2, § 8.

(3) Cf. Goldstucker: Literary Remains, Vol. II, p. 10.

(4) "Of all mental gifts the rarest is intellectual patience; and the last lesson of culture is to believe in difficulties which are invisible to ourselves." (Miss Julia Wedgwood, quoted by Samuel Smiles in his "Character," p. 174).

The apparent and the real in infinity are explained thus: When a rope is mistaken for a snake, the fictitious snake which covers the rope must be equally long with the rope to cover it effectually. So in the delusion of the universe, the empty space which appears to be the first to cover the Truth of the Infinite First Cause, must be equally infinite with the First Cause in order to cover it.(1) Here the First Cause,—the Pure Reason or Consciousness, the Godhead,—is the Real infinity; while the empty space,—the Void or Nothingness, the *Soonya* or the Zero,—is an apparent infinity.

With this idea may be compared the Pythagorean speculation of the full and the void. “At the origin of things, the full was without the void, or, at least, the void was external to it. The formation of the cosmos begins by the void breaking in upon the full.”(2)

With these explanations of the Text, a literal translation of it may now be subjoined:

“That (invisible) is infinite, this (visible) is infinite; from (that) infinite comes out (this) infinite; the infinitude of (this) infinite being subtracted, there remains (that) one infinite alone. Om, peace, peace, peace.”

(1) Vidyaranya Swamin in his Introduction to the Upanishads (*Anubhutiprakāsa*, ch. 2; v. 113).

(2) Dr. Weber: *History of Philosophy*, § 9.

THE FIRST PORTION.

Liberation this Life.

MANTRA I.

Now begins the exposition of God's will. By God is to be willed(1)—and not by you—all the movements of this moving universe.

(1) The word *Váśyam* comes from the root of *Váśaná* or desire; *cf.* “*Vásudeva—lord of desires*” (*Vishnusahasranáma—phalásruti*, verse 25).

Great disputations rage around the word ‘*váśyam*’ which has frequently been taken to mean ‘to be covered with.’ But, properly understood, the word cannot be taken to have any reference to covering, in this passage. For the word is used here as an adjective to the word ‘*Jagat*,’ which means the ‘moving universe.’ Now, a moving thing does not imply a covering, but does imply a Prime Mover, endowed with the Will or power to initiate the first movement. This will-power is what is here referred to by the word ‘*váśyam*,’ which comes from the root of ‘*váśaná*’ or desire (wish, will); and it is this will-power which is always pre-supposed in the very notion of a creation. So there is the Vedic Text: “*Káma* (desire, will) first arose in it, the primal germ.” (*Rig-Veda*, 10-129-4). The foregoing explanation of the word ‘*váśyam*’ makes it fitly applicable to the first word ‘*Isá*,’ which means the Lord, that is, one who possesses the dominating will-power;—the *Vásudeva* or Lord of Desires. In the conflict of man’s will with the will in Nature is felt the existence of a Supreme Will which alone can subjugate that conflict. This Supreme Will is the Infinitude of Knowledge or Pure Reason which goes by the names of *Isa*, the Lord, God, Almighty, etcetra. (In this connection note Laplace’s attempt to demonstrate mathematically the existence of a primitive cause which has made the planets to move in orbits close to the ecliptic, and in the same direction as the earth round the sun. On this point the reader may consult Todhunter’s *History of Probability*, Art. 987; Hall and Knight’s *Higher Algebra*, chapter on Probability, p. 389. *Cf.* also Poisson: *Recherches sur la Probabilité*, p. 302; Cournot: *Exposition de la Théorie des Chances*, p. 270.)

Therefore, surrendering thy will to God, do thou also move on as part of the universe, accepting the good and evil as they fall to thy lot. Let not this self-surrender mean a life of inaction; for then thou wouldst fall into the dangerous temptation of getting possession of somebody's hoarded wealth. Never greed after another's wealth to pass thy life in indolence.

There is a proverb which conveys the same warning as is given here: "He who wants to be rich in a year comes to the gallows in half a year."(1)

Surrender of one's own will does not mean abnegation of duties, but the doing of duties under God's will, that is, without being anxious for the result. So the Gita says: "Become like an instrument of the Divine will"; "Perform your duties without eagerly anticipating the results."(2)

This voluntary surrender of self-will (negation of the will) is held to be the highest achievement of man's free-will—the basis of all religion and morality. The Upanishads, after declaring that by no means is peace ever possible to man, say: "Some one possessed of rare merit enjoys the bliss of perpetual peace by dint of his self-surrender."(3)

The ascription of will to God conveys the idea that all-powerfulness is inherent in

(1) Bohn's Polyglot of Foreign Proverbs, p. 248; also pp. 54 and 87.

(2) Bhagavad-Gita, 11-3; 18-6.

(3) Kaivalya Upanishad, 1-3.

the Infinite Consciousness. The conception of Power is developed later on in Mantra XVI.

God's will is not voluntarism in our sense of the word, but a thought (1), an idea (2), or imagination (3), a fiat or "let-there-be" (4), the word (5), the om. (6)

Providence and freedom both come from the same source and are mutually interchangeable. Just as the all-powerfulness of God includes power to limit itself and allow a scope to the free-will of man: so the free-will of man includes freedom to resign itself and reinstate the control of Providence. (7) This self-surrender is in the first instance to fate; but as fate implies a Power behind it the surrender becomes to God's will: and as God's will is not arbitrary or capricious but is regulated by laws, the surrender becomes to the law of retribution (Karma). (8) This last is the state of mind called Niskáma or desireless. (9)

(1) Secret of Hegel (Stirling), p. 121.

(2) Plato: The Republic, Books 6 and 7; the Theætetus, § 151 ff.

(3) Laotzu: "Images or forms of things lie dormant in the Tao as one with it." (Legge: Texts of Taoism; Vol. I, ch. 21).

(4) Bible: Genesis I, 3; James: Psychology; the chapter on Will.

(5) Bible: St. John I, 1.

(6) The Vedas (Cf. the Panchaprakarani of Ichchhâram Swami, MSS. ch. 2, § 8).

(7) The derivation of the word resignation is significant. It comes from the two words 're,' again, and 'sign,' to hand over as if by a signature, i.e., voluntarily or of one's own free accord. Cf. Yoga vâsistha, Utpatti Prakarana, ch. 62; also Mahâbhârata: Udyogaparva, 79-5, and Sântiparva, 232-19 ff.

(8) Cf. Panchadasi, 7-156.

(9) Cf. Mahâbhârat, Udyogaparva, 77-12.

What is fate to the ignorant is God's will to the faithful, and conservation of energy (Karma—i.e., action and reaction) to the enlightened.

MANTRA II.

Next comes the gospel of life and action as a corollary to faith in God's will.

Doing, as a matter of course, his duties here below—chief of which is the duty of preparing for the life to come, (for example, by keeping the sacred fire to be spoken of hereafter),(1)—one should choose to live his life up to the end of his days. Thus is the law settled once for all.(2) No exception to it can be allowed in your favour. Nor does any necessity ever arise for an exception; for work, accepted as a duty, never becomes irksome to man like a foreign plaster sticking to him, but becomes ingrained in his nature, producing a craving for it.

The ideal of inaction, which might be evolved from the precept contained in Mantra I, carries with it a preference for suicide. The dreariest state of mind is that which does not know what to do or where to go. "Where mere inaction is the *finis bonorum*, absorption in Nothingness will be the aim of the devotee. Where on the contrary, active and vigorous virtue is recognised as constituting the real value of man—where subjective spirit has learned to assert its own Freedom, both

(1) See Mantra 18 below. (2) Evam(asti)=Thus it is.

against irrational and unjust requirements from without, and caprice, passion, and sensuality from within, it will demand a living, acting, just, and holy, embodiment of the Deity as the only possible object of its adoration.”(1)

Of the two alternatives, to be or not to be, one should always decide in favour of the former.(2) If the question be asked: Is life worth living? the answer must be given that one should make life worth living—and death worth dying—by having a high ideal to realise.

The ideal may be best realised by using life as a means, or, if need be, by sacrificing life, provided always that the ideal is a worthy one. When the ideal is a worthy one, work subservient to its realisation becomes a “duty.” As a general rule, no one engages in work without expecting some desired result; but in the case of “duty,” work is to be performed for its own sake without any reference to the result,—even in spite of the possibility that the result might prove disastrous to the performer. This is the teaching of the Bhagavad-Gita in simple words.

Duty done with resignation to God’s will is the truest worship of God.(3) It is the basis of the salvation promised by the Upani-

(1) J. Sibree in the Preface to Hegel’s *Philosophy of History* (Bohn’s Philosophical Library).

(2) That is the meaning of the word “jijiviset” in the original text.

(3) Bhagavad-Gita, 18–45 ff.

shads.(1) When a man finishes his duty, then, and only then, does he feel himself disengaged from all earthly concerns.(2) "The priest, the artist, and the philosopher are also ordinary men, and have no exemption from the common domestic, social, and civic duties. Such exemption would unfit them for their own high task—the discovery of life's ideal meaning, and its interpretation to their fellows."(3)

By the two caveats, one against greed of money, the other against the temptation to suicide, the Upanishad admits the danger of sapping of the will by the Doctrine of God's will if misunderstood. A will thus sapped by too much relaxation of effort—by passivity—is restored to healthiness and strength only by activity, by perseverance in work, by love of action.(4)

Man's unhappiness begins with his falling in love with woman, happiness comes to him when he falls in love with work. Hence the great rule has been dictated by sages in all lands that one should not seek for success in love without first securing a duty in life to

(1) Kena Upanishad, 33. Cf. Pirque Aboth, 1-3. Cf. also Zand-Avesta, 19th Fargard of the Vendidad, § 22, ver. 74; also 28th Yasna of the Gathas, §§ 5-6.

(2) Chhándogya Upanishad, 7-21.

(3) James Seth: A Study of Ethical Principles, p. 264 and sqq.

(4) This is the practical philosophy of William Shakespeare as exhibited by Dowden in his "Shakespeare: His Mind and Art" (in the chapter on Hamlet, pp. 157-160).

fulfill.(1) The following passages show the thoughts of mature minds on the subject.

“The friends we used to care the world for are shrunken to shadows; the women, once so divine, the stars, the woods, and the waters, how now so dull and common! the young girls that brought an aura of infinity, at present hardly distinguishable existences; the pictures so empty; and as for the books, what was there to find so mysteriously significant in Goethe, or in John Mill so full of weight? Instead of all this, more zestful than ever is the work, the work; and fuller and deeper the import of common duties and of common goods.”(2)

“You and I are old, but something ere the end, some work of noble note, may yet be done. 'Tis not too late to seek a newer world.”(3)

“Experience superabundantly proves that the man who lives simply for the sake of living, becomes surfeited, and that he alone is not surfeited with life who lives for something higher than life;” “Life has value only for him who considers it as a means and not as an end in itself.”(4)

“But if, after all, it is still asked to what end is a long life and the maintenance of

(1) Even that most misleading book called the “Elements of Social Science,” throughout inculcates this wise precept.

(2) William James: Principles of Psychology, Vol. I, p. 233 ff.

(3) Tennyson: Ulysses.

(4) Weber: History of Philosophy, § 71 (towards the end); § 15, Art. 1.

health, the trite answer must be given that life and health are only opportunity. The value of life and the importance of health must, of course, be measured by what a man is thereby enabled to do. The noblest and highest achievements of the intellect have been reached by those who have been heavily burthened by bodily infirmities; aye, and by mental ones too. A feeble cripple has written immortal verses and half the world has been conquered by a man who was sometimes weaker than a child. And thus it is that, in the long run, neither life nor health may be of the first consideration. It may be best, or even necessary, to sacrifice one or both. In this way beyond any other they may be well spent, provided only that the sacrifice is always a worthy one."(1)

Inaction has reasons of its own. Action produces reaction in an endless chain which keeps the actor in fetters. Viewing the changefulness of all things and their ultimate destruction, a man may reasonably wish to give up all duties as inane. Regarding the world as a passing dream of the soul, it behoves one not to prolong the life of action but to forsake the world and wake up to the truth.

Notwithstanding these reasons, work is incumbent upon all. The sage who is perfectly enlightened into the inanity of all things, should also betake himself to some

(1) The Book of Health, edited by Sir Malcolm Morris;— in the Introductory chapter by Dr. Savory. The allusions are to Homer who was blind and Julius Cæsar who was an epileptic.

worthy action on a double ground, viz., to prevent his mind from wandering into insanity, and to set an example to the ignorant class in order to guide them in the proper path.

MANTRA III.

This, then, is the highest teaching: Live your life up to the appointed time, doing the duty which falls to your lot. The alternative of suicide is fraught with danger. The Scriptures reveal the existence of horrible spheres—hells—covered over with blinding darkness and infested by demons, or the spirits of those devilish persons who, while on earth, delighted in slaughtering others. To those dismal spheres go, after their departure from this earth, all they also who slay themselves.

Those infernal spheres must be either overcast with clouds of dense sooty smoke which cut off all extraneous light, or they must be situated somewhere in space beyond the visible universe, where the heat rays may enter but the light rays cannot.

Suicide, also, seems to have reasons of its own. Is it not better for one to hasten the unavoidable end willingly than to be forced at last to accept it against his will? What is the need of prolonging life when an overwhelming surplus of evil is inevitable and stands threatening for all futurity? Who is there that has lived his life and not known those piercing moments which make life only worth the death which so mercifully terminates it? Reason being weak in this point, the Upa-

nishad calls in the aid of Revelation, which shows that slaying the body only makes matters worse. Shakespeare puts the thing in the mouth of Hamlet thus: "To be or not to be: that is the question: To die; to sleep: and by a sleep to say we end the heart-ache and the thousand natural shocks that flesh is heir to,—'tis a consummation devoutly to be wished. . . . But that the dread of something after death * * makes us rather bear those ills we have than fly to others that we know not of."(1)

A deeper consideration reveals another thing. Suicides, in fact, resemble murderers. Their minds are made of the same fiendish mould. The recklessness which can spoil one's own life would scruple very little to spoil the life of another, if it had only the opportunity or courage to do it. For the life of another can never be dearer than one's own life.(2) It is therefore mete that the fiends who commit suicide are damned to the same hell as the devils who commit murder.

If precepts are to be understood by examples, then self-immolation to preserve honour and chastity, or to secure the triumph of righteousness over wrong is not to be

(1) Shakespeare: Hamlet, Prince of Denmark, Act 3, sc. 1, lines 56-88.

(2) Brihadāranyaka Upanishad, 1-4-8. Cf. Winwood Reade: The Martyrdom of Man, p. 223; "Martyrs and persecutors resemble one another; their minds are composed of the same materials. The man who will suffer death for his religious faith, will endeavour to enforce it even unto death." According to modern Criminology, however, every man has a potential murderer within him.

classed with suicide. For the story is told that Dadhichi, himself the Rishi of the present Upanishad condemning suicide by his teachings, did practically give up the ghost, by holding his breath in suspense—thereby bringing about the slaying of the bold and unrighteous demon called Vritra.(1) The Koran also condemning suicide, says, “Whoever shall do this maliciously and wrongfully, God will in the end cast him into the fire,”(2) which leaves room for the contention that one may do it honourably and rightfully. And if there be rightful suicide then there is also rightful murder, as, for instance, the slaying of Vritra to preserve the kingdom of righteousness. Schopenhauer also, although condemning suicide, has taken exception to some cases of it.(3)

The belief in ghost, that is, in the survival of the soul and its passing away to another sphere, is instinctive in the human mind in every time and in every clime. As early as the Vedas, we find it mentioned that Subandhu died under suspicious circumstances and his brother succeeded in bringing the departed spirit back to tell the secret.(4) The Tantras indicate several ways of seeing departed persons and holding conversation with them.(5)

(1) The Bhágavata Purána, VI-10.

(2) The Koran: Surah IV, 33-34.

(3) Weber: History of Philosophy (Conclusion), (towards the end), § 71.

(4) Rigveda 10-59-1; 10-60-10.

(5) Pretasiddhi, Bhutasiddhi, etc.

The Bhagavad-Gita of the Hindus(1), the Book of Arda Viraf of the Parsis(2), the Tao-teh-Ching of the Chinese(3), the Kabbala(4) and the Pirque Aboth(5) of the Hebrews, the Bible(6) of the Jews and Christians, the Koran(7) and the Masnavi(8) of the Muhammadans, all speak unmistakably of a hereafter for the soul. The savages of ancient and modern times also believe in it. But what is most remarkable is that Pseudo-Buddhism, with its doctrine of Nihilism, upholds this belief.(9)

It must, however, be admitted that the theory of the ghost has not yet been satisfactorily established by the scientific method,

(1) Gita: 15-7 ff.

(2) Arda Viraf Námak; (throughout the book).

(3) Texts of Taoism, Vol. I, ch. 33 § 2, and notes on the chapter.—“Man dies and yet does not perish—the soul occupies the body but for a passing sojourn.” P. 21 and p. 76 (Legge’s Translation).

(4) Kabbala Denudata, Ed. of 1677 A.D., Vol. II, part 3, § 2—the Doctrine of the Repetition of Life.

(5) Pirque Aboth—IV, 31-32. “The born are to die; and the dead to revive. Let not thy imagination assure thee that the grave is the end.”

(6) Bible: I Samuel, 2-6. “The Lord killeth and maketh alive; He bringeth down to the grave, and bringeth up.”

(7) Koran: Surah II, 26. “He will cause you to die, next He will restore you to life.”

(8) Masnavi Mánavi—Book I, § 16, ver. 206-225.

(9) “It is impossible to charge them (the Buddhists) with positive denial of the soul in the face of their declarations of future retribution. The sceptic, they say, will be born in hell or as a beast. The wise man will be born in a deva-loka or as a man.” K. M. Banerji: Dialogues, ch. v. With this may be compared the Chhándogya Upanishad, 5-10-7:—“High birth by high action, low birth by low action.” (For Pseudo-Buddhism see the Appendix at the end of this book).

although it bids fair to be accomplished before long.(1)

In the sleeping state, while the real body lies senseless, a similar but shadowy body wakes up to the dreamland with full sensibility.(2) This is supposed to be the ghost-body tied to the real body by the thread of the vital breath flowing at the nostrils.(3) "Death is the loosening of the cord to which God tied the life."(4)

MANTRA IV.

What Revelation says about going to a different sphere after death is supported by Reason also. For there is a line of reasoning which makes probable the soul's survival of the body. Matter is changeful; the soul, being the spectator of changes, is itself changeless: hence it is opposed to matter. The body is a compound of many things; the soul is an indivisible unit: hence it is opposed to body. The mind undergoes various states; the soul, being the spectator of all mental states, is always in one and the same state: hence it is opposed to mind.(5) The organs

(1) See James' Psychology: Vol. I, ch. 10,—esp. p. 396.

(2) Brihadáranyaka Upanishad, 4-3-9.

(3) Chhándogya Upanishad, 6-8-2. Brihadáranyaka Upanishad, 3-7-2; 4-3-11 ff.

(4) Chwangtzu: Book III (towards the end). For further explanation of the subject, see Mantra 17 below.

(5) The doctrine that mind also is a kind of matter, extremely subtle, rare, and transparent, which, catching a reflection of the Supreme Soul, becomes as it were an individual soul, is the most important point in understanding the Philosophy of the Upanishads.

of sense are dependent upon the soul for their functions: the soul, being pre-supposed in the organs of sense, is independent of them: hence it is opposed to the organs of sense. The organs of action are subject to motion; the soul, being the spectator of all motions, is itself motionless: hence it is opposed to the organs of action. The organs of respiration which carry on the circulatory functions, require for their existence the presence of the soul in the body; the soul, being the prerequisite, does not require the organs of respiration for its own existence: hence it is opposed to the organs of respiration.

Now matter, body, mind, the organs of sense, action and respiration—these are all perishable things. Being opposed to all that is perishable, the soul must be itself imperishable. This is the line of reasoning which proves the immortality of the soul and its consequent survival of the body.(1)

The soul is something self-evident. It proves its own existence as the first thing to make any proof possible. It must be there as the condition of all knowledge and of all proofs. It is always and everywhere the pre-existing thing, being pre-supposed in the organs as their *sine qua non*, by whose aid alone they could perform their respective functions. The soul shines in its own light, all

(1) Cf Nrisimhottaratápini Upanishad, 2; Skanda Upanishad, 3; Brahmasutra—Sánkara Bháshya, 3-30.

other things shine in the light of the soul.(1) It is not true that the soul is a product of the breath; it is an independent entity—only tied to the body by the breath, which being gone, it also goes away. “From the soul is born the breath”—not from the breath the soul.(2)

The breath contains aqueous vapour which stains a mirror when breathed upon. This is held to be the vital element in breath, the decrease of this corresponding to the decrease of vitality.(3) When the soul departs the breath loses this quality.

MANTRA V.

The line of reasoning just indicated only proves that the soul cannot be slain at any time by slaying the body. It has got nothing to show that the soul goes to another sphere after departing from this. Moreover, what has been said of the soul, that it is changeless and motionless, tends rather to prove that it does not go from place to place.

In answer to this the Upanishad proceeds to say that there is a distinction between the Supreme Soul and the individual soul.

The one Supreme Soul—the Godhead—becomes the many individual souls by

(1) Nrisimhottaratápiní Upanishad—2 and 9.

(2) Chhándogya Upanishad, 7-26-1; Prasna Upanishad, 3-3; Mundaka Upanishad, 2-1-3; Kena Upanishad, 2 and 8.

(3) Chhándogya Upanishad, 6-5-4; Bīrhádáranyak Upanishad, 1-5-13. Cf. “This principle is the quintessence of Reality, and out of it comes Truth.” (Giles: Sayings of Laotzu, p. 20).

reflecting itself on the several tenuous investitures of its own creation called minds.(1) Considered apart from the mind the individual soul is no other than the Supreme Soul, and in this aspect it is transcendental, motionless, and absolutely self-positing. Viewed in connection with the mind it is immanent, moving and going to distant spheres.(2)

This individual soul is also called *Taijasa* or spirit.(3) It is this which becomes the ghost after the death of the body. The body perishes, but the soul continues a new life.(4) The going of the suicide's ghost to infernal regions is thus supported by reason in addition to revelation. Suicide cannot afford a refuge from the storms of fate. Hence the Scriptures say: "Always mindful of the immortality of the soul, go onward through time, radiant with joyfulness. Ready to suffer all things that may be cast to thy lot—let come what come may—it behoves thee not to be ever perturbed in spirit."(5)

The Philosophy of the Upanishads admits the existence of soul, in more or less unconscious state, in even the grossest matter. The whole creation is based on an unconscious

(1) *See Supra. Cf. Satasloki of Sankara, verse 50. Also the Brahmvindu Upanishad, 12:—"Like the moon on the ripples."*

(2) *Satasloki of Sankarácáryya, verse 29. The Bhagavad-Gita: ch. 15, ver. 7-9.*

(3) *Panchadasi I, 24. Cf. Mándukya Upanishad, 4.*

(4) *Chhándogya Upanishad, 6-11-3. Aitareya Upanishad, 2-4. Brihadáranyaka Upanishad, 4-4-4.*

(5) *Nadavindu Upanishad, 21.*

basis (Maya) projected from the original consciousness. Hence consciousness—the soul—is behind and at the root of everything in creation. “The Supreme Soul, although self-conscious, yet by making ignorance also one of its objects for knowledge, becomes as it were unconscious in some cases, thus feigning a sleeping consciousness, of which the apparently lifeless matters are composed.”(1)

MANTRA VI.

When, by comprehending rightly the relation between the Supreme Soul and the individual soul, a man habitually sees all individual souls as dwelling in the Supreme Soul and the Supreme Soul as dwelling in all individual souls, then, and precisely because of such insight, he cannot be ever subject to those violent and insane passions of jealousy or hatred which drive the ignorant to suicide. He is automatically lifted above the possibility of suicide.

The Mádhyandina Recension of this Upanishad towards the end gives direction to contemplate on the Supreme Soul by the analogy of the all-pervading space.(2) Just as all things dwell in space and space dwells in all things, even so is the case under contemplation.

(1) Nrisimhottaratápiní Upanishad, 9-1.

(2) “Om Kham Brahma.”

THE DOCTRINE OF AHIMSA OR NON-HATE IN RELIGION.

The word *Himsa* signifies slaughter. To slay requires an unsympathetic attitude of mind towards the victim, which, in positive term, is called hatred. *Himsa*, therefore, is hatred,—that narrow mood of mind habitual to vulgar people who take for dead all whom they do not like.(1) Hence its opposite, *Ahimsa*, is non-hate, absence of hatred, that is, in positive term, sympathy or love. (Schopenhauer: Ueber das Fundament der Moral, § 18).(2)

It has been said that absence of hatred is the summit of religion.(3) Hatred has been

(1) See James: Principles of Psychology, Vol. I, p. 312.

(2) Cf. Weber: History of Philosophy, p. 553 (Engl. Transl. by Frank Thilly). The term *Ahimsá* occurs in the Upanishads; and comparing the Chhândogya Upanishad (3-17-4) with the Brihadáraryaka Upanishad (5-2-3), it would be found that the original meaning of *Ahimsá* is the same as *Dayā*, which is synonymous with sympathy, love, mercy, benevolence, good-will, etc. That this is the real meaning of the term is determined by the text of the Mahabharata which says that "Ahimsá towards the wicked is Himsá towards the virtuous." (*Ahimsá sádhu-himsá*:—Mahábhárata, Sántiparva, Rájadharmá, 15-49). In this text, *Himsá* cannot mean the sacrifice of animals, which is supposed to be its only meaning; while *Ahimsá* evidently means 'total absence of hatred towards wrong-doers,' i.e., absolute forgiveness of all injuries;—and the whole text cited above, which literally means "sparing the wicked is killing the virtuous," aims to give expression to the fact that charity is the negation of morality.

(3) "Ahimsá paramo dharmah":—Mahabharata, Adiparva, 11-13; Aswamedhaparva, 43-21; Anusánaparva, 115-1; 115-25; 116-38.

compared to a fiercely burning fire, which makes heated—it is true—all those who happen to come near it, but entirely consumes the very heart of the thing wherein it rages.(1) When secretly nourished and fomented it gathers strength beyond all control and results in murder, if expressed, or in suicide, if repressed. The doctrine of non-hate has therefore found its place in all religions, for the object of Religion is to ensure peace and harmonious development. People who are prone to hate would indeed be the best workers of the world if the fire of their hatred were quenched and their wasting energies given a good direction.(2) It is of them that Shakespeare has said: “Some fierce thing replete with too much rage, whose strength’s abundance weakens his own heart;”(3) “Making a famine where abundance lies, thyself thy foe, to thy sweet self too cruel.”(4) Hence arises the all-important problem: How to avoid falling into the vicious habit of hating.(5)

(1) Cf. Vidyāranya Swámin in his *Jivanmukti-viveka*, ch. 2, towards the end; (the verse beginning with “*Namo astu kopadeváyá,*” etc.).

(2) Cf. John Tyndall on ‘Faraday as a Discoverer.’ For other instances, see Smiles: *Character*, pp. 160-170.

(3) Shakespeare: *Sonnets*, 23 (lines 3-4).

(4) Shakespeare: *Sonnets*, 1 (lines 7-8).

(5) Cf. the Sayings of Nietzsche: “To save men from revenge that is for me the bridge towards the highest hope. This is the true, ideal selfishness: ever to restrain the soul, that our productiveness may come to a beautiful issue.” And again, “I love him who wastes his life. I love the great despisers; for they despise themselves. Surely man is something that hath to be surpassed.”

The old teaching that hatred will be quenched as soon as due revenge is taken, (1) —life for life, eye for eye, tooth for tooth,—has been found to be not to the purpose. For hatred, like all other passions, becomes more and more violent by exercise, so that the more it victimises, the more becomes its demand for newer victims. Hence it is that the counter-active of hatred—love—has the highest place assigned to it in religion, God Himself being called Love. (2)

As one who wears a pair of red glasses to see some one object in the colour of red, must perforce see all other objects also in the same colour, so the mind which is poisoned by hatred upon an enemy becomes embittered towards the whole universe.

“Plato says very finely that a man should not allow himself to hate even his enemies—because, says he, if you indulge this passion on some occasions, it will arise of itself on others; if you hate your enemies, you will contract such a vicious habit of mind as by degrees will break out upon those who may be even your friends or those who are indifferent to you. I might here observe how admirably this precept of morality, which derives the malignity of the passion from the passion itself, not from its object, answers to that

(1) Bible: Exodus, 21-24; Leviticus, 24-20; Deuteronomy, 19-21. The same idea dominates the Hindu codes and the *Mahabharata*.

(2) Bible: John; 1st Epistle, 4-8.

great rule which was dictated to the world a hundred years before the philosopher wrote; but instead of that I shall only take notice with real grief of heart that the minds of many good men among us seem soured by paltry principles, and alienated from one another in such a manner as seems to me altogether inconsistent with the dictates either of reason or religion.”(1)

The great rule referred to is that which was dictated to the world by Gautama Buddha, the founder of Buddhism. “Hatred does not cease by hating at any time; hatred ceases by not-hating: this is its nature.”(2) Centuries afterwards, the same golden rule of charity was dictated to the world in more positive terms by the Prince of Peace as his balm of hurt minds:—“Love your enemies.”(3)

But before Buddhism, Taoism had dictated the same rule to the world in different terms: “Requite injury with kindness.”(4) “Be thou among the persecuted and not among the persecutors.”(5)

The present Upanishad, however, contains in this Mantra, the earliest enunciation of

(1) Quoted from memory.

(2) Dhammapada, 1-5; also 17-3. Compare also the Vedic Text: “Let one bridge over the otherwise unbridgeable stream of hatred by non-hate.” (Sáma Veda, Chhanda Archika, 6-1-9:—“*Akrodhena krodham.*”)

(3) Jesus: ‘The Sermon on the Mount. (Bible: Matthew, 5-44).

(4) Giles: Sayings of Laotzu, p. 51; Legge: Texts of Taoism, Vol. 1, p. 92.

(5) Bettany: World’s Religions.

the doctrine of non-hate in religion. As it is the earliest it is also the best; for it does not lay down the doctrine as a dictatorial commandment, but only reveals the secret underlying the whole thing as it stands in nature, thus appealing to the understanding and leaving every man free to take the better course by his own judgment. It is a complete religion of enlightenment in itself—a true insight into man's nature as part of the nature of things. "When this insight is secured, the virtues of non-hate along with all the excellent qualities of the heart and the head, accrue of themselves like so many ornaments natural to it, without the need of any moral training." (1) Man becomes subject to hatred by looking at the separateness of the individual souls; he rises above hatred by his insight into their unity in the one Supreme Soul abiding in all of them. "In you, in me, as well as in all other things, is the one Supreme Soul. The wrath which you cherish towards me, unforgiving as you are, is therefore an insane delusion which serves no other purpose than to deprive you of the tranquil mind." (2) For, "the self that is thine is the self in all living things." (3) Hence it has been said: "The intelligent eye which sees the universe as full of the Supreme Soul is just the eye wanted,—not the Yogin's eye which is to see the tip of

(1) Naishkarma Siddhi, 4-69.

(2) Sankaracharyya in his Mohamudgara.

(3) Brihadāranyaka Upanishad, 3-4-1; cf. Gough: Philosophy of the Upanishads, p. 161.

one's nose."(1) Therefore has the present Upanishad well said: "precisely because of his having such insight he will automatically cease to hate."(2) Thus is the mind lifted above hatred, and thus love, freed from its impediment, grows great of itself. There is nothing in it of that dictatorial method which naturally puts the mind in revolt. It follows the persuasive method. Discovering the soul that is in himself to be the soul that fills the universe, a man lets his self-love expand into universal love.(3) Universal love does not mean that a man is to make a profession of love to everyone whom he may happen to meet with, but means that he is to lovingly accept the whole universe as it is under the will of God, without in the least hating anything in it.(4) Love in all its forms is the sovereign remedy for checking the growth of hatred. And the practice of love, if it is to end in universal love, must begin with love to an enemy.

However, the total absence of hatred, the summit of Religion, is never logically reached;

(1) Tejovindu Upanishad, 1-29; quoted by Sankaracharyya in his Aparokshānubhūti, ver. 116. This condemns the practice of Yoga when not combined with the culture of Gnosis.

(2) "*Tato na vijugupsatē*" in the Text.

(3) Cf. Buddha's saying: "And he lets his mind pervade all the four quarters of the world with thoughts of love, far-reaching, grown great, and beyond measure." (Rhys Davids: Buddhist Suttas, the Teviggā Sutta, ch. 3).

(4) The Sanskrit word *Viśvāprema* aptly expresses the idea, for it literally means, love of the universe; that is, reconciliation of man's will with the will of the universe. Cf. Marcus Aurelius Antonius Cæsar: "I wish all that thou wishest, O Universe!"

for it implies hatred turned upon itself—hatred against hatred.(1) Moreover, in practical life, hatred has its undeniable *raison d'être* in the fact that it is the mainstay of the kingdom of righteousness, for righteousness derives all its power from the hatred which is planted in human nature towards the wrong.(2) A little reflection will show that too often does the doctrine of non-hate in its extreme form of love to enemies set aside all the demands of justice; too often is charity the negation of morality,(3)—is only a decent disguise for the want of moral courage to bring bold and powerful offenders to justice; too often is forgiveness only a masked form of weakness or imbecility,—a prudent policy dictated by the natural fear of having enemies or of losing supporters,—a dastardly act which gives up the virtuous to the tender mercies of the wicked.(4) The need of

(1) Cf. *Jivanmukti-viveka* of Vidyāranya Swāmin, ch. 2, (towards the end):—"If hatred is legitimate against the doer of evil, then why not hatred against hatred itself which is the worker of the greatest evil?" There is a Vedic Text which says: "Fight out all our natural despites and hateful abhorrences."—*Rig Veda*, 6-48-10; *Sama Veda*, 2-974.

(2) Cf. "Just as the tiger protects the forest and the forest protects the tiger, so do hatred and righteousness protect each other."—*Mahābhārata*, *Udyogaparva*, 29-55.

(3) On charity as the negation of morality, see Huxley: *Prolegomena to Evolution and Ethics*, p. 32.

(4) *Mahābhārata*, *Sántiparva*, *Rājadharmā*, 15-49:—"Ahimsā sādhuhimsā," i.e., sparing the wicked is killing the virtuous. Also cf. *Ibid.*, 88-21 ff. Cf. "War and courage have done more great things than charity. Not your sympathy but your bravery hath hitherto saved the victims."—Nietzsche: *Thus spake Zarathustra*, § X.

judicious hatred will make itself felt in life ever and anon in spite of all the gospels and revelations of religion. "There is a time to love, and a time to hate; a time of war, and a time of peace."(1) "If the king makes no discrimination between right and wrong, then society would be a chaos of utter darkness."(2) "If the gods have turned indifferent to morality, if the Rulers of the universe do not prefer the just man to the unjust, it is better to die than to live."(3)

The too-forgiving a man invites the criminal class to exercise their criminalities upon him, even as does the frog invite the serpent

(1) Bible: Ecclesiastes, 3-8; *cf.* Mahabharata, Rájadharmá, 94-9; 102-29.

(2) Mahabharata, Rájadharmá, 15-32. The sword and the sceptre in the hands of the king are the symbols of the administration of righteousness by Royalty. The king is in duty bound to protect all his subjects from wrongs and violence. If he cannot do it, then he must arm his subjects that they might do it for themselves. Even the weaker sex are endowed by nature with the spirit of righteousness. The high-spirited and chaste wives of the olden times refused to have husbands at all rather than have cowardly husbands who could not protect them;—and they used to wear a small weapon (*kripána*) in the twisted braids of their hair (*beni*) to keep themselves mindful of their right to guard their virtue (*dharma*). The Vedas say: "The Law of Righteousness (*Dharma*) is the King of Kings, far more powerful and rigid than they: nothing can be mightier than *Dharma*, by whose aid, as by that of the highest monarch, even the weak may prevail over the strong." (*Satapatha Brahmana*, 14-4-2-23; *Brihadáranyaka Upanishad*, 1-4-14). The following occurs in the *Mahábhárata*, Rájadharmá:—"When all the children of the world go to sleep, the rod of the king still remains awake, like the grandfather watching over the protection of the infants."

(3) Socrates. (*See* James Seth: "Ethical Principles," the Problem of God, p. 421). Gods and Goddesses are represented as armed with weapons to defend the righteous and destroy the unrighteous. The Law of Karma (Retribution or Divine vengeance) is based on God's hatred towards the wrong.

to feed upon it.(1) "Weakness, in every form, tempts arrogance."(2) Wherever a weak point is discovered invaders and molesters will gather around it. "Worse almost than criminality is weakness, except that crime besides being crime, is itself a certain kind of weakness."(3) Let him who loves peace prepare for war.(4) The so-called "right-speaker" must be met with right speech; the dealer of wounds must be dealt out wounds. For he who has made a lion of himself is to be transformed into a fox only by the advent of a new and greater lion in the path; and he who has taken Satan for his model will be a lover of evil-doing and nothing short of the Devil until he is confronted with a greater Satan than himself.

(1) Mahabharata: Banaparva, 28—(7-24); Udyogaparva, 33-48; Dronaparva, 198-27; and Apaddharma, 160-34 ff.

(2) Foster's Decision of Character: Letter I, para 15.

(3) Dowden: "Shakespeare, His Mind and Art"; p. 73. Cf. Nietzsche: "The weak ask for liberty; the strong ask for rule."

(4) A Motto extensively used by all classes of people. Cf. Fredor von Koppen: The Armies of Europe. Also cf. the Speeches of George Washington:—"To be prepared for war is one of the most effectual ways of preserving peace."

The Vedas also defend religious warfare and extol the warriors. See Rig Veda, 10-87-22 and 10-154-3. The same is the teaching of all the Great Epics of the world, and particularly of the Bhagavad-Gita and the Durga-Saptasati of the Hindus. The sublime is not in the mountain peak, nor is the beautiful in woman's face:—both the sublime and the beautiful blend together in the unconquerable mind which makes for righteousness even unto death, which faces all the terrors of life in order to secure the triumph of the right over the wrong. Nothing commands the respect of man so much as the moral courage of the hero who sacrifices his body to preserve his principle, and nothing is so much hateful to man as the timid saint who forgives through cowardice. The warlike character of the Devas certainly does honour unto them.

“Yes! maugre all thy dreams of peace still
 must the fight unfair be fought;
 Where thou may'st learn the noblest lore
 to know that all we know is nought.”(1)

This is the conflict of love and hatred,—
 of justice and forgiveness; and herein are to
 be found the roots of all the contradictions of
 life, and of all its dire tragedies. Iniquity is
 a strong party; a bold, unrighteous man com-
 mands the admiration of millions of men and
 has a party of his own to support him in his
 career of wrong-doing. Witness the stories
 of Satan in the Bible, of Paris in the Iliad, of
 Rávana in the Ramayana. Those stories
 themselves tell that millions of men sacrificed
 their own lives for the sake of securing
 triumph to a wrong-doer over the righteous.
 In the Great War of the Mahabharata, Arjuna,
 whose cause was right, thought that nobody
 would come to support Duryodhana, whose
 cause was wrong: so, when the battle began,
 he asked his leader Krishna to show him who
 were the men that would take the side of a
 wrong cause. To his utter dismay he saw
 that not only had countless men espoused the
 wrong cause, but that among them were
 some of the best men of the day, like Bhisma
 himself. Seeing this Arjuna grew faint-
 hearted and pretended to give way to the
 demands of love and forgiveness in preference

(1) The Kásidah of Abdul Yezdi (Engl. Transl. by
 Burton). Cf. “Nothing prohibited,—except weakness. Throw
 not away the hero in thy soul. Ye are not great enough not to
 know hatred and envy. Then be great enough not to be ashamed
 of them.” (Sayings of Nietzsche).

to the joys of conquest; but Krishna pointed out to him that it was not love but weakness of heart and unmanly fear which prompted him to forgive and forget: and thus did Krishna incite Arjuna, raising up his spirit with instructions and remonstrances, to wage the war of righteousness against the wrong-doer.(1) And, as in the good old days so in these modern present times, given the existence of wrong-doers, hatred will have its *raison d'être*, and even the most peace-loving of mankind must have their ultimate recourse to war. The Rishi Dadhichi, the Rishi of the present Upanishad,—though being himself one of the first enunciators of the Doctrine of Non-hate in Religion, yet sacrificing his life in order to encompass the death of the redoubtable wrong-doer Vritra,—affords for all times the best illustration of hatred's undeniable right-to-be.(2) In fact, the term he has used here means to say that the seer will not choose to be a hater, though he might make a show of hatred if occasion demands it of him.(3) Elsewhere in this Upanishad there are other terms which imply the necessity of hatred in some form or other: for

(1) Gita: 1-23 to 2-3. Cf. also the Gathas: 32-6;—“Hatred is desired for these much-hating ones.” (See the Pahlavi Translation of the Zend-Avesta Text in Mill's Gathas, p. 94). The same idea runs through the Fargards of the Vendidad.

(2) The Bhágavata Purána, 6-10. Cf. Nietzsche: “Even virtue cannot be made to reign by virtuous means.” (Orage's Nietzsche; p. 97).

(3) In the term “Vijugupsatè,” *Vi* is a prefix meaning intensity, and *jugups* is a root denoting love of hatred or maliciousness;—the term thus meaning “will not lay hatred to his heart.”

example, "Don't greed" (Mantra 1), "Take heed of thy acts" (Mantra 17), "Lead us by the right path," (Mantra 18),—all such moral precepts require the co-operation of an active factor in the shape of hatred towards the evil.

There is an original Vedic Text which says: "Prajapati (i.e., God in His aspect of the Preserver of His Creation) evolved both the true and the false. Prajapati adjusted hatred to the false and love to the true."(1) The myth of the "Birth of the Sword-god" in the Mahabharata, allegorically describes the evolution of hatred and war as a law of Nature,—a necessary relation arising from the very nature of things.(2)

The Buddha seems to have been aware of the fact. His doctrine of Karma is grounded on retribution(3)—the return of evil for evil and good for good, in a future life if not in this life. Elsewhere he speaks of the virtue of non-hate as a less universal possibility: "Let us live happily, not hating those who hate us. Among men who hate us let us live free from hatred."(4) This means to say that the

(1) The White Yajurveda, 19-77; the Charaka Sákha of the Katha Samhitá of the Black Yajurveda, 38-1; Maitráyaniya Samhitá, 3-11-6; Taittiriya Bráhmaṇa, 2-6-2-3.

(2) The Mahabharat Apaddharma, ch. 166 (the whole chapter).

(3) On Justice as based on a primitive egoistic resentment, see Sully: "Human Mind," Vol. II, p. 159.

(4) Dhammapada, 15-1; cf. Mahabharat, Apaddharma, 139-47: "The injurer does not forgive even when he is forgiven, for the injury he has done inspires fear within him,—keeps him always in dread of a return." And elsewhere, "The wicked person, even when he is himself undergoing the greatest afflictions,

wicked will never cease to hate the good although the good may cease to hate the wicked. The Bible, however, is more explicit on this point: "Hate the evil and love the good, and establish judgment in the gate;"(1) "Cast abroad the rage of thy wrath and behold everyone that is proud and abase him. Tread down the wicked in their place. Then will I also confess unto thee that thine own right hand can save thee."(2) "Upon earth there is not his like who is made without fear."(3) Christian mystics modified Jesus' doctrine of universal love by saying: "Hate the sin and not the sinner." On the cross Jesus asked forgiveness for the soldiers who knew not what they were doing,—who were only carrying out the orders given them,—but he never forgave the High Priest on whom rested the whole responsibility of his murder. "Hereafter you shall see the Son of Man sitting on the right hand of Power"—he said with looks directed towards the High Priest (4) meaning that God will not forgive him—not even if Jesus forgave him. So the Koran also says: "A sanction is given to those who, because they have suffered outrages, have taken up arms: and verily God is

cannot yet give up tormenting others. Always brooding over thoughts of hatred and planning injuries to others, he goes to sleep and wakes up again in perfect happiness."

(1) Bible: Amos, 5-15.

(2) Bible: Job, 40, (11 to 14).

(3) Bible: Job, 41-33.

(4) Bible: Matthew, 26-64; Mark, 14-62; Seely's *Ecce Homo*, p. 277.

powerful to succour them.”(1) And this precisely gives to hatred its right-to-be.

But hatred's right-to-be is only a conditional right. For hatred is necessitated by the kingdom of righteousness, and the kingdom of righteousness is conditional upon the existence of wrongs, righteousness existing by opposition to wrongs. With the abolition of wrongs, righteousness is also abolished, and hatred consequently dies out, leaving love to expand without limit. Not the kingdom of righteousness but the kingdom of love is the higher stage in the process of perfection.(2) Love being a process of unification, argues the progressive unity of all the individual souls into the one Supreme Soul, wherein love endures for ever. Agreeably to this, although conversely, the Upanishad has said that insight into this unity frees the mind from hatred. Thus freed from its passing alliance with hatred, the mind is left to work

(1) Koran: Surah 22, verse 40.

(2) The kingdom of righteousness is perfected when prophets possess the rule of the earth and people follow them in the path of truth.—Daniel: VII, 14-18. It is said that what is dreamt in a “dream within dream” is true. The power to see such dreams is the secret of prophetism and the prophet is therefore called a dreamer of dreams (Bible: Deuteronomy, 13-1). This power accrues to man by the tedious practice of tracing mentally, on going to sleep every night, the details of the day's happenings in the backward direction,—“commencing with the last and working through the day in the reverse order until the first happening of the morning.” The acquisition of this power helps man to bring secret crimes and hidden sins to light, and is, therefore, the keystone to the Kingdom of Righteousness. It must be confessed that the matter has not yet been brought under the scientific method.

out its salvation through love. Thus is established the ultimate triumph of love over hate, and the truth of the saying that God is Love. Viewed in this light, the practice of love—religion in its truest sense—is higher than the dealing of righteousness, and the law of forgiveness higher than all the austere laws of justice. In fact, charity, although it may be the negation of morality, is doubtless the higher morality.(1) “The interval which is infinite between body and mind represents the infinitely more infinite distance between intellect and charity.”(2) Such is the doctrine of Ahimsa or non-hate in Hindu Philosophy(3) the best expression to which has been given by the founder of Buddhism, who is erroneously supposed to have been the original propounder of this doctrine.(4) Thus does he enunciate it:—“Knowing his own guiltiness (or believing in his own Karma) a man can easily bear his sufferings

(1) Mahabharata: Udyogaparva, 33-49 ff; Dronaparva, 198-59.

(2) Blaise Pascal: (quoted by Adams in his Secret of Success, p. 222).

(3) “Ahimsá paramo dharma.”

(4) The supposition that Buddha was the original propounder of the doctrine of Ahimsá, has led to this doctrine being supposed to be anti-Vedic and heterodox, by men who suppose Buddha himself to have been anti-Vedic. In fact, however, the doctrine existed in the World-old Religion of the Vedas from time immemorial; cf. Sáma Veda, Chhanda Archika, 6-1-9. The text “Ahimsá paramo dharma” frequently occurs in the Mahabharata; cf. Supra.—The term “Ahimsá” occurs in the Upanishads; cf. the Chhándogya Upanishad, 3-17-4. It occurs also in the Yoga Sutras of Patanjali, 2-30.

at the hands of others, as the mete retribution of his own acts; but him I call the true saint who, armed with the strength of unshakable forgiveness, submits to the extreme penalties of the fetters and the gallows without feeling the least hatred towards his enemies, *although fully conscious of his own perfect guiltlessness.*"(1) The mellow tone of this all-forgiving love pervades the whole range of Buddhistic literature and fills its melodies with a sweetness which is redolent of the days of innocence and artless simplicity.(2) No wonder, therefore, that Buddhism found its way to the Poles and the Antipodes; for, erring humanity everywhere stands in need of forgiveness and restoration to love,—of that mercy by which it lives and for which it cannot but make the way.(3)

MANTRA VII.

The stage of universal love just indicated is not the final stage in the progressive life of man, nor does it lift him above all possibilities of suicide. For grief and despair are more

(1) Dhammapada, 26-17. This saying is justly held to be unparalleled in the religious literature of the world.

(2) Cf. the "Thera-Gáthás" and the "Theri-Gáthás."

(3) Cf. Holmboe: "Traces of Buddhism in Norway before the introduction of Christianity." (Paris). Also cf. Alphonse Germain: "Buddhism in ancient Mexico according to recent discoveries." (Études Franciscaines; Paris; 1905; Vol. 13). The Saint Josephat of the Christians or Yudasatf of the Arabs is the same as the Bodhisattwa (i.e., Buddha). [Cf. the story of Barlaam and Josaphat by John of Damascus; and see Liebrecht's "Jahrbuch"].

potent causes of suicide than hatred, and the universal lover, with his heart full of tenderness to others, is no proof against these. Well has the poet sung:—

“To each his sufferings: all are men
 Condemned alike to groan;
 The tender for another’s pain,
 The unfeeling for his own.”(1)

The highest stage of progress in the history of the individual is reached when somehow or other he is perfectly enlightened into the great truth that the world is not a reality—that the one Supreme Soul has become all the things of the creation, in the same way as the soul of man becomes all the things of his dream.(2) When this stage is reached, what is grief, what is despair, for him who admits reality to the one thing Soul only? For, by a thorough comprehension of the dream-like unreality of all other things he ceases to have desires and affections for them, and thus passes beyond the reach of grief or despair.(3) Combining his previous knowledge of the oneness of all the many souls(4) with his present enlightenment into the truth of the one and the falsehood of the many, the sage is now lifted beyond all the possibilities of

(1) Gray: Ode on a Distant Prospect of Eton College, (lines 91-94).

(2) See later on for clear exposition.

(3) Without this thoroughness, the unfeeling man—wise in his own conceit—will be only an inveterate miser, as is so often the case with the “professed moralist” (*Dharmadhvajin*).

(4) Indicated in the previous Mantra.

suicide—beyond hatred, grief and despair. Of him may be truly said:—

“ This man is freed from servile bands
Of hope to rise or fear to fall;
Lord of himself, though not of lands;
And having nothing, yet hath all.”(1)

At this stage there is neither hatred nor non-hate.(2) Elsewhere it has been said: “ By the practice of the true Philosophy, the sage detaches himself from joys and griefs.”(3) Also “ If thou art intent on salvation be careless of both enmity and friendship, both war and peace, and look upon all things with equanimity,”—with an eye which regards them both in the same light of unreality.(4) The doctrine of absolute forgiveness taught by Buddha(5) or the doctrine of perfect love taught by Christ(6) becomes possible only at this stage of enlightenment.(7) It is not to be feared that at this stage a man would avoid work; rather, he will find himself fit for any work, without feeling humiliation or elation in it.

The subject of suicide has been dealt with at some length, because religious mania too often tends to it.(Hegel).

(1) Sir Henry Wotton: The Happy Life.

(2) Dattatreya: Avadhuta-Gita, 1-29.

(3) Katha Upanishad: 1-2-12.

(4) Sankarācharya: Mohamudgara.

(5) See supra. It seems that Buddha knew the great truth that the soul is the creator (see Dhammapada, 11-9).

(6) See supra.

(7) For, if life is understood to be no more than a self-created dream, then one would naturally cease to entertain hatred towards the enemy he has created unto himself.

THE PHILOSOPHY OF THE UPANISHADS AND WILLIAM SHAKESPEARE.

In this Mantra, the present Upanishad gives expression to its philosophical teaching. Elsewhere Dadhichi, the Rishi of the present Upanishad, with greater felicity of expression, puts forth the same idea thus: "The one Supreme Soul without breaking its oneness becomes all the many forms of the creation" (1) in the same way as the dreamer's soul becomes the many things of the dream-world fictitiously yet all the while remains the one that it is in reality. (2) In the language of the

(1) Brihadáranyaka Upanishad, 2-5-19. Cf. Rig Veda Samhita 6-47-18; also 3-53-8.

(2) Brihadáranyaka Upanishad, 4-3-9 to 19. The faculty of dreaming is the clue which the soul keeps to itself to solve the riddle of the universe and to find its way out of the tangled maze of the creation. Compare the text: "*Tadasya rūpam prati-chakshanáya*":—"This is meant to reveal the true form of him, the Atman or Soul" (Max Muller's Translation of the Brihadáranyaka Upanishad, 2-5-19).

In dream this happens: a thing is lost and, after a time, is found and identified to be the same thing. But the thing was not a reality. In like manner, this world of sensations is lost during sleep and again found on waking to be the same world. The world is not a reality for that any more than the thing lost and recovered in a dream. Such is the clue of dream.

In the phenomena of dream there are mysteries which defy all attempts at so-called scientific explanations. "A dream may let us deeper into the secrets of Nature than a hundred concerted experiments." (Emerson: Essay on Nature, the last section,—'Prospects'). "Certainly in the obscure phenomena of mind, those relating to memory, dreams, * * * there are many inexplicable and almost incredible facts, and it is equally unphilosophical to believe or to disbelieve without clear evidence." (Jevons: Principles of Science, chap. 29, Art. "Unclassed Exceptions,"—towards the end of the Chapter).

As for the question whether man became a soul or the soul became a man, the answer is that the soul became a man. In the

Upanishads, in dream one does not see a thing but becomes himself that thing—assumes the forms of things which he has seen in waking. He thus spins a universe in dream out of his own mind-stuff;—he becomes the space and weaves a world into it; he becomes the light by which he sees the dreamland things; truly, he becomes all the things which he sees therein, for he enters the dreamland all alone.(1) And yet all the while he remains what he is—an indivisible unit; for he does not gather himself up on waking.(2) In like manner, the Supreme Soul creates the universe by becoming all the visible and invisible forms which constitute it, without for that forfeiting its own transcendental unity.(3) Therefore are these sayings, “All this whatsoever is the self.”(4) “All this was the self.”(5) “All kinds of things are forms of this self only.”(6) “The world is a delu-

Bible (Genesis, 2-7), it is said that “the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” This, however, is liable to criticism, if criticism be permitted. Compare the following: “A superadded independent soul could not have been put into man, and he be said to have become that soul. Yet it is said of Adam, that he, on receiving the breath of life, became a living soul.” (Uriah Smith: “Here and Hereafter”: p. 43, ch. 3, § 3).

(1) Cf. Brihadáranyaka Upanishad, 4-3-9 to 13. (As for the much-disputed point concerning the place of brain as the organ of mind in such philosophies, see James: “Principles of Psychology,” Vol. I, p. 178).

(2) Brahma-sutra Sánkara-Bhásya, 2-1-28.

(3) The above, 2-1-27.

(4) ‘*Idam sarvam yad ayam átma*’:—Brihadáranyaka Upanishad, 2-4-6.

(5) The above, 2-4-14.

(6) The above, 1-5-21.

sion.”(1) “The self is the light of lights.”(2)
 “The space springs up from this, the self.”(3)
 “Time proceeds from the self.”(4) Says
 the God of Israel: “I form the light and
 create darkness.”(5) “I stretch out the
 heavens.”(6)

The question may legitimately be raised
 that dream is based on ideas derived originally
 from things known in the waking state:(7)
 —what, then, is the original idea on which the
 creation is based? To this the Upanishads
 give the following answer:—

Consciousness (Pure Reason) is the first
 thing to begin with: the thing-in-itself. It
 is absolute, i.e., transcends time and space. It
 perceives its own existence as the Self;—it is
 the Self-conscious (Supreme Soul). It is
 infinite, for there is nothing outside it that
 could set a limit to it;—it comprehends and
 encompasses everything within itself. Being
 infinite, it would, of course, comprehend both
 the Self and the Not-Self;—it would take
 cognizance of ignorance along with
 knowledge; of unconsciousness (or self-
 forgetfulness) along with self-consciousness.
 The idea of the Not-Self takes the form of

(1) Mándukya Upanishad, Gaudapáda-Káriká, 1-17.

(2) “Jyotisám jyotih” :—Brihadáranyaka Upanishad,
 4-4-16; Bhagavad-Gita, 13-17.

(3) “Atmana ákásah sambhutah” :—Taittiriya Aranyaka,
 8-1; Taittiriya Upanishad, 2-1.

(4) “Aksharát sanjáyaté kálah” :—Atharva-sirah Upani-
 shad, 6.

(5) Bible: Isaiah, 45-7.

(6) Bible: Isaiah, 45-12.

(7) Brihadáranyaka Upanishad, 4-3-14.

Soonya or Nothingness,—the Void or the Empty Space, projecting on itself the delusion of the Universe with the Self in the centre filling the whole with life and light.(1) In this way the original Self-positing Consciousness (Atman) gives rise to a delusive Expansion of Consciousness (Brahman). This is the meaning of the Great Vedic Text: "Satyam jñānam anantam Brahma; tasmād vá etasmād Atmana ákásah sambhutih."(2) Cf. "Of me is knowledge, of me is ignor-

(1) The whole idea is represented in symbol as a circle (the Universal Sphere) with a point in the centre (the Soul). This symbol is called the Brahmvindu. For the sake of abbreviated writing half the arc is described below the centre. This is called the Chandravindu, which is regarded as the symbol for the mystic sound "Om." It may be noticed here that the Yogins of India, like the Pythagoreans, held the mystic sound "Om" to pervade all things of creation and to be especially present in man as the "still small voice" in the organ of hearing, which can, if properly attended to, speak to him of things Divine; and that the Religion of Islam, which had its origin in the culture of this "still small voice," allies itself with the cult of the Yogins in having the "Crescent and the Star" (Chandravindu) for its symbol.

(2) The Great Vedic Text may be exhibited in Translation thus: "*Existence belongs to Consciousness which being Infinite becomes the Expansive Self, expanding into the idea of Non-existence; from the Self thus expanding comes out the Space, the original Non-existence, as the first product.*"—(Taittiriya Áraṇyaka of the Krishna-Yajur-Veda, 8-1; Taittiriya Upanishad, 6-1). Cf. Tao-teh-Ching, Part 1, ch. 2, § 2:—"Existence gives birth to the idea of Non-existence." "Next to Tao comes Thien or the vaulted sky."—(Texts of Taoism, Vol. I, p. 15 of Legge's Translation). Cf. Hegel: "Pure Being and Pure Nothing is the same." "If God is the affirmation of all that is, he is likewise, and even so, the negation of all that is."—(Stirling: "The Secret of Hegel," p. 219 and p. 123). In this connection the reader may consult the following:—The Rig Veda Samhita, 10-129-3 (the Násadiya Sukta); Taittiriya Upanishad, 2-6 (the latter-half portion); Mahánáráyana Upanishad, 2-7 (Col. Jacob's Edition).

ance, I take cognizance of them both;" "Of me is truth, of me is falsehood, I take cognizance of them both."(1) "True and false beget the world as from a pair."(2) Based on this foundation of an original act of ignorance or

(1) The Mantrapátha Brahmana, 2-5-4 and 2-5-6.

(2) "*Satyánrité mithuni-karoti*":—(A Vedic Text, quoted by Vidyáranya Swámin in his commentary to Sankarácháryya's Aparokshánubhuti, ver. 94). It may be thus translated: "The true and the false beget the world as though from the pairing of the male and the female." It should be observed here that this is not a dualistic idea, but is thoroughly monistic and idealistic, too, inasmuch as one of the factors is real and the other is unreal and practically non-existent. Cf. Jacob Böhme's theory: "Being and Nothing take the form of forces and build up the All"; and Hegel's: "Being and Nothing interweave to Becoming."—(See Stirling: "The Secret of Hegel," p. 28). In connection with this compare the following:—

"Tao without a name is the Beginning of all things; with a name it is the Mother of all things." (Tao-teh-Ching I, 1-2.)

"The one that was in the beginning, divided itself into twain, becoming half male and half female, and uniting with the female portion, begot the Universe." (Manu I, 34).

"In the beginning was the Ancient of days. He is the principle of all wisdom. The only definition that can be applied to him is Unity. From this unity issue two principles; the male or active principle is wisdom (knowledge); the female or passive principle is imagination (ignorance). Everything that exists has been formed by the Ancient through the male and the female." (The Zohar—Vol. 2 of Kabbala Denudata, Frankfort Edition of 1684).

Consciousness *plus* Will gives "wilful consciousness," i.e., self-consciousness. This self-conscious Being is Ahura Mazda of the Avesta (Brahma of the Vedas). From this issue two opposite elements, Spenta Manyus and Angra Manyus, the blending together of which produces creation. Spenta Manyus is Light, the Pure Mind, the element of knowledge (Iswara). Angra Manyus is the Impure Mind, the element of ignorance, darkness (Máyá). "There are important passages in the Gathas to show that in Ahura Mazda were united *both* spento-mainyush and angro-mainyush (as the two spirits were called when so united in the Supreme Being). In Yasna xlviii, 4, 'Art Thou (Mazda) not he, in whom the final cause of *both* intellects (good and evil) exists?' Such is the original Zoroastrian notion of the two creative spirits."—Wadia: "The Message of Zoroaster,"

forgetfulness of Selfhood,(1) the Supreme Soul creates the world of delusions through the power of Imagination (*Máyá*) (2) which is always innate in ignorance.(3) This *Maya* or transcendental faculty of imagination (4) is the whole of the creation. Says the *Swetaswata* Upanishad: "Know *Maya* to be Nature, and the Soul from which it derives its existence to be the God of Nature, of whose

pp. 90-91. Here, also, it should be observed that there is no real dualism; for the two spirits being one in the Supreme Being, must, of course, be of the same substance with it.

(1) Regarding this original act of ignorance,—this ignoring of selfhood by the Self,—there is a Vedic Text which may be interpreted in the following way:—

"He (the Supreme Soul) thought thus: Let me see what becomes if I cease to exist. Thinking thus, he again thought: By what gate shall I enter to see that? He then thought of assuming to himself sensibility, and next he entered into it (becoming an individual soul with sense-organs). Through the sense-organs he (now the individual soul) beheld his own self-same Supreme Soul spread out as the Expanse of the Universe. Hence it is that the sense-organs appear to be so eager to know the Unknown which is veiled by them."—The *Aitareya Áraṇyaka* of the *Rig Veda*, 2-4 (the passage beginning with "Sa ikshata katham nu idam mad ritè syat" and ending with "parokshapriyá iva hi deváh"); cf. *Aitareya Upanishad*, 1-3-11 to 13.

(2) This Power of Imagination by which a delusion substitutes itself for the reality is called *Máyá* in the Vedanta Philosophy. This is the *Svadhá* or "self-substituting power" in the *Rig-Veda* (10-129-5);—the *Angra Mainyus* of the *Avesta*, lit. the Spiritual Enemy, also called the "Druj" or deceit;—the Satan of the Bible, lit. the Adversary, also called the Tempter or the Beguiler.

(3) For an example of the delusion-creating power innate in ignorance, the example of the ignorance of a rope (creating the delusion of a snake) is generally given.

(4) Generally imagination works upon previously acquired ideas. To evoke an original idea into existence requires a transcendental power. Cf. Kant's argument for a transcendental faculty of imagination in the Pure Reason to account for the original act of creation. ("Kritik der Reinen Vernunft," Rosenkranz's Edition, pp. 252 ff. Cf. Sidgwick: "The Philosophy of

stuff the whole world is made.(1) And the Yogavija says: "The original Being is infinite by its own nature: being naturally infinite it is both with imagination and without imagination. The imaginative element has evolved the universe. The unimaginative element is pure and peaceful as the heaven." (2)

Through its own Maya the one soul beholds itself transformed into many, as in a dream(3). When this Maya gets the upper hand over the soul it is called Avidyá or the Power of Delusion, as when the dreamer is terrified out of his wits by the tiger of his own imaginary creation in the dream-land.(4)

Kant," p. 63,—“Pure Imagination.”) Kant speaks of “the Pure Imagination *a priori* through which images (ideas) themselves become possible” (Critique of Pure Reason, Engl. Transl. by Max Muller; 2nd Ed., p. 116); and also of “Productive Imagination” as distinguished from Reproductive Imagination (The above, p. 758). As regards man, he cannot create Ideas; but given an idea, for him to think is to create. (See James: “Psychology” Vol. I, p. 450). As regards God, His Idea is an original thought; God creates ideas. (See Stirling: “Secret of Hegel,” p. 22).

(1) Svetáswatara Upanishad, 4-10.

(2) The Yogavija, verses 25, 26, 27; cf. also the Yogasikhá Upanishad, 1.—(19-20).

(3) “The self that is thine is the self in all living things.” (Brihadáranyaka Upanishad, 3-4-1; cf. also Aitareya Upanishad, 3-13). Diversity is the order of Nature, just because creation is something that is false. To make some falsehood appear as the truth, endless false statements are to be fabricated and put together.

(4) Cf. *Sankarácárya*: Satasloki, verse 80. Imagination has two stages:—(i) When a man knows his imagination to be false, as the imagination which a man carries on in the waking state. This stage is called Máyá; and the man is Iswara or Lord over it, inasmuch as he can control it. (ii) When a man mistakes his imagination for reality, as a man does when he falls asleep and the imagination of his waking state passes into a dream. This stage is called Avidyá and the man is Jiva or

The whole universe is an Avidya or Delusion for the individual soul, who can emerge out of it only through the science of self as propounded in the Upanishads.(1) There is a passage in the Taittiriya Upanishad which sets forth in impressive terms that the view of creation as a self-created dream of the soul is the panacea for all the ills of life,—the final solution of the dread problem of evil.(2)

“ In the beginning the creation was non-existent,—it was one with the Supreme Soul. The existent world, therefore, had a beginning. The Supreme Soul made of himself the

subject to it, inasmuch as he is brought under its control. In the same way, Brahma first becomes the Iswara of the Creation and then enters it as a Jiva. In one sense Brahma is identical with his Creation, for there is no other thing beside Brahma; in another sense Brahma is altogether different from the Creation, for Brahma is real while Creation is unreal. The example of a dream may make it clear. In a dream all the things are the self, for there the self has transformed itself into those things; and, again, the self is altogether apart from all those things, for those things vanish while the self remains on waking. This is the explanation of the seemingly contradictory Vedic Texts which say that Brahma is All (*sarvam*) and Brahma is None (*ucti*). In this connection, see the Yoga Vāsistha; and cf. Tao-teh-Ching (I, 10-3):—“ The Tao produces and nourishes things and yet does not claim them as its own; it presides over all and yet does not control them. This is the Mysterious quality of the Tao.”

(1) “ By knowing the self one passes outside the sphere of death; there is no other way of exit.”—Swetāswatara Upanishad, 3-8; 6-15. Also cf. Katha Upanishad, 5-12:—“ The sage who knows his own self to be *the one that becomes the many* is the only claimant to perpetual peace, and nobody else may lay claim to it.”

(2) Sankarāchārya, with great felicity, expresses this thought thus: “ By the mere recollection of life as a dream of the soul, all the losses and failures of practical life, all shortcomings and disappointments, become as though they were completely made up,”—(Satasloki—101)—“ the partial becomes complete,” as Laotzu puts it (The Tao-teh-Ching, part I, ch. 22, § 3).

world;(1) as a man makes a dream of himself. Therefore is the world said to have been well done;(2) the evil in it being converted into good by the fact that it is nothing but a dream, a play of the soul alone,—for which the soul is responsible to none. The view that the world is good is the secret of blessedness. Only by knowing this secret does a man become happy. As regards the past of his life, who could have lived, who could have moved, had there not been beneath the vaulted sky this trick of creating happiness through converting the evil into good?—for otherwise a man would succumb under the weight of accumulated misfortunes.(3) As regards the present, it is this that determines his happiness:—the more he is convinced that the misfortunes of his life have been for his good, the happier will he be for it. As regards the future,—that aspect of time which is yet unknowable, uncontrollable, unspeakable and undeterminable,—when he is convinced that, let come what come may, the future can have nothing to make him afraid of, it being nothing more than a forthcoming dream of the soul,—then has he practically reached the state of fearlessness. But if he admits the slightest reality to anything, then

(1) *Cf.* Bible: Genesis I, 1. "In the beginning God created the Heaven and the Earth."

(2) So in Genesis, Chapter I, God saw that His creations were good.

(3) *Cf.* Nietzsche: "To save the past ones and to change every 'It was' into a 'Thus I would have it'—that alone for me would mean salvation." (Orage's Nietzsche, p. 142).

he lives in perpetual fear of that thing. Whoever knowing this, is not mindful of it, is not exempt from fearfulness.”(1) Thus when the world is regarded as real, the evil element in it likewise becomes real;—when the world is taken for a dream, the evil in it forthwith becomes unreal, and is found out to be no more than a constantly vanishing and re-appearing factor which, like an alluring and eluding phantom, only serves the purpose of prolonging the whole drama.

To sum up: Creation may be divided into three elements, viz., the knower (e.g., the self), the known (e.g., the universe), and knowing (i.e., the faculty or instrument of knowledge, e.g., the sense-organs). These three are called respectively the *drastá*, the *drisya*, and the *darsanam*.(2) These three elements are aspects of one and the same thing and are, therefore, fundamentally the same. To show how can such heterogeneous things be ever possibly one and the same, the example of a dream is taken for comparison. In a dream, the spectator sees a tree with his eyes; there

(1) Taittiriya Upanishad, 2-7; cf. the Taittiriya Aranyaka of the Krishna-Yajur-Veda, 8-7. “Fearful minds are said to be the best adapted to Metaphysical thought; the Secrets of Creation may be revealed to those “whose heart is filled with anxiety and alarm” (Zohar, quoted by Jacolliot in his “Occult Science in India,” p. 168). “From fear and care comes the subtle wit.” (Mahábhárata, Apaddharma: 138-210). Yoga should be practised by the timid (Yogi-Yájnavaalkyam,—the last line). Cf. Weber: History of Philosophy, Engl. Transl. by Frank Thilly, p. 17, note 2.

(2) Cf. Carpenter: The Art of Creation, chap. 3. More properly the terms are *jnátá*, *jneya*, are *jnánam*. Vision is a term for knowledge because sight is the most important of the senses

the spectator, the tree and the eyes are all different things;—without the eyes, the spectator would become blind in his own dream and could not see the tree of his own creation. When the dream breaks, the spectator at once discovers that it was he himself that became the tree, that it was he himself that became the eyes which conditioned and limited his own sight. Hence he himself is all in all, both inside and outside everything, in the dreamland. The same is the case also with Creation: the Self is all in all;—it has divided itself fictitiously into the three aspects of the seer, the seen, and the sight, which three are, therefore, identically the same;—and this is so, precisely because Creation is a dream (Máyá) of the Soul which, in reality, is absolutely and indivisibly one, although, in appearance, becomes the many. This is the **Philosophy of the Upanishads**.

The Philosophy of William Shakespeare follows closely upon the track of the Upanishads. The dauntlessness with which the “Northern Genius” pushes his imagination into the fierce tragedies of life, and the placidness with which he enters into their most revolting details, prove beyond doubt that he regarded life as nothing but a fantastic dream,—a play of the soul, as he expresses it. “All the world is a stage and all the men and women merely players.”(1) “This huge stage presenteth nought but shows.”(2) He

(1) As You Like It, II, 7 (line 139).

(2) Sonnets, 15.

admits, almost inspiredly, a creative Power in imagination. "Imagination bodies forth the forms of things unknown. Such tricks hath strong imagination."(1) He holds that it is all a product of ignorance, a thing of perfect nonsense. "When we are born, we cry that we are come to this great stage of fools";(2) "Life is but a walking shadow, a poor player that struts and frets his hour upon the stage, and then is heard no more; it is a tale told by an idiot, full of sound and fury, signifying nothing."(3) He believes in the spirit-world and in the vision of ghosts by man, both of which are believed by the Upanishads also.(4) He believes that the soul survives the body and passes on to another life as from one dream to another, and on this he bases, after the manner of the Upanishads, a prohibitive counsel against suicide. "Your souls must part your bodies."(5) "To be, or not to be: that is the question. To die, to sleep; to sleep—perchance to dream: ay, there is the rub; for in that sleep of death what dreams may come when we have shuffled off this mortal coil, must give us pause. There is the respect that makes calamity of so long life; for who would bear the whips and scorns of time, * * * when he himself might

(1) A Midsummer Night's Dream, V, 1 (lines 14 and 18). With this compare what has been said above about Kant's doctrine of "Productive Imagination." (Cf. *supra*).

(2) King Lear, IV, 6 (line 188).

(3) Macbeth, V, 5 (lines 24 ff.).

(4) Dowden: Shakespeare, His Mind and Art, p. 248 and seq. Cf. Mantra 17, *infra*.

(5) King Richard II:—III, 1 (line 3).

his quietus make with a bare bodkin? Who would fardels bear, to grunt and sweat under a weary life, but that the dread of something after death, the undiscovered country from whose bourn no traveller returns, puzzles the will, and makes us rather bear those ills we have than fly to others we know not of? Thus conscience does make cowards of us all; and thus the native hue of resolution is sicklied over with the pale cast of thought.”(1) Like the Upanishads he abolishes the reign of hatred and makes forgiveness easy by reflecting on life as a passing dream.

“ If we shadows have offended
Think but this, and all is mended,
That you have but slumbered here
While these visions did appear.
And this weak and idle theme,
No more yielding but a dream,
Gentles, do not reprehend:
If you pardon, we will mend.”(2)

And like the Upanishads he leans more towards forgiveness than towards justice.

“ The quality of mercy is not strained.
'Tis mightiest in the mightiest; it be-
comes
The throned monarch better than his
crown:
His sceptre shows the force of temporal
power,
The attribute to awe and majesty,

(1) Hamlet, III, 1 (lines 56 and ff.).

(2) A Midsummer Night's Dream, V, 2 (lines 54 and ff.).

Wherein doth sit the dread and fear of
kings;

But mercy is above this sceptred sway:

It is enthroned in the hearts of kings,

It is an attribute to God himself;

And earthly power doth then show likest
God's

When mercy seasons justice. Therefore,

Though justice be thy plea, consider this,

That in the course of justice, none of us

Should see salvation: We do pray for
mercy;

And that same prayer doth teach us all
to render

The deeds of mercy.”(1)

In like manner, he spells the peace to all raging passions by considering life as a dream. He takes sorrow as man's enemy, to be revenged on which a man must learn to laugh at it,(2)—for which there is no other way but to look on the soul as the only reality and on life as its dreaming state,—a state of deception and mockery on it. He puts the thing thus:—

“When will this fearful slumber have an end?”(3) “You were dismayed: be cheerful, sir. Like the baseless fabric of a vision, the cloud-capped towers, the gorgeous palaces, the solemn temples, the great globe itself, yea, all which it inherit, shall dissolve

(1) Merchant of Venice, IV, 2 (lines 184 and ff.).

(2) Cf. Titus Andronicus, III, 1 (lines 264-270).

(3) Cf. Titus Andronicus, III, 1 (line 252).

and, like an insubstantial pageant faded, leave not a rack behind. We are such stuff as dreams are made on, and our little life is rounded with a sleep.—Sir, I am vexed: * * * a turn or two I will walk, to still my beating mind.”(1)

Thus the idea that the external world is a *becoming* of the soul itself, as taught by the Upanishads, occurs in Shakespeare also. He speaks of the soul of man as “that which makes him both without and within.”(2) Further, he agrees with the Upanishads in holding that purity of food is essential to purity of character;(3) and that

(1) The *Tempest*, IV, 1 (line 146 and ff.).

[In this quotation, to suit the context, the word “a” has been substituted twice for the word “this” in the original text.] If the thought of God as a Spirit has created the heaven and the earth, then the whole universe is made of the stuff which we know as the thought-substance. (*Cf.* Stirling: *Secret of Hegel*, p. 121).

(2) *Cymbeline*, I, 4 (line 10). *Vide* the “Philosophy of William Shakespeare,” published by William White, London,—where the passage is quoted under the heading “The Soul Ail in All.”

(3) *Chhândogya Upanishad*: 7-26-2; “Where purity of food, there purity of the mind; where purity of the mind, there recollection of the truth.” *Cf.* Shakespeare: “I have no more wit than a Christian or an ordinary man has; I am a great eater of beef, and I believe that does harm to my wit.” (*Twelfth Night*, I, 3, 91-93). Also “Beef-witted” (for a dullard; *Troilus and Cresida*, II, 1, 14); and “It (burnt meat) engenders choler, planteth anger.” (*Taming of the Shrew*, IV, 1, 175). The Bible also prescribes a vegetarian diet as the proper food for man. “And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.” (*Genesis*: I, 29; *cf.* I, 30—where vegetarianism is said to have been the original diet for lower animals also). On vegetarianism and meat-eating see *Mahabharat*, *Anusasana-parva* 116—(10 to 13). Vegetarians should profitably note that milk

is neither an animal nor a vegetable product: it is found equally in both the kingdoms. It is a special kind of food like the celestial manna, the *Amritam*. (See Mahabharata, Anusasanaparva: 66-46).

In connection with the subject of meat, the subject of wine may be taken up. Wine does, undoubtedly, remove grief of heart due to disappointment or despair. The man who has sustained the shock of a severe loss, or experienced a reverse of fortune or a blighting of some well-founded expectation, might become hopelessly ruined in mind and body unless he is made to forget the past and buoyed up with the idea of a new life to begin for the future. Wine has in it the power of working this out in the sorrow-stricken man. Hence the Holy Scriptures also have said: "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more." (Bible: The Book of Proverbs, ch. 31, ver. 6-7). Here the word "give" evidently means to say that wine is a generally prohibited article, but that it may be medicinally administered to the patient by another man;—in no case should any man be allowed to "take" it on his own authority. But wine cannot do more than give a temporary relief, which makes the patient fall into the vicious habit of continually repeating the doses, ending in his becoming a confirmed drunkard. Moreover, in its remote effects, it is antagonistic to the awakening of gnosis in the individual, and, therefore, to the highest interests of the human species. It makes the world seem to be like the vision of a dream, and the drunkard knows this state to be due to some disordered condition of the brain induced by wine. Now, when true gnosis arises in the individual, the world is realised by that individual to be no more than the vision of a dream. But the drunkard is barred from reaching this height of realisation; for even if gnosis may arise in him, he takes the whole thing to be nothing but a disorder of the brain—like unto that which is induced by wine. Hence the Vedas have declared that he who takes wine kills Brahman, the Supreme Soul; i.e., destroys all possibilities of his ever attaining to gnosis. The Tantras, however, claim to know of a method of administering wine, which, instead of barring the awakening of gnosis in the individual, rather hastens it. (This is the subject-matter of the Samayáchara Tantra. See also the Tantrasára in the last chapter under the heading "Vijayá Kalpa,"—in Dooti-yága. Cf. the Tantrika Texts, Edited by Arthur Avalon).

In conclusion, it may be stated that all the religious and moral systems of the world have raised their voice against meat and wine as the most prolific source of the darkest sins and crimes that are committed by man upon his fellow-creatures. As the

the practice of prayer is necessary to strengthen the mind.(1)

Thus this great poetic genius has made a nearer approach to the truth revealed in the Upanishads, without their aid, than all the professed philosophers could do even with their aid.(2)

MANTRA VIII.

He, the Seer of such perfect knowledge, wherever he goes, is always occupied with the Seed of Creation: not that seed of creation with which all other men are occupied, the seed by which they propagate their race,—the seed which is of the body, which is the prolific source of syphilis and nervous debility, which excites hatred by its loathsome nature and which is at the root of all sinfulness; but that Seed of Creation, with which none are occu-

Mahabharat has said, although there be much good in meat and wine, there is more good in no-meat and no-wine. Cf. the Bible: "Be not among wine-bibbers; among riotous eaters of flesh"; and again: "It is not for kings to drink wine; nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment of any of the afflicted." (Proverbs, 23-20; and 31-4, 5). The Koran prohibits drinking of wine in stronger terms. Moslems should reform themselves before they undertake to reform the Hindus.

(1) Isávásya Upanishad, Mantra 18. Sankarácháryya commenting on it speaks of getting on in the right path through prayer (*márga-yáchanasámarthyam*). This is the substance of the Rig-Veda itself. Cf. Shakespeare: "And my ending is despair, unless I be relieved by prayer, which pierces so that it assaults Mercy itself and frees all faults." (*Tempest*: Act V, sc. 1—epilogue, 15-18).

(2) Students of Goethe and Emerson will find the same light gleaming through their works.

ped, the seed by which the world has been generated,—the seed which has nothing to do with the body, or its ulcers or nerves, which is the emblem of purity itself, and which is untouchable by sins:—namely, the original Cause of the Universe, the God of Nature Himself. Being thus always occupied with the First Cause of the Universe, the faculty is awakened in him of tracing back his life to its beginning. He thus begins to recollect the series of his past lives, and finally discovers his original desire, for which he had to descend into this world. The Scriptures say: “First arose a desire in the Supreme Soul,—the seed that was in the beginning; this made the Supreme Soul enter the world of delusions in the guise of an individual soul: the sages who could push their memory backwards through their past lives, discovered this by searching within themselves.”(1) By discovering his original desire, he brings it under his control, and thereby becomes liberated from the bonds of life. So it has been said: “Desire is bondage, liberation means desirelessness.”(2) “When one arrives at the recollection of his past lives, he becomes freed from all desires.”(3) Being thus freed from the dominion of desires, he recovers himself;

(1) Rigveda Samhita, 10-129-4, (the Násadiya Sukta).

(2) Muktikopanishad: 2-68.

(3) Chhándogyopanishad: 7-26-2.

and then, although seemingly an individual soul, yet stands forth as the Supreme Soul itself—an universe to himself.(1) It is said that “when bereft of all desires, the soul is left alone to itself, it is no longer to be considered as an individual soul but is the Supreme Soul itself.”(2) Having thus realised the Highest Self, he naturally sets an example to others to guide them into the right path.(3) His are those unerring expositions of the law and order which endure for ever, and contribute to the uplift of the coming generations.

The subject of this Mantra is the Jivanmukta, or the sage who is liberated even in his life-time.

All men, it is true, are busy with the seed of creation,—but a distinction is here observed between the seed which engages the people at large and the seed which engages the liberated sage. The observation shows that the ancients knew the seed of propagation to be a nervous substance (snávira) and that they were acquainted with syphilis (branam).

The living-liberated sage is a Játismara or recollector of his former lives. “Just as the genuineness of gold is tested by the ‘test-stone’, so the genuineness of liberation is tested by ‘Siddhi’ or possession of extraordi-

(1) Fichte: *cf.* Dr. W. Smith: Popular Works of Fichte, pp. 368 ff.

(2) Muktikopanishad: 2-64.

(3) The Gita: 3-21; *cf.* also 4-34.

nary powers.”(1) In the liberated sage whose mind is perfectly free from all earthly desires, these powers accrue of themselves without his having recourse to *Yoga*-practices for acquiring them(2).

His another characteristic is healthiness of mind. That state of mind is healthy in which Vedic subjects alone figure as the only existing thoughts, even as the first thought on waking up from sleep, even as the thoughts in dream and even as the last thoughts at death:—all other states of mind being unhealthy.(3) Hence the constant study of the Vedas has been set down as the foremost among all the duties of man.(4) Says Sankarācharyya: “Be always studying the Vedas.”(5) “Happy are only the donors of the waist-cloth whose minds always delight in meditating on the texts of the Upanishads.”(6)

It is said in the Sacred Text that “the Goddess of Wisdom of herself enters into the Bráhmāna,—the realiser of Brahma or the Supreme Soul,—and actuates him to impart

(1) *Yoga-sikhá Upanishad*, 2-159.

(2) *Yoga-sikhá Upanishad*, 2-153 to 159.

(3) *Cf.* the word *Islam* in the *Koran*, meaning desirelessness, resignation to the will of God, from which *salaam* or health. Also *cf.* the word *Sthitaprajna* in the *Gita*, (2-55) meaning a mind concentrated on the soul and free from all mind-wandering.

(4) *Mahabharat*, *Mokshadharmā*, 327-49; *Manusamhita*, 2-166.

(5) *Sádhana-panchakam*, I.

(6) *Kaupina-panchakam*, I.

wisdom to all others who deserve it.”(1) Hence it is that the liberated sage, although he has nothing more to do in this life, yet unconsciously drifts into the position of a teacher of mankind. This arises as a matter of necessity, from the very nature of things. The Scriptures also lay down that without the Vedas and their proper teacher no one can ever attain to perfection.(2)

At this height of enlightenment which is reached by the living liberated sage, all distinctions between good and evil are lost.(3) Yet the sage will not do evil. For the wisdom he has attained came to him only through the fiery ordeals of life; and after he had passed through those ordeals, the purified virtues would stick to him like so many ornamental additions to his wisdom.(4)

(1) The Samhitopanishad Brahmana of the Sama Veda (quoted in Nirukta, 2-4).

(2) “An auspicious power resides in their words.”—Rig-Veda, 10-71-2. Cf. Mantrapátha Bráhmaṇa, 2-6-14; Taittiriya Brahmana, 3-12-9-7; Taittiriya Aranyaka, 7-11-1; (Upan. 1-11-1); Kathopanishad, 2-9; 3-14; Mundakopanishad, 1-2-12; Chhándogyopanishad, 4-9-3; 4-14-1; 6-14-2; Swetáswataropanishad, 6-23; Maitráyanīyopanishad, 6-28; Nrisinghatápinī (Purva) 1-5; Brahma-vidyopanishad (of the Black Yajur Veda), 26-34; Adwaya-tárákupanishad (last portion); Muktikopanishad, 1-42; Gobhila Grihya Sutra, 3-1-15; Aswaláyana Grihya Sutra, 1-22-2; Bhagavadgita, 4-34; 4-39; Spanda-pradipiká of Utpalácháryya, § 52.

(3) See supra.

(4) Vedánta-Sára of Sadánanda, § 99. Cf. also Naiskarma-siddhī of Sureswaráchárya, 4-69. It should be remembered that perfection does not come to the sage without his passing through the sphere of the gods, and that there also he is visited by the law of retribution which will take him to the lower spheres again, if he has incurred demerits after his attainment of gnosis. It is only by way of eulogy that the sage is said to be above good and evil. Brahma alone is like that.

Those virtues were the cause of his attaining gnosis;—how, then, can they forsake him after he has attained gnosis? Thus does the Yoga-Vasistha argue the point. Compare also what the poet observes on the chastening effect of Adversity on Wisdom:—

“What sorrow was Thou bad’st her know,
And from her own she learn’d to melt at
other’s woe.”(1)

Here might be noted, in passing, what Krishna said of himself to Arjuna, as recorded in the Bhagavadgita: “Whatever is acted by the superior mind, is imitated by the inferior minds,—whatever he decides upon is accepted by others without question. If I do not keep to the right path with vigilance, O Arjuna! my path would be followed by the people of all quarters. Society would then go to ruin in all its details, and, eventually, I would be the cause of bringing about offsprings of adultery, and of thus dealing the death-blow to the race of my followers.”(2) This establishes beyond doubt that the character of

(1) Gray: Hymn to Adversity (lines 15-16). The golden rule of charity,—“Do unto others as you wish they should do unto you,” (which is found not only in the Bible, but also in the Mahabharata, Tao-teh-Ching, Zend-Avesta, and other Scriptural works),—answers to the poet’s observation. In this connection, compare Kant’s dictum: “So act as if thou could’st will the principle of thine act law universal.”—(See Seth: Ethical Principles, p. 211). Cf. also the maxim of the Stoics: “Happy is the sage who knows himself and others.” (See Weber: History of Philosophy, p. 146 of Thilly’s Translation).

(2) Bhagavadgita, 3—(21, 23, 24).

Krishna as painted in the Bhágavata Purána is either a fiction or an allegory.(1)

The interpretation given here of this Mantra follows Sankaráchárya in his Sata-sloki, verse 44.(2)

(1) According to Hindu Religion, not even the Incarnation of God is exempt from the proper retribution of his deed (karma). At his death Krishna said that his being killed by an arrow from a fowler was the mete return for his having killed Báli stealthily in his previous Incarnation as Ráma. (Cf. Sankaránanda's commentary on Gita : 2-39).

(2) See Ananda Giri's commentary on Satasloki, verse 44.

THE SECOND PORTION.

This Life in Relation to the Life to Come.

MANTRA IX.

Having spoken of how to attain liberation in this life, the Upanishad next takes up the topic of the relation of this life to the life to come:—of how to secure promotion to the next higher stage of evolution, how to progress on in the path to Perfection.

They err, and mislead others too, who suppose that in action alone, and not in knowledge, lies man's promotion. But greater, perhaps, is the error of those who devote themselves exclusively to knowledge as the only path to promotion.

By action, here, is meant chiefly the action prescribed by the Vedas—the Agnihotra, or the rites of the Sacred Fire.

Action is spoken of as something antagonistic to knowledge.(1) Knowledge is

(1) Katha Upanishad: 2-4; "Greatly opposite in their significance are the two called knowledge and action." Also cf. Mundakopanishad: 1-2-8. [There are those who hold that in action lies man's elevation, while there are others who hold that not in action but in contemplation lies man's elevation. This difference determines the life worldly or mundane as distinguished from the life unworldly or ascetic. In fact, however, the former is "this-worldly," while the latter is "other-worldly."]

motionless in itself, action implies motion of some sort or other. By vigorous activity all meditation is stopped, while by deep meditation all action is brought to a stand-still, even the breath being held up in some cases.

MANTRA X.

By knowledge alone, dissociated from action, is attained one result; by action alone, dissociated from knowledge, is attained another result:—both results diverging widely away from the purpose, namely, progressive evolution. This, we have heard, was the practical experience of the sages of old who had spoken it out for our good.

[As to what the two diverging results are, the Upanishad has not told us, perhaps because neither of them is worth knowing at all, being not to the purpose. All that is worth knowing is that they who betake themselves to the one exclusively of the other commit some gross mistake, not having reached the right solution.]

MANTRA XI.

He who knows how to combine both knowledge and action in a harmonious association, has solved the problem of his evolution. By doing the action he crosses over from the realm of death to the sphere of the immortals, while by acquiring the necessary knowledge he qualifies himself to stick there and move onward to higher perfection, with-

out any fear of a fall into the mortal sphere again. And there are Scriptural texts to the purpose. "By virtue of their knowledge, the wise who have knowledge of Brahman, go from here to the celestial sphere and from there upwards to the final perfection."(1) "The Celestials enjoy immortality."(2) "In the celestial sphere he attains permanent immortality."(3) "Where in the third sphere the Devas (gods) enjoy immortality."(4)

The realm of death is the series of repeated lives and deaths(5) which the individual soul has to undergo in retribution of its past deeds. This retribution is met with in the life of action;(6) and then the individual soul freed from sins, is fitted for the acquisition of the higher knowledge. Therefore are the following memorial sayings: "Knowledge bursts forth in the individual after he has undergone the penalties for his sins."(7) "Austerities and knowledge both work conjointly towards a man's evolution; by austerities he pays for his sins, while by knowledge he attains to immortality."(8) After birth has taken place, "the individual life is begun with a stock of

(1) Brihadáranyaka Upanishad, 4-4-8.

(2) Katha Upanishad, 1-13.

(3) Kaushitaki-Bráhmaṇopaniṣad, 3-2.

(4) Mahánáráyana Upanishad, 4.

(5) Katha Upanishad, 4-10.

(6) Cf. Mahábhárata, Striparva, 3-11.

(7) Rámottara Tápiní Upanishad, (found in some MSS. copies); Mahábhárata, Sántiparva, 204-8; quoted by Sankarácárya in his commentary on the Gita (3-4).

(8) Mánava Dharma Sástra (or the Manu Samhitá), 12-104.

both knowledge and action.”(1) And when the individual has attained to perfect knowledge, even then he has still to do some work which befits him.(2)

Thus it is established that from the first up to the last in the history of an individual's life, work and knowledge must both be allowed to contribute their respective shares to ensure the regular development of that life, and bring it to the required perfection. So it has been said: “Always study the Vedas for acquisition of knowledge, and remember carefully to perform properly the action enjoined by them;”(3) “The seer, who is thus enlightened by knowledge, conquers death as soon as he properly performs the Agnihotra, or the rite of the Sacred Fire.”(4)

(1) Brihadáranyaka Upanishad, 4-4-2.

(2) *See supra.*

(3) This was the Great Sankaráchárya's last advice to his disciples, given at the time of his final disappearance. (*See the Sádhana-panchakam, 1*). The action to be performed is the Vedic Agnihotra (rites of the Sacred Fire), as pointed out by Sankaráchárya himself in his commentary to this Upanishad more than once. The knowledge to be acquired is the Science of the Self (Brahma-jñānam; Atma-jñānam). The suffix “*twá*” in the word “*tirtwá*” in the original text means succession, and not simultaneity: *first the one and next the other*. By the due performance of the said action, man elevates himself above the mortal sphere but has to fall again back to it after some time. But when he conjoins the acquisition of the said knowledge to the said action, then, *first*, by virtue of the action he rises above the mortal sphere, and, *next*, by virtue of his knowledge he makes good his position in the immortal sphere without fear of a fall; and there makes further progress towards perfection. With this compare the following:—“Excellent is Torah study together with work, for the practice of them both puts iniquity out of remembrance; and all Torah without work must fail at length and occasion iniquity.” (Pirqa Aboth: II, 2).

(4) Brihadáranyaka Upanishad, 1-5-2.

Anticipating things a little, the meaning of this Mantra may be exhibited as follows. The next higher stage of evolution, into which man must step in his onward march to perfection, is the stage of the Devas, (1) the stage in which matter and body are at length brought under the sway of the mind. To ensure this promotion, the Holy Scriptures of all Religions (2) have ordained the institution of the Sacred (or the Hallowed) Fire which, by virtue of some mysterious power which it possesses, (3) keeps man in touch with the Devas, who take him in the end to their own sphere. Along with this observation of the rites of the Sacred Fire, the acquisition of a *certain kind of knowledge which is calculated to remove attachment to this world and to breed a desire for immortality*, (as indicated in the next Mantra), is necessary—in order to make him stick to the immortal sphere, and to give him an impetus to further progress. This is the World-old Religion (Sanátana Dharma), which runs through all the systems of human thought,

(1) The term "Deva" corresponds to the terms Seraph, Málekh, Fravashi, Angel, Immortal, etc., in other languages.

(2) Except the Religion of Islam, as will be shown later on.

(3) This "mysterious power" is nothing but the "law of affinity," by which like attracts like. The fire burning upon a fatty substance is said to be of the same kind as the fire of which the bodies of the celestials are composed. It may be noted here that most of the terms used to denote a celestial being, e.g., Deva, Seraph, etc., literally mean a shining or burning being. Cf. the Rig Veda: 9-113-4;—Bible: Isaiah, 6;—Mahábhárata: Banaparva. 261-13.

and has always been working silently as the "Natural Religion" of man through the intelligent ages of the past.

MANTRA XII.

As regards knowledge, not all and every kind of knowledge is contributory to man's evolution, but there is a special kind of knowledge, which is the true knowledge and exactly to the purpose. So it has been said in a sacred text: "Having understood the Science of the Self, one desirous of elevation should restrict himself to the reasonable path—he should not seek to be a versatile genius or a linguistic scholar."(1)

Nôw, having regard to this true knowledge which is exactly to the purpose indicated here, and proceeding to explain it, the Upanishad says as follows:—

Of those men who have understood the co-operation of action and knowledge in bringing about man's elevation, there are some again who err and mislead others by supposing that true knowledge means only the knowledge of the destructibility of all things. But greater, perhaps, is the error of those who hold that by true knowledge is

(1) Brihadâranyaka Upanishad, 4-4-21. An admonition is given to the sage exhorting him to hold fast to his own ideal when he has once discovered it, and not to be lead astray from it by any other tempting idea. Cf. the saying: "Video meliora proboque deteriora sequor,"—"I see the best course but I do the worst."

meant only the knowledge of the indestructibility of all things.(1)

This condemns both Nihilism and Realism as insufficient philosophies.

MANTRA XIII.

By knowledge of indestructibility alone, is reached one thing, by knowledge of destructibility alone, is reached another thing:—both failing to come up to the required mark, viz., that of bringing promotion to the next higher stage of evolution. This, also, was the experience of the sages of old who handed it down to posterity for the benefit of the race.

[Here also, as in Mantra X, the Upanishad does not care to ascertain what the two results of failure are, precisely because they are both failures not to be courted by anyone.]

Compare with this the following Taoist teaching: “He who thinks that all things are impermanent is assuredly very far from the truth. He, on the other hand, who says that they will never be destroyed has also not reached the right solution. He who maintains that they are all destructible and he who upholds the contrary, are both equally at fault.”(2)

(1) The meaning of the two antithetic terms “Sambhuti” and “Asambhuti,” is determined by the substitution of the word “Vināsa” (meaning, destructibility) for one of the terms (viz., Asambhuti) in the Mantra following the next one. Thus Asambhuti meaning destructibility, the antithetic term Sambhuti must mean indestructibility.

(2) See Giles: Taoist Teachings, p. 31.

MANTRA XIV.

He who knows that there is an indestructible element in all things which are otherwise destructible, and cultivates this knowledge along with a life of action, he it is who succeeds in actually realising the desired evolution. By his knowledge of the destructibility of things he crosses over from the realm of death to the sphere of the immortals, while by his knowledge of the indestructible element in them he sticks to that sphere and works out his perfection.

The meaning of this Mantra is to be understood in connection with what has just preceded it. The individual soul moves towards its perfection through two factors working in conjunction, namely, action and knowledge. Knowledge, again, is of two kinds; namely, knowledge of the destructibility of things, and knowledge of the indestructible principle. By action joined to *knowledge of the destructibility of things*, it does cross over from the realm of death to the sphere of the immortals: but has to fall back again into the realm of death after some time. By action combined with *knowledge of the indestructible principle*, it discovers its own immortal nature and thereby makes good its position in the sphere of the immortals and is freed from all fears of a fall: there it works out its own progress towards further perfection.

Since creation itself is a product of the true and the false mixed together,(1) therefore a right knowledge must include a knowledge of both the true and the false, of both indestructibility and destructibility—of reality and appearance, as they are called.

So it is said in the Vedic texts: “The Supreme Soul wears two aspects, the one a formed aspect (sensible, immanent), the other a formless aspect (supersensible, transcendental): the formed aspect is false, a delusion, an appearance only (Maya of Vedic Philosophy); the formless aspect is true, the reality, the thing-in-itself, (Brahman of Vedic Philosophy).”(2)

“Of these two, the one (the formed aspect) is destructible; the other (the formless aspect) is indestructible.”(3) “The two (destructible and indestructible aspects) are blended together in the universe of God’s creation.”(4) “The permanent element resides in all impermanent things.”(5)

In this topic of action and knowledge, the special kind of knowledge that is required has been pointed out; the equally important subject of the special kind of action has been left out of consideration, although it is obvious that all kinds of action (e.g., the sinful

(1) See supra.

(2) Maitráyāniya Upanishad, 6-3.

(3) Brihadáranjakopanishad, 2-3-1.

(4) Svetásvataropanishad, 1-8.

(5) Katha Upanishad, 2-21. Sarvasaropanishad, 1. The Gita, 8-20; 13-27.

ones) are not to the purpose. The explanation of this is that the present treatise belongs to the Vedic class, and that all students of the Vedas are acquainted with the fact that the special action enjoined by all the Vedas is Agnihotra or the rite of the Sacred Fire. Over and above this, actions that are auxiliary or detrimental to this special action, form the subject matter of the Smritis or Dharma-Sástras, wherein they are elaborately dealt with. In this connection, the saying of Sri Krishna in the Bhagavad Gita may be referred to:—

“ There are actions which should always be performed as duties and on no account given up; they free the mind of the wise from this-worldliness. These are the three actions:—the worship of the Sacred Fire, the giving of alms, and the practice of continence. These actions should be performed for their own sake, without entering into the question of their profitableness or unprofitableness.”(1) By the first is attained vision of the celestial beings; by the second, detachment from the love of hoarding; by the third, liberation from the desire of offspring;—by the three together is brought about the spirit of other-worldliness, the spirit of stepping into a higher stage of evolution. In this way action elevates man above the mortal sphere, while knowledge makes him fit for the immortal sphere.

(1) The Gita, 18—(5-6).

MANTRA XV.

Having said that the right kind of knowledge, (which, consorted with the right kind of action, confers salvation), is the knowledge of the indestructible reality abiding in all the destructible things, the Upanishad next goes on to say how to discover the indestructible reality in all the destructible things, by taking up a concrete example, namely, the sun as it is known to all.

Behind the golden disc—which is destructible—of the sun, lies concealed an indestructible reality. Let the sun remove that disc, and then will be discovered the nature of the underlying reality.

The Rig Veda says: “The shining orb is not the whole of the sun; the invisible element which is worshipped in the sun is an altogether different thing: this keeps up the sun even when we do not see it,—this survives the sun even when it is destroyed.”(1)

There is reality in all things, but the nature of that reality is everywhere concealed by their outward appearances—their unreality. These appearances must be broken through by one who would have a vision of the truth.

The word “golden,” instead of “glittering,” is chosen, perhaps, to remind one of the greed of gold spoken of in the first Mantra.

(1) Rig Veda: 6-58-1.

This stands as a bar to the path of truth. The sun is invoked to remove the bar: for it has been revealed by the Vedas themselves that fire-worship, (of which sun-worship is a form), properly performed, confers on the worshipper the "wealth desired by him," (1) and thus removes his greed of gold.

MANTRA XVI.

Having proposed the unknown reality as something concealed behind the sun's disc, the Upanishad now proceeds to make the unknown directly knowable by causing the sun to remove its disc.

But how, it is asked, is the sun to remove its disc?

Let the sun radiate its heat-rays without limit and without any reconcentration of the passing heat. Then, according to the law that bodies contract as they are cooled, the disc will go on cooling and contracting until, eventually, the time comes when the disc exhausts itself and disappears from sight, leaving behind it the whole amount of the heat radiated.(2) This radiated heat can, now,

(1) Rig.Veda: 6-53-2 "Naryyam vasu."

(2) Vyuha, *lit.* to spread out, hence, to continuously give out (the rays). Samuha, to thoroughly exhaust (itself).

no longer be called heat;—it is the Power which created the disc, and was felt by man as heat.(1) Behind this power, and as its *sine qua non*, is a background of consciousness which witnesses the whole process of exhaustion up to its end and, finally, survives it, being left alone as the sole reality—the indestructible thing-in-itself—that was concealed behind the sun's disc; of which and to which is the Power also. This consciousness, the ultimate reality, is no other than the soul of man which is directly known to him as the “I am” in him. Thus is established the great truth that the soul is the only indestructible thing which lends existence to all the other destructible things. Through knowledge of this truth man attains to liberation by feeling his immortality even in this mortal life, and being thereby set free from all fears.

SOLAR SUBLATION AND THE FINDING OF THE THING-IN-ITSELF.

The sun taken as the example in this and the preceding Mantras is not any one of

(1) Pushan is literally nourisher. The sun is the life of the Universe; the former becoming extinct would make the Universe also extinct. The original meaning of the term was the unknown power which supported the otherwise unsupported creation. This power being located in the sun, the term also came to mean the sun. (Cf. Dowson: Hindu Classical Dictionary, s.v.).

the minor suns of the many solar systems, but the sun which is the first-born of the creation—hence called the offspring of God;(1) the sun which is the original source of the universe—hence called the producer: (2) the sun under whose control are all the minor suns with their respective systems—hence called the controller.(3) The Vedas knew of such a central sun (4) by whose existence the whole world exists and by whose destruction the whole world is destroyed; “Sol is the soul of all things in the universe, of both which

(1) Prájāpatya, *cf.* Rig Veda, 6-55-1, “the first-born of the creator;” and Milton: “Hail, holy Light! offspring of Heaven, first-born” (Paradise Lost 3-1). The Parsees hold that Atar (or Agni, the Fire-god) is the son of Ahura Mazda, the Supreme Lord.

(2) Suryya, *cf.* Maitráyani Upanishad, 6-7: “Suryya or Savitá, because it gives birth (to the Universe).” Also *cf.* Mahabharata, Sántiparva 362-2—“The totality of things called the universe proceeds from the sun which is the root of many wonderful things.”

(3) Yama, *cf.* “The sun supports the earth and the heavens” (Rig Veda, 3-59-1; Black Yajur Veda, 3-4-11). “The Sun is the good tie of all things from the earth to the heaven” (Rig Veda, 6-58-4; Taittiriya Brahmana, 2-8-5-4). “The sun is the ruler of the starry hosts” (Sáñkháyana Srauta Sutra, 4-10-1). “By the sun the moon doth shine” (*cf.* verse 53 of Sankaráchárya’s Satasloki; and also Ananda Giri’s gloss on the same, where the text “Adityena chandramá bháti” is referred to as a Sruti or Vedic text).

(4) The Vedas speak of “countless suns.” (*See* Taittiriya Aranyaka, 1-7-5; and *cf.* Sáyana’s commentary thereon).

move and which do not move;"(1) "This Sol is of a brazen glare, now it is bright, now blue, now yellow, now red;"(2) "This is the arm of God which supports the universe in its non-support: everything is within it and it is also within everything."(3)

This original sun rotates on its axis, and from its rotation have sprung up the heavenly bodies. All the heavenly bodies are only so many detached portions, more or less cooled, of this sun, thrown out by the centrifugal force generated by its rotation, to be drawn in again by the centripetal force resident in it, and, during the interval, held under sway by the equilibrium of the two forces.

(1) Rig Veda, 1-115-1; Atharva Veda, 13-2-35; Sāma Veda (Aranya Samhita, 5-3); White Yajur Veda, 7-42; Black Yajur Veda, 1-4-43-1; Satapatha Brahmana, 4-3-4-10; Taittiriya Brahmana, 2-8-7-4; Taittiriya Aranyaka, 1-7-6; Aitareya Aranyaka, 2-2-4-7.

(2) Chhāndogya Upanishad, 8-6-1. The text means that this Central Sun changes its colours. (Cf. Tennyson: The Princess, 5-262; "The fiery Sirius alters hue."). "The great German philosopher Kant regarded Sirius as the central sun of the universe." (See Proctor: Expanse of Heaven, p. 247 and the chapter entitled "The King of Suns"). It is well-known in astronomy that there are many stars which change their colours with each scintillation, or at distant intervals of time. (See Harmsworth's Popular Science, vol. 6, p. 3777; Maunder's Astronomy, p. 114; the works of Proctor, Herschell, Ball, etc.). It is also equally well-known that all colours are derived from the sun.

(3) Maitráyaṇiya Upanishad, 6-6. Cf. the Gathas of Zoroaster, 44-4 (Pahlavi translation of the Zend-Avesta Text in Mills' Gathas, p. 188):—"Tell me, O Ahura Mazda! who supports the earth in its non-support?" Cf. also Addison: "The one 'fiery particle' which pervades and forms, it is said, by expansion the whole." (See Jennings: Indian Religions, ch. 23).

When, in course of time in the history of the heavens, the centrifugal forces are fairly spent up and the centripetal forces consequently become preponderating over them, then all the heavenly bodies, far or near, begin to fall into this sun, drawn by its centripetal force, and the cycle of a creation comes to its close. The sun thus withdraws into itself all the fragments which it had thrown out during its past history—hence it is called the taker-back.(1) And then this central sun, welding the whole universe into itself, “rolls alone, a dark cold ball, through the infinite space;”(2)

(1) Aditya: Cf. Maitrayani Samhita, 6-7, “Aditya, because it takes back (the Universe).” Referring to this absorption of the universe by the sun, the Bible has said: “Heavens being on fire shall be dissolved.” (2 Peter, 12). Cf. the Koran: Surah 81 (The Folding Up):—“When the sun shall be folded up and when the stars shall fall—and when the seas shall boil.” See also Stewart and Tait: *The Unseen Universe*, pp. 91 ff;—“The earth and the other planets of our system will be drawn spirally nearer and nearer to the sun, and will at length be engulfed in his mass.”

(2) The White Yajur Veda, 23-10; 23-46. The Black Yajur Veda, 7-4-18-1; Maitráyani Samhita, 3-12-19; 166-2; Katha Samhitá (Charaka Sákhá), 4-7; Satapatha Brahmana, 13-5-2-12; Asvaláyana Srauta Sutra, 10-9-2; Sánkháyana Srauta Sutra, 16-5-4. Mánava Srauta Sutra, 9-2-3; Kátyayana Srauta Sutra, 20-5-20. Compare the following:—“Will the Sun, then, keep up for ever a supply of this force? It cannot, if it be not replenished, any more than a fire can be kept in unless we put on fuel; any more than a man can work without food. At present, philosophers are ignorant of any means by which it is replenished. As, probably, there was a time when the Sun existed as matter diffused through infinite space, the coming together of which matter has stored up its heat, so, probably, there will come a time when the Sun, with all its planets welded into its mass, will

—hence it is called the lonely traveller.(1)

The sun, thus left alone, dissipates its heat. During its past history there have been partial destructions of creation as well as dissipation of heat, but these were compensated for by reconstruction of energy through focussing of the heat reflected from various directions.(2)

But now, there being nothing left to reflect the radiated heat, the sun, as it continually gives out its heat without receiving a return of the same, cools infinitely. According to the universal law that bodies contract as they are cooled,(3) the body of the sun suffers progressive diminution of size with the continuous loss of heat.

For, from the atom up to the central sun, the size of all things is due to the heat latent in that thing. So say the Vedas: "This is the Earth, truly, whose magnitude is heat;"(4) "The earth is impregnated with heat;"(5) "There is heat in the ground, in the

roll, a cold, black ball, through infinite space." (Lord Kelvin, quoted by Lockyer in his *Elementary Lessons in Astronomy*, p. 67, Article 131).

(1) *Ēkarsi*, *lit.* one who travels alone.

(2) *Cf.* Jevons: *Principles of Science*, Book VI, (the Article—"Speculations on the Reconcentration of Energy").

(3) Deschanell: *Natural Philosophy*, part 2, chap. 1, § 3. The apparent exception of water at the freezing point does not disprove the rule, for ice again contracts by further cooling. (*See Encyclopædia Britannica*,—the article on Ice: "Under the influence of heat, ice itself behaves as solids do, contracting when cooled, expanding when heated.").

(4) *Brihadāranyaka Upanishad*, 3-9-10.

(5) *Brihadāranyaka Upanishad*, 6-4-22.

herbs and in the rocks: even water contains heat within it;"(1) "Heat is latent in the earth; it is the support of the heavens; in it is the universe conceived, born, and hatched; it is the sustainer as well as the generator of the universe."(2) The atom has its atomic heat, without which it must lose its magnitude and become only the space-point of Geometry, or the force-point of Mechanics.(3)

Now, as there is no limit to cooling, so there is no limit to contracting;(4) so that eventually the time comes when the last atom of heat being given up the sun dwindles into nothing. This does not mean Nihilism. There is no real annihilation in this: for the sun leaves behind itself a mass of heat.(5)

(1) Atharva Veda: 12-1-19. The fact that ice can be cooled still further, effectively proves that water always contains heat latent within it.

(2) Taittiriya Brahmana, 3-11-1-7.

(3) Cf. "Matter would cease to exist as matter, if there were no fire (i.e., the heat within it),"—The Perfect Way, by Kingsford and Maitland (II, 22). See also the works of Lord Kelvin and Tait; and cf. Mahābhārata Sāntiparva: 182-30 (Matter is ultimately one with space and resolvable into it). The same teaching occurs in the Yoga Vāsistha in several places.

(4) Compare the following:—"I objected to Lucretius' argument against the destructibility of matter. . . . We do know the laws according to which the dissipation of heat appears to proceed, [i.e., the laws according to which matter would undergo destruction], and *the conclusion inevitably* is that a finite heated material body placed in a perfectly cold infinitely extended medium would in an infinite time become infinitely approximated to Zero. . . . Our own world is not yet cooled down near to Zero." (W. Stanley Jevons: The Principles of Science, Book VI; on the Limits of Scientific Method,—the Article 'Speculations on Reconcentration of Energy').

(5) Cf. "We analyse the composition of matter until we find its floor as fire"—Indian Religions or the Results of Mysterious Buddhism, by Hargrave Jennings; ch. 8.

What was once the universe is now resolved into heat. This is the sublation of the sun.(1)

In the process of solar sublation the universe follows suit with the sun in either of two ways or in both ways combined. In the first way the universe is rolled up into the sun and thus shares the fate of the sun. In the second way the universe remains as it is, but is deprived of its necessary supply of heat from the sun. While losing its own heat, the sun causes the universe also to lose its heat; for solar radiation is the source of physical heat.(2) So it has been said by the Vedas: "The sun withdraws heat from within the whole universe."(3) In this way, all the heavenly bodies, remaining where they are, lose all their heat and sublimate along with the sun. The universe thus dances the back steps and a mass of heat alone is left as the residue in the long run. But, then, this mass of heat thus isolated from matter and taken by itself, is nothing but a force, a potentiality;—it is no other than the Power which brought forth the original sun and the universe

(1) For the expression 'Sublation' see Stirling: *The Secret of Hegel*, p. 243. To sublate a thing means at once to preserve and make an end of it. A thing sublates itself in itself, and is in itself the contrary of itself. (*Ibid.*, p. 375).

(2) Cf. John Norman Lockyer: *Solar Physics*, p. 93. Cf. William Winwood Reade: *The Martyrdom of Man*, p. 399;—"This [terrestrial] heat....was at first acquired from the sun....Animal heat is solar heat; a blush is a stray sun-beam; Life is bottled sun-shine, and Death the silent-footed butler who draws out the cork."

(3) The Taittiriya Aranyaka of the Krishna Yajur Veda, 1-2-1.

into existence. The Sacred text says: "Of Power that is a fragment only which appearing within the sun becomes the two rays of heat and light. To that does the sun owe its being."(1) The power thus found to be residing behind the sun is hailed in the Vedas(2) as the most benign or adorable form of the sun, because meditation on it confers the vision of the Truth on the devotee and thereby brings him promotion to a higher stage of evolution.(3)

Those who are conversant with the celebrated Gáyatri of the Vedas, will observe that the present Mantra is an exposition of that Gáyatri by the Rishi Dadhichi. The phrase "I meditate on that adorable power of the Sun-God" (4) in the Vedic Gáyatri precisely corresponds with the phrase "I perceive that power which is the most benign aspect of the Sun" (5) in the present Mantra. Further, the bearing of the said Gáyatri is also

(1) Maitráyaniya Upanishad, 6-35.

(2) Rig Veda Samhita, 3-62-10; Sáma Veda Samhita, 2-812.

(3) Elsewhere it has been said that vision of the Truth is vision of the greatest Beauty: truth being the only beauty worthy of eternal constancy. (Rig Veda, 10-9-1; Sáma Veda, 2-1187; Atharva Veda, 1-5-1).

(4) "Tat savitur varenyam vargo devasya dhimahi" (in the Vedic Gáyatri).

(5) "Tejo yat tè rupam kalyánatamam tat tè pashyámi" (in the present Mantra). Compared with the Vedic Gáyatri, word for word, Tejas is Vargas, Kalyánataman is Varenyam, Pashyámi is Dhimahi. The "Tè" of the present Mantra means the same as "Savitur devasya" of the Vedic Gáyatri; while "Yat rupam tat" of the former is only an elaboration of "Tat" of the latter.

on the same subject, viz., heat, which is the theme of the present Mantra.(1)

This Power, which confers the vision of truth on its worshipper, is not itself the ultimate truth. For power is never a thing-in-itself but is an attribute of a thing: it always implies a something which is the powerful. This something is consciousness which gives existence to power by taking it into cognizance and thus including it within itself.(2)

Through this Power, Consciousness conceives the heat which develops into the universe. The Vedas say:—

“The One that was in the beginning, expanded and developed itself into the many by the greatness of its power;”(3) “He desired: Let me become many. He put forth a power. Having put forth the power he created all this universe;”(4) “This Power

(1) See the Talavakāra Brāhmana of the Sāma Veda, in its explanation of the term “adorable power” which occurs in the Vedic Gāyatri:—“Fire is the adorable; heat is the power.” (Talavakāra Brahmana, 4-28-1).

(2) Even if the Power be supposed to consist of the combination of two equal elements which are like positive and negative to each other, neutralising the Power into nothingness, yet a something beyond—a Power of the Power—would be necessary to split up the original state of the combination of the two elements into the state of their separation, in order to account for the Creation. Moreover, the void or nothingness is nothing but a concept, which presupposes the existence of consciousness behind it to make the conception possible at all, that is, as the *sine qua non*—as the “primordia rerum.”

(3) Rig Veda: 10-129-3; (cf. 10-190-1). Cf. the Katha Upanishad where fire is said to be the foundation of the endless creation and to be hidden in the cavity of the heart (verse 14)

(4) Taittiriya Upanishad, 2-6. Chhandogyopaniṣad, 6-2-3.

is a conscious power—Will—as belonging to Him who is all consciousness;"(1) "The power made itself felt as heat."(2)

This Power, therefore, is the creative faculty. It is the "Will of God" of the first Mantra of the present Upanishad;(3) the "Máyá,"—the "Shakti,"—or the "Transcendental Power of Imagination," of ancient Indian Metaphysics as well as of Kant; (4) the "Will" of Schopenhauer and the New Metaphysics.(5)

The Power thus connects itself on the one hand with the creation and on the other hand with the creator, and stands, as it were, between the two. Referring to this fact the Vedas have said: "The ray stretched out across these, was it above or was it below? There were generating forces, there were mighty powers; a self-determined being on this side, an energy beyond."(6)

It might appear at first sight that the process of solar-sublimation leaves two things as the Ultimate Truth, viz., Power and the Powerful. But on closer inspection the Truth will

(1) Mundakopaniṣad, 1-9.

(2) "By heat was the Power realised." Black Yajur Veda, 7-3-14-1; Katha Samhitá (Charaka Sákhya), 35-15; Taittiriya Brahmana, 3-8-17-3. Cf. the metaphorical description at the commencement of the Gopátha Brahmana: "God, wishing to create, laboured and became heated;—the heat came out from him and stood outside like drops of sweat, forming the universe."

(3) See supra.

(4) See supra.

(5) Weber: History of Philosophy (Thilly's Translation), p. 556, and foot-note.

(6) Rig Veda, 10-129-5. (Cf. Gough: Philosophy of the Upanishads, p. 16).

ultimately be found to be one only without duality.(1) Power and the Powerful are not two things. Power can never have any existence at all apart from the Powerful, while the Powerful may have its existence even when divested of power.(2) In fact, Power is involved in the very nature of the Powerful. Hence Consciousness, which is the Powerful, involves Power into itself, making together an undifferented unity. Therefore there are these texts: "It (the Powerful) lived without breathing; being one with the Power;"(3) "Through continuous meditation, sages detected the Power (which is one with the Creator) to be concealed by the works of its own creation;"(4) "The Yogins behold the real unity of Power and the Powerful in spite of their seeming duality;"(5) "Seeking for the source of Power, one should seek the Ultimate Being;"(6) "Power is absorbed into the Most Powerful;"(7) "Its mighty power, natural to it, takes various forms; it becomes knowledge, it becomes force, it becomes motion;"(8) "This Power, whose essence is

(1) Chhandogya Upanishad, 6-2-1.

(2) Power exists only as an attribute (quality) of some object. With the cessation of that object, power also must cease to exist. But the object need not cease to exist when its power goes away:—what was a powerful object now becomes powerless.

(3) Rig Veda, 10-129-2.

(4) Svetásvatara Upanishad, 1-3.

(5) Kurma Purana, 1-12-28.

(6) Chhándogya Upanishad, 6-8-4.

(7) Chhándogya Upanishad, 6-8-6.

(8) Svetásvatara Upanishad, 6-8.

Ideation or imagination,(1) is grafted on the eternal Reality. It assumes all possible forms; it becomes knowledge, it becomes motion, it becomes life.”(2)

This undifferented unity of the Will or Power and Consciousness is Self-consciousness.(3) When the Will is turned inwards we have Will *plus* Consciousness (Wilful Consciousness) or Self-consciousness.(4) This ultimate Self-conscious Being(5) is the

(1) Cf. The Secret of Hegel (Prof. Stirling):—“The Idea is thought (p. 22); the thought of God has created the heaven and the earth (p. 121).”

(2) Kurma Purana, 1-12-20.

(3) Cf. “Consciousness evolves the new potency—Will, and we have then at once Self-consciousness, i.e., the subsumption of the subject by itself into itself.” (Laurie: *Metaphysica*, Part 5, preliminary). Cf. “Power is the force of Self-consciousness.” (Nrisimhottaratāpini Upanishad, 3); “The Self is the Powerful” (Brihadāranyaka Upanishad, 4-4-5); “Of the Self is the Power” (Chhandogya Upanishad, 7-26-1); “The Ego is the Power of the Powerful” (Gita, 7-10; 10-36). The Sārādātīlaka Tantra, while holding this unity, gives the upper hand to Power (Sakti) making a goddess of it.

(4) So when all outward things are given up, the inner self becomes the only object of knowledge, and on thus becoming self-conscious man is set free from all fears. This is the Salvation promised by the Upanishads.

(5) Says the Zohar: “No one can conceive of consciousness as existing by itself alone, but through a Being who is self-conscious and who fills it with his own substance.” (Quoted by Jaccoliot in his “Occult Science in India,” p. 171). The Sanskrit “*Bhava*” and the Hebrew “*Yaveh*” are the same word, literally meaning “Being”; and both are derived from the same root “to be.” (Sanskrit root “*bhu*”, Hebrew root “*havah*”).—See Bombaugh: Gleanings from the Harvest Field of Literature, p. 128. Perhaps the term *yavana* in the sense of the “nation of butchers,” and the term *yavai* in the sense of “cutting the throat,” both come from the word “*Yaveh*,” to whose worshippers both the terms are applicable. The Banis and Panis of old, who traded with India, and their successors, the Arabs, who invaded India,

Supreme Soul, the God of the creation.(1) Stripped of consciousness God will be no God; it is the fullness of consciousness, the infinitude of reason, that goes by the name of God.(2) This is the Ultimate Truth,(3) the Thing-in-itself,(4) the one indestructible Reality behind all the other destructible things.(5) This Supreme Soul is the same as

followed the Yaveh-worshippers in customs, being of the same stock. (Cf. Cordier's note to the Book of Ser Marco Polo, Vol. 2, p. 372,—on the Arabs. Also cf. Kálidása's Raghuvansam, canto 4, verse 61, where he speaks of the "lotus-like faces of the Yavana-females."—the Yavana-women being, then as now, famed for their beauty).

(1) With this cf. Mantra VII,—supra. Cf. the Great Vedic Text "Prajñanam Brahma" (Aitareya Upanishad, 3-3).

(2) Cf. "He that is the overseer in the highest heaven, he indeed knows, or haply he knows not." (Rig Veda, 10-129-7; quoted by Gough: Philosophy of the Upanishads, p. 17). "He that is higher than the highest regardeth." (Bible: Ecclesiastes: 5-8). Jehova is the "I am that I am." (Bible: Exodus, 3-14). "Tao is knowledge, the Supreme Reason, the primordial intelligence." (Tao-teh-Ching. Cf. Remusat). "Ahura Mazda, the Wise Lord, is all-knowing." (Zend-Avesta, Yasna 31-5. Cf. Dhalla: Zoroastrian Theology, chap. 4). "Allah is the Hearing, the Knowing." (Koran: Surah 41-36). "God is the primordial mind or the one consciousness in which all creations subsist." (Kabbala, quoted in the Perfect Way, V. 20). This is the Purusha of the Vedas, the Brahman of the Upanishads, the Foul of Pythagoras, the Gnosis of Socrates, the Idea of Plato, the Absolute Ego of Fichte, Schelling and Hegel, the Unconscious of Herbart, the Sciousness of James, the 'Infinitude of Reason' of Royce, and the Pure Reason of Kant; the Unknown and Unknowable of the modern Scientists.

(3) Satyam. (lit., 'to which *isness* is applicable'). Cf. "Truth is the infinitude of consciousness called *Brahman* or *the one that becomes the many*." (Taittiriya Upanishad, 2-1).

(4) Purusha. (lit., 'that which always lies ahead, i.e., precedes everything'). Cf. "It was the Self alone that existed in the beginning as the thing-in-itself." (Brihadáranyaka Upanishad, 1-4-1).

(5) "Nityoanityánám": (Katha Upanishad, 5-13). Cf. "The Self is the Truth of all truths" (Brihadáranyaka Upanishad, 2-3-6).

the Reality in the sun,—the Reality whose discovery was proposed in the previous Mantra and is now completed.(1) Hence the Vedas have laid down that “by worshipping the Sun one really worships the Supreme Soul, the God of the Universe.”(2) “The Self is both the Power and the Sun.”(3) This is the reality in the soul of man and also

(1) Cf. “He is the powerful and everlasting thing in the Sun” (Birhadáranyaka Upanishad, 2-5-5); “The Sun is that Reality,—the Reality which is in the disc.” (Brihadáranyaka Upanishad, 5-5-2); “This is the reality to which the Sun owes its existence, this is the Self, this is the immortal, this is the power” (Maitráyāniya Upanishad, 6-35); “The power residing in the Sun is the power of the Self” (Gita: 15-12); “The Thing-in-itself in the Sun is the Self, the God” (Chhándogya Upanishad, 4-11-1; Mahánárayana Upanishad, 23-1); “It is the power of the Self which appears as the Sun” (Maitráyāniya Upanishad, 6-4); “By the Self the Sun shines radiant with heat and light” (Taittiriya Brahmana, 3-12-9-7; Mahánárayana Upanishad, 1-3); “The Self residing in the Sun radiates heat” (Gita: 9-19).

[To understand the last two texts, take the example of a dream. There the soul is the creator and the real illuminator of the whole scene. Yet there is the Sun in the dream to create light and darkness by its rising and setting. In this way the soul delegates its lighting power to the sun; and precisely is this the way in which the Creator delegates his powers to the things of his own creation.—Cf. Brihadáranyaka Upanishad, 4-3-9 ff.]

(2) Chhándogya Upanishad, 3-9-1. Cf. the Koran to the contrary, “Do not worship the Sun and the Moon, but God who made them both.” (Surah 41, verse 37).

(3) Rig Veda, 4-26-1. The power is sometimes called Manu or the Mind of God, the imaginative or creative faculty. Cf. Mahabharata, Banaparva, 221-4:—“Agni, called Manu, acted as the cause of the creation of beings.” Cf. Brihadáranyaka Upanishad, 1-4-10; and the last verse of the Durgá Saptasati. In the Mahabharata the power of creation or “Manyu” is identified with Agni (fire, heat) left as the residue after a Pralaya—(Banaparva: 219-22 and 221-11). Pralaya is the periodical dissolution of the creation.

in all individual souls.(1) Consciousness is the soul of man and Consciousness is the Supreme Soul.(2) Hence there is a real kinship between the soul of man and God and man can eventually reach God through this connecting link of consciousness.

Therefore has it been said: " He who worships his Deity as something totally different from himself, does not know the truth: he is to his deity as a brute is to man,—without mutual understanding."(3) True knowledge is that by which a man knows his individual soul to be no other than *the Supreme Soul deluding itself* by entering into a fictitious body.(4) As its body is a fiction (like the body created in a dream),(5) so its entry into that body is also fictitious and not real—it is like the entry of the Sun into the reflecting mirror.(6) When entered into a body it

(1) " It is all one thing, the reality in man and the reality in the sun " (Taittiriya Upanishad, 2-8). " God is in the innermost part of all beings, turning them on the magic wheel of fate " (Gita, 18-61). Cf. " Kant had intimated that the mysterious unknown concealed behind the phenomena of sense might possibly be identical with the unknown in ourselves " (Weber: History of Philosophy, p. 475 of Thilly's Translation). Cf. Shakespeare: " That which makes him (man) both without and within " (Cymbeline, 1-4-10).

(2) Cf. Brihadāranyaka Upanishad, 3-7-3:—" He who residing in the earth is yet apart from the earth; whom the earth does not know but who knows the earth; to whom the earth is like the body; who, being within, rules the earth;—he, the Immortal Ruler, is within you as this very soul of thine."

(3) Brihadāranyaka Upanishad, 1-4-10.

(4) Aparokshānubhūti of Sankaracharya: (the section on Jñāna; verses 24-30). Cf. Kaivalya Upanishad, 1-12.

(5) Aparokshānubhūti, verse 93. Cf. Nādavindu Upanishad, 24.

(6) It is reflected not on the body but on the mind which is always present in a living body. This is called the Doctrine of

becomes like a reflected consciousness(1) and feels itself there as the "I am" within the body.(2) This is the individual soul.

The individual soul (the "I am") (3) is not, however, Self-conscious like the Supreme Soul (the "I am that I am").(4) When a man turns his will from all external objects, and makes his soul alone the object of his will,(5)

Reflection (Pratibimba-váda) in Vedanta. Cf. the Taoist saying: "Life is a borrowed thing," (Chwangtzu, Book 18, § 3).

(1) Just as the reflection of the sun simulates the sun (giving both light and heat) so the reflection of consciousness simulates the original consciousness.

[To understand this point, take the example of a rope mistaken for a snake. In this case there are two factors in the mistake, viz., the fiction of the snake and the knowledge by which that fiction is certified to be a reality. Now, when the mistake is discovered, the fictitious snake disappears; and then the knowledge which certified it to be a reality is found out to have been not knowledge at all but only a piece of ignorance. This ignorance, so long as the delusion lasted, simulated real knowledge. This was a reflection of consciousness on the fictitious snake. The fiction being gone, the consciousness reflected on the fiction goes away with it; just as the mirror being gone, the reflection of the sun goes away with it].

(2) Cf. "The ruler is God who is the I am in all," (Nrisimhottaratápiní Upanishad, 9).

(3) Cf. James: Psychology, Vol. 1, pp. 360-370.

(4) Cf. Bible: Exodus, 3-14: "I am that I am."—The mere awareness by the Ego of its own presence and of its distinctness from what it apperceives ("I am") does not constitute the full Self-consciousness ("I am that I am").

(5) On the Will as the effort of attention, see James: Psychology, Vol. 1, p. 447 and Vol. 2, p. 562. For practising this highest concentration various methods have been prescribed, viz., Yoga, Tantra, Prayer, and, above all, Meditation on the Great Texts of the Upanishads which formulate the identity of the individual soul with the Supreme Soul, e.g., the texts:—"That art thou" (Chhándogya Upanishad, 6-8-7); "I am He" (Nrisimhottaratápiní Upanishad, 9; Brihadáranyaka Upanishad, 1-4-1);—"The Soul is the Self" (Mándukya Upanishad, 2), etc. It is even said that true gnosis can never arise without the aid of some of Vedic text.

then he becomes Self-conscious himself.(1) Becoming Self-conscious, he realises the Self-conscious reality within himself—becomes, in fact, one with the Self-conscious reality.(2) Then, and only then, does he break through this dream of delusions and wake up to his immortal nature:(3) he has no further lives to live.(4) And this is his salvation.(5)

It may be worth while to notice here that the founder of Buddhism, just after he had finished his prolonged meditation under the fig-tree at Buddha Gaya and had thereby attained to the realisation of the highest self,(6) spoke out as follows: "O Builder of this house! I have seen Thee: no more shalt Thou build houses unto me. I have broken through your walls, I have found the very foundation of it to be a delusion. My mind has given up all attachment to delusions, and has reached the subsiding of desires."(7) Doubtless this means to say that the soul is the Creator and that by directly realising the Creator within one's own individual soul, a man is freed from all desires and from all further lives. Therefore it is clear that—whatever he might have said to the contrary, and whatever his followers might represent him to have been—the Buddha was a follower

(1) Cf. Prof. Laurie: *supra*.

(2) Kaivalya Upanishad, 24; Mundaka Upanishad, 3-2-9; Brihadáranyaka Upanishad, 4-4-13.

(3) Śwetáswatara Upanishad, 6-15.

(4) Chhándogya Upanishad, 8-15-1.

(5) Taittiriya Upanishad, 2-1.

(6) Buddha-charita of Aswaghosha, Chap. 14.

(7) Dhammapada: 11-9.

of the world-old religion (Sanátana Dharma) of the Vedas: he believed that salvation(1) is to be reached up by the knowledge of the identity of the individual soul with the Supreme Soul; and the same is also the teaching of the Upanishads.(2) It is not very generally known that one among the numerous appellations given to Buddha is "Advayavádin"(3) which means "one who maintains the doctrine of the reality of the one Supreme Soul."

And this doctrine—the doctrine of the reality of the one soul, of the soul as the thing-in-itself—which has just now been established by the process of Solar Sublation depicted above, is also the conclusion of all the modern Sciences and Philosophies. Herein Religion joins hands with Science and Philosophy.(4) The following passages, embodying the latest researches of the most eminent authorities on the subject, will confirm this.

In their "Unseen Universe", Professors Stewart and Tait say as follows. "The sun

(1) He called it Nirvána or Extinction of Desires. See Majjhima Nikaya and Anguttara Nikaya, II and III. And cf. the Kanjur, quoted from Rev. Mr. Webber's Translation by Lord Dunmore in "The Pamirs," Vol. I, pp. 122-124; also Paul Dahlke: Buddhist Essays, translated by Silacara, pp. 85, 88.

(2) See supra.

(3) The Amarakosha, 1-1-1-9.

(4) Cf. "One phase of the history of metaphysics, the a-prioristic, intuitive, poetic period, is gone,—gone never to return; but metaphysics itself still remains, and its interests, as we have just seen, coincide with those of science." (Weber: History of Philosophy, the conclusion;—p. 594 of Thilly's translation).

is the furnace or source of high-temperature heat of our system, just as the stars are for other systems, and the energy which is essential to our existence is derived from the heat which the sun radiates, and represents only a very small portion of that heat. But while the sun thus supplies us with energy he is himself getting colder, and must ultimately, by means of radiation into space, part with the life-sustaining power which he at present possesses. Besides the cooling of the sun we must also suppose that owing to something analogous to ethereal friction the earth and the other planets of our system will be drawn spirally nearer and nearer to the sun, and will at length be engulfed in his mass. In each case there will be as the result of the collision, the conversion of visible energy into heat, and a partial and temporary restoration of the power of the sun. At length, however, this process will have come to an end, and he will be extinguished until, after long but not immeasurable ages, by means of the same ethereal friction his black mass is brought into contact with that of his nearest neighbour.* * It is absolutely certain that life so far as it is physical, depends essentially upon transformations of energy; it is also absolutely certain that age after age the possibility of such transformations is becoming less and less; and, so far as we yet know, the final state of the present universe must be an aggregation (into one mass) of all the matter it contains, that is, the potential energy gone, and a practically

useless state of kinetic energy,—that is, uniform temperature,—throughout that mass.” A little before this passage, the same writers say: “The tendency of heat is towards equalisation; heat is *par excellence* the communist of our universe, and it will no doubt ultimately bring the system to an end.” And, later on, they declare that the time will come when the visible universe will be merged into the invisible of which it is, in fact, an insignificant part.(1)

In his “Golden Bough”,—one of the books of the day,—Prof. Frazer, echoing the voice of Charles Darwin, says: “However vast the increase of knowledge and of power which the future may have in store for man, he can scarcely hope to stay the sweep of those great forces which seem to be making silently but relentlessly for the destruction of all this starry universe in which our earth swims as a speck or mote. In the ages to come man may be able to predict, perhaps even to control, the wayward courses of the winds and clouds, but hardly will his puny hands have strength to speed afresh our slackening planet in its orbit or rekindle the dying fire of the sun. Yet the philosopher who trembles at the idea of such distant catastrophes may console himself by reflecting that these gloomy apprehensions, like the earth and the sun themselves, are only parts of that unsubstantial world which thought has conjured

(1) Stewart and Tait: *The Unseen Universe*, p. 91 (Art. 114-115) and p. 118 (Art. 153).

up out of the void, and that the phantoms which the subtle enchantress has evoked to-day she may ban to-morrow. They too, like so much that to common eyes seems solid, may melt into air, into thin air.”(1) Even the Radium-theory “could not avert that final catastrophe with which the whole universe is remorselessly threatened by the law of the dissipation of energy.”(2)

Says Prof. Huxley in his “Evolution and Ethics”: “The theory of evolution encourages no millennial anticipations. If, for millions of years, our globe has taken the upward road, yet, sometime, the summit will be reached and the downward route will be commenced. The most daring imagination will hardly venture upon the suggestion that the power and the intelligence of man can ever arrest the procession of the great year.”(3)

Says Prof. Croll in his “Stellar Evolution”: “We have no grounds to conclude that there is anything eternal, except God, Time, and Space. But if time and space be subjective, as Kant supposes, and not modes pertaining to the existence of things in themselves, then God alone was uncreated, and *of* Him and *to* Him are all things.”(4)

(1) Frazer: Golden Bough, Vol. XI (Balder the Beautiful), part 2, p. 307. Cf. “More Letters of Charles Darwin, edited by his son”—Vol. I, p. 260 sq.

(2) Frazer: Golden Bough, Vol. XI, part 2, p. 307, foot-note (2).

(3) Huxley: Evolution and Ethics, p. 36.

(4) Croll: The Stellar Evolution, p. 112 (the last paragraph of the book).

THE NEBULAR THEORY AND THE DOCTRINE OF THE SUBSTANTIAL UNITY OF ALL MATTER.

Just as the progressive entering of heat into a body expands it and thereby makes it more and more thin, even so the progressive exit of heat from a body contracts it and thereby makes it more and more dense. The different kinds of matter are products of heat acting in diverse ways on an original uniform substance(1). So the Vedas say: "Silver and gold are the products of Agni (fire)." (2) One and the same matter, too, when subjected to varying conditions of heat undergoes differences in form and appears at each stage as though it were another thing altogether. All matters, when allowed to contract indefinitely by radiation, reach, in course of time,

(1) There is a mysterious passage in the Vedas which says: "Fire (heat) entering into fire, acts."—(Atharva Veda Samhita, 4-39-9; Yajur Veda Samhita, White Recension, (Vájasaneyā Samhita), 5-4; Yajur Veda Samhita, Black Recension, (Taittiriya Samhita), 1-3-7-2. The Mahábhárata puts the thing more explicitly thus: "Coming in contact with the ground, fire created the diverse metals."—(Banaparva, 222-13). Perhaps the differences in the '*coefficient of expansion*' of the different metals indicates something in this way, so that investigations of these phenomena and their explanations may eventually lead to more accurate and scientific demonstrations of the argument of One Original Matter.

(2) Rig Veda Samhita, 5-4-1; Taittiriya Brahmana, 1-2-1-4.

a stage in which they give up their seeming differences, and lapse into one and the same substance, which has been called the Parada, *lit.* the giver of the other shore of the stream of creation,(1) because by further radiation it resolves itself into the Power which is one with the Supreme Soul.”(2) In like manner, all matters, when allowed to expand indefinitely by application of heat, turn into one and the same substance, which has been called the Abhra, *lit.* the cloud, (overcasting the skies before the creation),(3) because by further expansion it melts away into the aforesaid Power. Thus at one end of the universe, at its creation, there is the heated and, perhaps, incandescent Abhra, while at the other end, at its destruction, there is the cold and, perhaps, phosphorescent Parada. Therefore it may be said that the universe in passing through a dissolution is not destroyed but only changes from the negative to the positive state.(4)

(1) Párada has been identified, perhaps wrongly, with Mercury. (Sarvadarsana Samgraha of Mádhava, chapter on the Raseswara Darsana).

Párada thus fulfilling the task of the conservation of energy and preservation of the creation, its equivalent Mercury has been quaintly thought of by the ancients *as the source of perpetual motion and of perpetual youth.*

(2) *See supra.*

(3) Abhra has been identified, undoubtedly wrongly, with Mica. (Raseswara Darsana in Mádhava's Sarvadarsana Samgraha).

(4) A fanciful analogy to this is afforded by the laws of Higher Mathematics: “A varying quantity may change its sign by passing either through zero or through infinity.” (Jevons: Principles of Science, Book VI,—the conclusion).

At its inception, the Power first generates an aerial (ethereal) substance, the atoms of which are indistinguishable from the points of space. Hence it has been said that from space springs up the air.(1) This air, which is at first homogeneous, gradually differentiates itself through internal agitations,(2) resulting in a plurality of airs.(3) The friction among the atoms of the airs generates heat, which, as it goes on increasing, sets fire to the mass of air by making its atoms incandescent. Therefore has it been said: "From the air springs up the fire;"(4) "The air is the thing that persists; out of which rises the sun and into which it sets."(5) This incandescent mass of air at first appears like an ignited cloud in the skies, and hence its name Abhra. From this Abhra proceeds the whole creation.(6) So the Vedas say: "What is called the *Sakadhuma* (*lit.* bright-smoke) is the original light, the first-born of all the Great Starry

(1) Taittiriya Upanishad, 2-1.

(2) Cf. Herbert Spencer: "The homogeneous is unstable and must differentiate itself" (Jevons: Principles of Science, Book VI,—on the Theory of Evolution).

(3) Forty-nine kinds of air are spoken of in the Puranas. The Rig Veda also speaks of a plurality of the air.

(4) Taittiriya Upanishad, 2-1.

(5) Brihadáranyaka Upanishad: 1-5-22; -27.

(6) It may be objected to that this is all an imagination of the mind. But then, according to the Upanishads, creation itself is nothing but the imagination of the Supreme Mind. Cf. *supra*.

Hosts.”(1) The Sákadhuma of the Vedas is the Nebula of Modern Astronomy.

This procession of Creation from the Abhra to the Párada is the movement of the Universe in Time. “On this side of the Sun is Time; beyond the Sun, on the other side, is the Timeless.”(2)

This evolution of heat in the shape of the Universe presupposes Space as its condition. “Space is something more than heat.”(3) And Space in its turn presupposes the Soul. “From the Supreme Soul springs up this Space, just as from the individual soul springs up another space in dream.”(4)

Thus the scientific process of evolution and involution, exhibited in the Solar Sublation and Nebular Theory, upholds the existence of God in the long run and is, therefore,

(1) The “Paricistas of the Atharva Veda,” edited by Bolling and Negelein;—1-50 (p. 25). Cf. Mahábhárata: Banaparva, 220-3. This conclusively proves that the Rishis of the Vedic lore had knowledge of Higher Astronomy and were acquainted with the Nebular Theory. The idea that creation is the product of *Spandana* (or vibrations) of a primordial substance, pervades the whole of the Yoga Vásistha Mahárámayana in its teachings on the subject.

The nebular hypothesis, as enunciated by Kant and Laplace, supposes that all the countless bodies which are distributed through space once existed as a vast gaseous mass (nebula) at a very high temperature, and that as cooling went on, centres of condensation were formed, motions were set up, and such systems as our own solar one came into being. As the gaseous nebula gets hotter and brighter, stars of increasing temperature are formed out of it. When the loss of heat by radiation exceeds the supply brought about by condensation, the star will cool and finally it will become a cold body like a planet. (Cf. Lockyer: Elementary Lessons in Astronomy, Article 98, p. 44).

(2) Maitráyaniya Upanishad, 6-15.

(3) Chhándogya Upanishad, 7-12-1.

(4) Taittiriya Upanishad, 2-1.

not atheistic in its tendency, as it is sometimes wrongly supposed to be(1).

In this discourse on Evolution, the one thing which the Upanishad wants to bring home is that the knowledge of *the reality of the soul and the unreality of everything else*, realised in whatsoever way, is the chief instrument in bringing promotion to a man. By soul is meant pure consciousness, the I (or Ego) considered apart from the body in which it dwells—which, thus considered, is everywhere the one and the same thing. Promotion, which is the direct result of this, means, in the first place, freedom from the bonds of desire, and, in the second place, and as a consequence of the foregoing, release from further mortal lives. The soul is now self-positing,—immortal.

MANTRA XVII.

Having said that the sage who works out his promotion by action and knowledge attains to the life eternal, the Upanishad now goes on to say that those who fail to do so pass on to another and a transitory life and receive the retribution of their past deeds in that life.

(1) Cf. Darwin: "In my most extreme fluctuations I have never been an Atheist in the sense of denying the existence of a God. * * * I may say that the impossibility of conceiving that this grand and wondrous universe, with our conscious selves, arose through chance, seems to me the chief argument for the existence of God. * * * The safest conclusion seems to me that the whole subject is beyond the scope of man's intellect; but man can do his duty." (*See Life and Letters of Charles Darwin*, Vol. I, pp. 304, 306, 307).

The fleeting breath of one's nostrils be-speaks the presence of the breath eternal(1)—the immortal soul—in the body: apart from that, the body is nothing but the dust or ashes in which it is to end. "Life is a borrowed thing. The frame which contains it is but so much dust"(2). So there are these Vedic texts: "Breath! within thy mansion resides the life eternal, from that dost thou give unto us this fleeting life"(3). "Now this breath eternal, apart from the body, is the Soul, the Power"(4). "He is the breath of the breath"(5)—"the Substratum of breath"(6). "This substratum of breath, this which is called the Soul, is the powerful, the immortal thing-in-itself"(7). "Surely, this mortal body is not made to last for ever;—it is always within the grasp of death: it is only a temporary halting place for the soul which is incorporeal and immortal"(8). "It

- (1) The Mátarisvá of *supra*, Mantra IV.
- (2) Chwangtzu, Book 18, § 3.
- (3) Rig Veda Samhita, 10-186-3.
- (4) Brihadáranjaka Upanishad, 4-4-7.
- (5) Kena Upanishad, 1-2.
- (6) Prasna Upanishad, 3-12.
- (7) Brihadáranjaka Upanishad, 2-5-4.
- (8) Chhándogya Upanishad, 8-12-1. Cf. Fagge and Pye-Smith: Text-Book of Medicine, 4th Edition, Vol. I, p. 2;—"No line can be drawn between health and disease. Decay and death are as much physiological events as birth and life. All diseases imply two things—an exciting cause, *quidquid irritans*, and a reacting living organism, *quidquid irritabile*. * * * The so-called 'efforts of Nature' (*Vis medicatrix Naturæ*) often aggravate instead of cure the mischief. Our mortal bodies are not made to last for ever."

is this body that, bereft of the soul, perishes; the soul does not perish”(1).

The Upanishad holds this revelation of a life to come to be an auspicious thing for the race of man. Although this is a matter that does not concern the ultimate truth, yet it must be known so that the highest end of man may be known.(2) The knowledge of it exerts a benign influence on the race, as it is promotive of good actions and prohibitory of bad ones, and brings peace to the mind by promising a final consummation of all the desires of the heart which remain unsatisfied here.(3) Rightly, therefore, does the present Upanishad add the following: Remember the import of *Kratu*,—the ritualistic portion of the Veda(4); and take heed of thy deeds in this

(1) Chhándogya Upanishad, 6-11-3. Cf. the Bhagavad Gita, 2-18: “These perishable bodies of the imperishable soul.” In the Book of Health, there is a scientific study of the subject of the immortality of the soul by Dr. Savory, who supports the saying of St. Paul that the body is a humiliation to the soul and that it shall be changed. (Book of Health, edited by Malcolm Morris;—in the introductory chapter).

(2) Katha Upanishad 1-20 *et seq* (cf. Gough: Philosophy of the Upanishads, p. 121).

(3) “Like corn they are born, like corn they are reaped again: joyless, indeed, are the lives of those who have no faith in the life to come.”

(4) The word *kratu* which means talent in the Rig Veda, means worship, rites (Yajna, or Ijyá, the Avestic word being Ijisi or Yasna) in the Yajur Veda. The present Upanishad being part of the Yajur Veda, the word *kratu* here must be taken in the latter sense, ritualism. (Cf. Sáyana on Rig Veda, 1-25-12 and Geldner’s Vedic Studies, i-267). The import of ritualism is the existence of a process of retribution which extends to a future life. Cf. Sankarácháryya: “The Karma-kanda or ritualistic portion of the Vedas means to say that the

life. In other words, remember that there is a life to come where retribution will be dealt out, and regulate thy present life accordingly.(1) Turn away from the wrong path and betake to the right.(2)

soul is different from the body and immortal; it continues to undergo recompense for its deeds even after the death of the body." (Aparokshánubhuti: 38). The Mádhyandina Recension of this Upanishad has the additional words 'klivè smara' which mean "Be careful of that coming life for which you are being fitted here."

(1) Even outside the Vedas, all the holders of differing creeds exhibit the same eagerness to know the destiny of man after his death, and believe, often unconsciously, in rewards and penalties in a life to come. The Aramæan is not explicit as to whether he means retribution will be in this life or in a life to come. Cf. "Thy reward shall return upon thine own head" (Bible: Obadiah, 15). "With the same measure that you mete withal it shall be measured to you again" (Luke, 6-38); cf. the Pirque Aboth II, 7; the Talmud, (Sotah I, 7-8). The Koran, however, makes a closer approach to this Mantra: "Whoever believeth in God and the last day, and doeth that which is right, shall have their reward with their Lord. Take hold on what we have revealed to you; with resolution, and remember what is therein, that ye may fear." (The Koran: Surah II, verses 59-60). Cf. Bible: Ecclesiastes, 13-14: "Fear God; for this is the whole duty of man. For God shall bring every work into judgment."

"The belief in the resurrection became one of the most important dogmas of Judaism. Fortified by this belief, Jewish warriors, few in number, fought the innumerable legions of Rome (the children of Edom and Esau). Jews bore all their countless sufferings and the indescribable cruelties of martyrdom in many lands a thousand and thousand times during their history. The speculations of philosophers and theologians concerning a bodily or spiritual resurrection mattered very little. What did matter was what the rabbis taught concerning eternal reward and punishment. Israel believed and felt in its heart that the Day of Judgment would come, when God alone would decide who was right and who was wrong,—when might will give way to right." (See "The Doctrine of the Resurrection of the Dead in Rabbinical Theology" by A. Marmorstein, in the American Journal of Theology, Vol. 19, No. 4).

(2) By "remembering" is here meant "repeatedly paying attention to." The faculty of voluntarily bringing back a

There are other Vedic texts in support of this teaching. "The soul—which is ever youthful—arrayed in the fine garment of the mind, and covered over with the body, appears as an individual being. This individual, when he is born, is by nature inclined to the good path. For this reason, it is never very difficult to get him over to the good path. The wise, who have patience to persevere up to the end, wishing to be admitted into the celestial family, raise themselves to the upper level by keeping to the right path through sheer strength of mind"(1). "Man is an active being. After his death he becomes just what his actions of this life make him to be"(2). "Man is a being of desires; as his desires are, so are his ideas; as his ideas are, so are his actions; as his actions are, so are the fruits he reaps hereafter"(3); "Certain it is, that they who are of good character in this life do go to a higher life after their death, while they who are of bad character, go to a lower one"(4); "If one knows the truth in his life-time, then at his death he will see that his knowledge is

wandering attention, over and over again, and bestowing it upon a single idea, develops the will-power which converts the idea into action. (See James: Psychology, Vol. I, p. 424). Without first admitting the existence of free-will, the exhortation to take to the right path would be meaningless. (See James: Psychology, Vol. II, pp. 573 ff.).

- (1) Rig Veda, 3-8-4.
- (2) Chhândogya Upanishad, 3-14-1.
- (3) Brihadâran'yaka Upanishad, 4-4-5.
- (4) Chhândogya Upanishad, 5-10-7.

true; otherwise, if he fails to learn the truth in his life-time, then he will experience an awful catastrophe when he dies.”(1)

The duplication of the last words in this Mantra means that the Upanishad so far as it is Rishi Dadhichi's, terminates here. The following Mantra which has been taken from the Rig Veda, is Rishi Agastya's. The use of the word ashes instead of dust evidently gives an expression to the fact that in those days the Rishis, and, of course, all the people who followed them, burnt their dead bodies and did not bury them like their modern prototypes, the Sannyásins.

SPIRITUALISM AND THE LIFE TO COME.

The doctrine of the spirit may be exhibited in the language of the Upanishads as follows:

“My son! within this living body there is a spirit-body, of the size of the thumb(2), endowed with the sixteen faculties”(3). “When this living body falls

(1) Kena Upanishad, 13.

(2) Katha Upanishad, 4-6. Cf. Mahábhárata, Sánti-parva, 284-175; Banaparva 297-17. Cf. Gita: 15-7. In the heart there is a tube of the size of the thumb, containing a vacuum, which cracks when it bursts through excessive grief or joy. This is held to be the seat of the spirit. (Cf. the Sánti-Gitá: 8-3).

(3) Prasana Upanishad, 6-2.

asleep, its senses are withdrawn from their respective seats, so that neither can its eyes see, nor can its ears hear, nor can its mouth speak "(1). "During the sleeping state, the spirit within appropriates to itself all the senses of the body; and then, separating from the real body and making unto itself a fictitious body in imitation of the real one, it wakes up to its self-created dream-world, and, being itself its own sufficient light, sees, hears, and talks in the dream, while the real body lies flat like a corpse "(2). "The spirit has its proper sphere in the dream-world "(3). "However, to save the body from really becoming a corpse, all the while that it sleeps, the spirit keeps up the breath in that body; this breath is the one thing which the spirit does not appropriate during dreams "(4). "The breath, my son! is therefore the tie of the spirit to the body "(5). "But at the time of death, the spirit appropriates the breath, and, with the breath, all the other senses also; and then the

(1) Brihadáranyaka Upanishad, 2-1-17.

(2) Brihadáranyaka Upanishad, 4-3-9; 4-4-2. In the dream-land the self is its own sufficient light. It is at once 'the lighter' and 'the light,' as well as 'the lighted.'

(3) Mándukya Upanishad, 10.

(4) Brihadáranyaka Upanishad, 4-3-12; Kaushitaki Upanishad, 3-2.

(5) Chhándogya Upanishad, 6-8-2; cf. Chwangtzu, Book 3:—"Death is the loosening of the cord to which God tied the life."

spirit goes away from this body to begin a new life”(1). “Hence, O Gautama! the breath, or rather the air, is the thread by which this life and the next life, and indeed all the individual souls, are strung together; hence also, O Gautama! when a man is dead, he is said to have *departed*”(2). “Having departed from this life, the spirit is born again in another”(3). “In the rebirth, too, the breath accompanies the spirit”(4).

Just as a man is sometimes transformed in his dream into some other being—into an elephant, for example(5), or into a butterfly(6); even so might the spirit on its rebirth enter into the body of a species altogether different from the species which it belonged to in the previous life,—if its deeds in that life so

(1) Brihadáranyaka Upanishad, 4-4-2; Kaushitaki Upanishad, 3-3; Mahábhárata, Asramavásika-parva, 34-10.

(2) Brihadáranyaka Upanishad, 3-7-2.

(3) Aitareya Upanishad, 2-4.

(4) Kaushitaki Upanishad, 3-3.

(5) Cf. the Yoga-Vásistha Maháramáyana of Válmiki, in the First Half of the Nirvána-prakarana, chapter 41, verse 30.

(6) Cf. Chwangtzu:—“Once upon a time, I, Chuang Tzu, dreamed I was a butterfly, fluttering hither and thither, to all intents and purposes a butterfly. I was conscious only of following my fancies as a butterfly, and was unconscious of my individuality as a man. Suddenly I awaked, and there I lay, myself again. Now I do not know whether I was then a man dreaming I was a butterfly, or whether I am now a butterfly dreaming I am a man. Between a man and a butterfly there is necessarily a barrier. The transition is called metempsychosis.” (See Giles: Musings of a Chinese Mystic, pp. 49-50).

ordain.(1) During the interval between death and rebirth, the pure spirit is under the same laws of the Solar Universe as before death, and can be brought back to live for some time again in this world, by various ways and means.(2) It may be worth while to remark in passing that the modern science of Animal Magnetism has contributed a valuable share in making Spiritualism an object of scientific study. Many phenomena, the reality of which it is impossible to dispute, are daily occurring to startle and perplex the most

(1) Chhándogya Upanishad, 5-10-7. Cf. the Koran: "To those who transgressed the Sabbath, God said—Be changed into scouted apes." (Surah II, verse 61).

It is a wonderful fact that in dream when a man imagines that he is mad or drunk, he begins to behave in that dream exactly as would a really mad or drunk person do in the waking state; and this is the more wonderful because the same thing takes place even when the dreamer had never experienced the states of insanity or drunkenness in his waking life. (This fact has been noticed in the Yoga-Vásistha Mahárámáyana).

(2) Rig Veda: 10-59-1, and 10-60-10, where the term "Vaivasvata Yama" means the Solar Law personified. The process of invoking spirits has been developed in the Tantras of the Hindus better than in any other known system of occult science or philosophy. All the ancient Religions knew of the process, more or less, of invoking spirits both higher and lower, angels and ghosts. The practice of "calling back the dead" is known as the Gandharva-Vidyá in the Vedas; it is found mentioned in the Pert-em-hru or Book of the Dead of the Egyptians; the Kabbala of the Hebrews; the Kabiri of the Samothracians; the Ardaviraf of the Magis (Magicians of the Parsis); the Li-Chi of the Chinese; the Bible (New Testament) of the Christians. For practical demonstrations of the wonders of the Tantra, see Jacolliot: Occult Science in India; part 4, esp. the section on Apparitions.

learned, impartial, and truth-loving of mankind.(1) Magnetism has not been altogether unavailing to the philosophy which condemns it. If there has been much error in it, there has been some truth also. Over that vast inquiry of the influence of mind over matter,—an inquiry which the mind of man, confined as it is within the body (i.e., matter), will never be able to fathom completely,—it will at least have thrown a feeble and imperfect light. It will have afforded an additional proof of the strength of the unconquerable will, and the weakness of matter as compared with it; another illustration of the words of the inspired Psalmist, that we are ‘fearfully and wonderfully made.’(2)

Says Professor William James, the most brilliant Psychologist of the day, after having personally seen the beginning of some of the hypnotic trances which, he himself confesses, are very wonderful, and deserve careful study:—“I record my bare opinion here unsupported by the evidence, not, of course, in order to convert anyone to my view, but because I am persuaded that a serious study of these trance-phenomena is one of the

(1) See Dr. Maxwell: *Metaphysical Phenomena*; Dr. Richet: *Thirty Years of Researches in Spiritualism*; and the works of M. Deleuze, Mr. Myers and other authorities on the subject.

(2) Dr. Charles Mackay: *Memoirs of Extraordinary Popular Delusions*. (The chapter on Magnetisers).

greatest needs of psychology, and think that my personal confession may possibly draw a reader or two into a field which the *soi-disant* 'scientist' usually refuses to explore."(1)

The Vedas seem sometimes to speak of two lives only for each individual: the one being the continuous evolution made up of the series of deaths and rebirths which the individual has to undergo(2),—the other being the permanent attainment of immortality which at length comes to him. "When he becomes self-conscious, he then becomes one with the Self-conscious Reality"(3); "From this position there is no more returning"(4); "His breath does not depart, but relapses into its origin, the air"(5); "In like manner, all the sixteen faculties which once made up his spirit-body now relapse into their respective causes, and his spirit-body is thus dissolved."(6) The reflection of the Supreme

(1) James: Psychology, p. 396 of Vol. I.

(2) According to the Vedas, man is not the highest product of this evolution. There are the finer spirits, devas, gods or angels of Heaven, who are the next higher in the process of evolution. They are no other than men who have raised themselves to that height by dint of meritorious actions. (Taittiriya Aranyaka, 10-63-3; Satapatha Brahmana.—See the texts quoted by Rev. Dr. K. M. Banerji in his Relation between Christianity and Hinduism, p. 6, foot-note). As there is Heaven so there is Hell also (cf. Mantra III *supra*).

(3) Brihadáranyaka Upanishad, 4-4-6.

(4) Prasna Upanishad, 1-10; Brahmvindu Upanishad, 11.

(5) Brihadáranyaka Upanishad, 4-4-6; 3-2-11.

(6) Brihadáranyaka Upanishad, 3-2-13; cf. Sankarácárya: Satasloki, verse 46.

Soul on this spirit-body was the individual soul. Now the mirror being broken, the reflection becomes one with the original and this is the final Salvation. (Sankaracharyya). The Zohar also teaches a like doctrine. According to it the individual soul, and indeed the whole of creation, is merely a radiation from the divine nature: "The inferior has been created in the similitude of the superior. Everything that exists in the superior appears in the inferior like the reflection of an image, and yet it is all only one thing."(1)

(1) Jaccoliot: Occult Science in India, p. 183. Cf. supra.

THE THIRD PORTION.

Preparation for the Life to Come.

MANTRA XVIII.

In the preceding Mantrâ man has been exhorted to fear God and keep to the right path. The question therefore arises as to what is the right path and how to keep to it. The Upanishad now proceeds to answer this question by taking up the subject of the Sacred Fire of the Vedas,—the Hallowed Fire of the Bible.(1) In taking up this subject, the Upanishad means to refer to the Rig Veda, the highest authority on religious matters, from which the present Mantra has been quoted.(2)

By Fire, in the matter of devotion, is always to be understood the Sacred Fire. The Sacred Fire is neither a symbol nor an allegory, but a real fire with a tongue of flame. Therefore do the Vedas say: "Fire does good only when it is visibly flaming on an

(1) Bible: Leviticus, 6-12, 13; 10-1, 2.

(2) Rig Veda: 1-189-1. All the Vedas open with a glowing tribute to the Sacred Fire as its cynosure,—the polar star to sailors on life's pathless seas. Cf. Mahâbhârata, Banaparva: 200-13.

altar (kratu).”(1) “I invoke those well-formed tongues of fire.”(2)

The Sacred Fire must have some fatty substance as its basis.(3) It may be kept burning by a wick dipped into that substance;(4) or by pouring quantities of that substance on fuels of burning fire.(5)

The Rig Veda seems to indicate another way. The fatty substance is to be heated until it catches fire and burns of itself. The fire thus burning on and consuming the fat is to be kept up by fresh additions of the same substance. The Rig Veda admits no other fat for religious rites except melted and clarified butter (known as *Ghrita*).

Such is the Sacred Fire, the greatest revelation of all religions, and the chief item in all their observances. It has great potential efficacy in the matter of purifying the human mind and of guiding man by the right path to wealth and the higher life, when it is properly invoked with oblations and prayers. So it has been said: “Of all religious institutions, that of the Sacred Fire is the first.”(6)

(1) Atharva Veda: 13-3-23.

(2) Rig Veda: 1-13-8. The terms “Rájanam” in Rig Veda (1-1-8) and “Mahájwáláya” in the Gáyatri-mantra of Agni both mean the fire “flaming with great lustre.”

(3) The fat of ram, etc., in the Bible (Leviticus, 6-12; 9-19). The Hindus religiously abjure grease and use either oil or butter.

(4) This is the Sacred Fire of the Tantras.

(5) This is the Sacred Fire of the Yajur Veda and of the Zend Avesta. Cf. Bible: Isaiah, 9-5: “This battle shall be with burning and fuel of fire.”

(6) Quoted as a Vedic Text in Rāmatirtha’s commentary to the Maitráyani Upanishad, 6-36. (Cowell’s Edition.)

“This Fire is by far the most superior.”(1)
 “First is the Fire, foremost among the gods.”(2) “The Sacred Fire is the God of the Rig Veda.”(3)

Its efficacy is said to be due to the mysterious power it possesses of bringing down the superior beings of the higher spheres upon this earth, viz., the gods and spirits, devas and pitris.(4) This mysterious power, again, is said to be due to some mysterious element generated from the fatty substance through the fire, which serves as an exhilarant, something like what food is to man, for those higher beings. Being thus propitiated they protect and shower their choicest boons and blessings on mankind.(5) Hence it is that the Sacred Fire has been called the Messenger of gods, the Bearer of spirits, the Mediator between man and the angels. So there are these Vedic texts: “Agni (the Sacred Fire) is the bearer of havya (food for gods) to gods, and of kavya (food for spirits)

[For collection of Vedic texts, Bloomfield's Vedic Concordance and Grassmann's Wörterbuch are works of inestimable value.]

(1) The Black Yajur Veda, 1-5-10-2; The Katha Samhita, 7-14; Sāma Vidhāna Brahmana, 3-4-4.

(2) Taittiriya Brahmana, 2-4-3-3.

(3) Gopatha Brahmana, 1-5-25.

(4) This is called the Máya or mysterious power of the Sacred Fire (*cf.* Katha Samhita, 38-13; Taittiriya Aranyaka Andhra Recension, 10-5-7; Taittiriya Brahmana, 3-10-8-2; Apastambiyā Srāuta Sūtra, 16-16-1; Kausika Sūtra, 97-8). This is the same power as that which is brought to play by incantations and ascetic practices.

(5) The gods have power over the happiness and misery of mankind, just as men have over those of brutes.

to spirits.”(1) “The gods elected fire as the bearer of their food.”(2) “The gods made fire their messenger.”(3) “The Sacred Fire makes all the gods rejoice in it.”(4) “Let the spirits also rejoice therein.”(5) “Fire will bring down the gods here.”(6) “Fire will bring down the goddesses here below.”(7) “I choose fire because it is the messenger of the gods.”(8) “Mortals worship fire because it bears food to the gods.”(9) “The Sacred Fire is the messenger of the gods and is always present among the mortals also.”(10) “Fire is the great messenger of the gods who dwells with lustre among the mortals also.”(11)

(1) Grihya-Samgraha-Paricista of Gobhilaputra, 1-9 (Bloomfield). The practices of the Hebrew Kabbala and of the Kabiri of Samothrace are closely related to those of the Vedic Kavya offered to the manes of departed ancestors.

(2) Rig Veda, 3-11-4. (Vahni = Bearer; from root “vaha,” to bear.)

(3) Rig Veda, 5-8-6 (Duta=Messenger); cf. Taittiriya Samhita, 2-5-8-5.

(4) Rig Veda, 1-59-1.

(5) White Yajur Veda, Mádhyandina Recension, 2-3-1; Kánwa Recension, 2-2-6; Satapatha Brahmana, 2-4-2-20; Jaiminiya Srouta Sutra, 18; Dráhyána Srouta Sutra, 6-2-4; Látýáyana Srouta Sutra, 2-10-4; Khadira Grihya Sutra, 3-5-8; Gobhila Grihya Sutra, 4-3-11.

(6) Rig Veda, 1-1-2.

(7) Rig Veda, 1-22-10.

(8) Rig Veda, 1-12-1; Sama Veda, 1-3; White Yajur Veda, 22-17; Black Yajur Veda, 2-5-8-5; Atharva Veda, 20-101-1.

(9) Atharva Veda, 12-1-20.

(10) Rig Veda, 7-3-1; Sama Veda, 2-569.

(11) Rig Veda, 10-4-2.

The Sacred Fire being offered oblations to, all the gods become propitious.(1) Hence it has been eulogized as follows:—"Agni (the Sacred Fire) is, indeed, the sum total of all the gods taken together."(2) "Fire is the highest of all the gods, because the highest of the gods is lower than fire;"(3) "The Sacred Fire is the Supreme Godhead."(4)

"Indra being thus satisfied, satisfies in return by gifts of wealth and offspring."(5) "By giving oblations to fire, he, the devotee, receives to his heart's content."(6) "Satisfied through the Sacred Fire, the gods will give you all the pleasures that are not mischievous".(7) "They being satisfied, satisfy the giver with all objects of desire that are not productive of evil;"(8) "Pleased, they please; honoured, they honour; this is always the case; but if dishonoured or tempted they set on fire the soul of that miserable wretch."(9)

(1) Cf. the 12 and 13 Suktas of Rig Veda.

(2) Aitareya Bráhmaṇa, 1-1-4.

(3) Aitareya Bráhmaṇa, 1-1-1.

(4) Taittiriya Samhita, 1-7-4.

(5) Cf. Gítá-tiká by Venkatanatha, 3-12.

(6) Rig Veda, 10-117-3.

(7) The Gita, 3-12.

(8) Gítá-tiká by Venkatanatha, 3-12.

(9) Mahabharata, Anusasanaparva, 98-37. There is a commandment not to take food before offering the first morsel to the Sacred Fire (cf. Mahabharata Anusasanaparva, 97-7; Rig Veda, 10-117-6; Gita, 3-12; 3-13). What is proffered to Fire must not be inferior to what the man takes for himself; otherwise more harm than benefit is to accrue (cf. Rig Veda, 7-56-19).

“All the gods become propitious and peaceful by virtue of the Sacred Fire.”(1) “He who wishes to achieve something great, should properly carry out the rites of the Sacred Fire, offering oblations to it for the gods who, being displeased, frustrate all the desires of man;—they being thus pleased pacify his heart by the fulfilment of his desires.”(2)

“Just as hungry infants call upon their mother, even so all creatures, having desires to be fulfilled, should pray to the Sacred Fire.”(3) “This Sacred Fire can create a great and powerful prosperity; can give wealth, good offsprings, cattle; and can destroy the enemies of its devotees.”(4) “Fire can give a mighty power, plenty of provisions and wealth, and precious gems too.”(5) “By fire one enjoys riches increasing day by day, and bringing him fame and supporters.”(6) “Agni has power to create a state of affluence and continued good luck.”(7) “The goddess of wealth and prosperity, Lakshmi, resplendant with silver and gold, is to be invoked by the Sacred Fire.”(8) “Thou Agni, thou art the giver of property to thy

(1) Rig Veda, 1-90-9.

(2) Satapatha Brahmana, 14-9-3-1; Brihadáranyaka Upanishad, 6-3-1.

(3) Chhândogyopanishad, 5-14-5.

(4) Rig Veda, 3-16-1; Sáma Veda, 1-60; Sáma Vidhána Brahmana, 2-8-1.

(5) Rig Veda, 4-12-3.

(6) Rig Veda, 1-1-3.

(7) Rig Veda, 4-55-8.

(8) Rig Veda, Khilas, 8-1 (Srisukta).

devotee, thou art the creator and dispenser of riches.”(1) “I salute Agni, the priest, the best promoter of wealth.”(2) “O Agni, I bow down in adoration to thy glory.”(3) “If any one has missed the happiness of home or relatives, Agni will make up the loss and bring him all the joys which he could expect from father, or mother, or brother, or relative, or kinsman, or a true friend or a deliverer from danger.”(4) “If one has lost his peace of mind, Agni will bring it back to him.”(5) “Agni restores man to perfect peace increasing day after day.”(6) “Knowing this Sacred Fire to be adorable and worshipping it properly, a mortal attains to perpetual peace.”(7) “If any one is suffering from an incurable disease, he may get the remedy through the Sacred Fire.”(8) “Agni is the true physician, the creator of medicines.”(9) “If a limb is below its normal power, Agni can restore it to the normal condition.”(10) “For the destruction of enemies, powerful and wonderful weapons—Ristis—may be

(1) Rig Veda, 2-1-7.

(2) Rig Veda, 1-1-1.

(3) Rig Veda, 5-28-4.

(4) Rig Veda, 10-7-3; 6-1-5; 1-75-4.

(5) Rig Veda, 7-35-4.

(6) Rig Veda, 1-31-7.

(7) Katha Upanishad, 1-1-17.

(8) Rig Veda: Khilas, 28-1.

(9) Atharva Veda, 5-29-1.

(10) White Yajur Veda, 3-17; Black Yajur Veda, 1-5-5-4; Satapatha Brahmana, 2-3-4-19. “If a limb is lost, Agni can make up for the loss.”

obtained through the Sacred Fire.”(1) In the Mahábhárata it is said that through worship of the Sacred Fire, Bharadwája acquired Dhanurveda (or the Science of Warfare), and Krishnátreya acquired Ayurveda (or the Science of Medicine).(2)

Not only the science of medicine (Ayurveda)(3) and the science of warfare (Dhanurveda)(4) but the Vedas themselves, embodying the highest knowledge, had their origin in the worship of the Sacred Fire. This has been proclaimed by Scriptural Texts: “By worship of the Sacred Fire, the mind is drawn to the quest of Truth and Salvation.”(5) “The three Vedas have had their origin in the Sacred Fire in its various forms.”(6) “Because without it the path to

(1) Rig Veda, 10-87-23.

(2) Mahábhárata, Sántiparva, 210-21. These Sciences are now lost; for the existing Sciences were derived from observations of nature-life in the lower animals and were not revealed by the higher beings.

(3) It may be interesting to notice here that the knowledge of medicine which the Aryans possessed afterwards became the property of the Theraputtas (Sthiraputras, the successors of the Sthiras, Sthaviras or Theras of Buddhism) who founded a colony near the birthplace of Jesus (the Therapeutae of Philo, mentioned in Renan's Jesus, p. 95) and gave rise to the Greek term for medicine—Therapeutics. The Aryan doctrine of health is the Equilibrium of air, bile and phlegm in the body. The sputum shows the three in combination, and indicates “symptoms” to the trained eye (by the excess of one or other); and medicines are given accordingly.

(4) A now extinct science of fire-arms (See Oppert's Nitiprakashika, p. 10 and cf. his “Arms and Weapons of the Ancient Hindus”). A careful study of the Mahábhárata will suggest that the Ancient Hindus had knowledge of electrical weapons. (Cf. Adiparva, 130-3, 4).

(5) Svetáswatara Upanishad, 2-1.

(6) Mahánáráyana Upanishad, 79.

gnosis is blocked, therefore the Sacred Fire should be worshipped by all.”(1) As for those upon whose soul Fate has played havoc, whose hearts are aching under the weight of accumulated misfortunes, whose strength and intelligence are being wasted by the strain of sustained and prolonged grief and sorrow, or by the bitterness of enmity, who do not know what to do or where to go, to whom the ‘to be or not to be’ has become the question,—for all such the worship of the Sacred Fire is the only thing which can effect a complete restoration to health and sanity. Likewise, for those who cannot properly control their vicious, sinful or wayward desires, for the habitual liars, thieves, murderers, lechers and such—“the worship of the Sacred Fire effectually removes all kinds of lust or greed.”(2) They become god-like, and, becoming god-like, they enter Paradise in company with the gods. So the Scriptures say: “To those who desire entrance into Paradise, Agni throws open the gates of it.”(3) “The hundreds and thousands of snares that Death has to take away the lives of mortals are all annulled by the mysterious power of the Sacred Fire.”(4) “To the keeper of the Sacred Fire, the breezes give Elysian breath, the waters drop nectar

(1) Maitráyaniya Upanishad, 6-34.

(2) Maitráyaniya Upanishad, 6-38.

(3) Rig Veda, 1-128-6.

(4) Taittiriya Aranyaka, Andhra Recension, 10-5-7; Katha Samhita Charaka Recension, 38-13; Taittiriya Brahmana, 3-10-8-2; Kausika Sutra, 97-8, etc. This means to say that mortals become immortal through it.

from heaven.”(1) “By virtue of the worship of the Sacred Fire, the gods have become the occupants of heaven, else were they all men before.”(2)

From what has been said above it is evident that the Sacred Fire does all this not by itself but through the agency of the gods and spirits who are under its control.(3) The gods promote the welfare of a man not by personal services, but by giving him good sense and presence of mind.(4) Hence there are these texts: “Let fire bestow the sound mind to me.”(5) “The gods can guide our intellect in the right path.”(6) And therefore has this great rule of life been dictated to the world: “Continue to live up to the end of thy days observing the prescribed rites of the Sacred Fire.”(7)

(1) Rig Veda, 1-90-6.

(2) Katha Samhita, 22-7; Aitareya Brahmana, 2-1-1; Taittiriya Aranyaka, 10-63-3.

(3) Rig Veda, 7-60-6.

(4) “The gods give good sense to those whom they wish to protect, and bad sense to those whose ruin they intend.” (Mahábhárat, Sabháparva : 81-8 to 11; and Udyogaparva : 35-40). Cf. the saying “Video meliora proboque deteriora sequor”;— I see the best course but I follow the worst. Among the conflicting ideas of the mind, the one which becomes stably confirmed results in its appropriate action. (See James: Principles of Psychology, Vol. 2, p. 564.) This confirming an idea in the mind is held in Mysticism to be the work of the gods.

(5) Atharva Veda, 19-43-1.

(6) The last portion of the Gáyatri-Mantras (Vedic prayer-formulas) for the gods.

(7) A Vedic Text, referred to Bahvricha Bráhmāna and Adhwaryu Bráhmāna by Kumáрила Bhatta (in his Tantra Vártika, 2-4-1). Cf. Taittiriya Aranyaka, 10-63-4; Mahánáráyana Upanishad, 25-1; Bhagavad Gitá, 18-5; and see Mantra 2 of the present work.

It must always be borne in mind that passivity in worship is nowhere of any avail to the worshipper. In addition to the passive element there must be an active factor co-operating. This active factor is known as Mantra or prayer; that is, inward willingness or sincerity of purpose in the worshipper. Without Mantra or prayer accompanying the rites, the Sacred Fire cannot give the results which are expected of it.

Prayer, according to the scientist, is a form of energy;(1) according to Vedic teachings, it is an act of the will which creates an energy. Prayer brings back the wandering attention again and again to some single idea or group of ideas. The idea thus waxes strong and becomes a motive power in the life of man; an energy which expresses itself in some form or other in action.(2) Hence there is the saying:—"The idea which a man constantly broods upon, shapes his practical life."(3)

The efficacy of prayer has its good as well as its bad side. For the energy thus

(1) Cf. John Tyndall: On prayer as a form of physical energy (Fragments of Science, part 2, ch. 6); "In some form or other, not yet evident, prayer may be necessary to man's highest culture" (John Tyndall).

(2) All ideas are motor in their nature. Attention repeatedly bestowed on an idea brings its motor tendency into play. The power to repeatedly bring back a wandering attention to one idea or object is called the will-power. Repetition of an action, e.g., the act of attention, makes it into a habit. Prayer thus makes a habit of attention and develops the will-power; it is therefore the education *par excellence* for mankind. See James: Psychology,—the chapters on Habit, Attention, and Will—(esp. the article: Attention and Free-will).

(3) "Yádrishi bhávaná yasya siddhirbhavati tádrishi."

formed, may be diverted into a good or a bad path equally well.(1) To keep to the good path, not merely prayer, but prayer to some beneficent power is necessary. This beneficent power is the Agni (or Yajna) of the Vedas, —the Hallowed Fire of the Bible, the Sacred Fire of all the Original Religions of the World.

This active factor of the will-power which man contributes to the Sacred Fire by prayer operates consciously in bringing about the ultimate result. But there is another active factor which operates rather unconsciously

(1) By the use of such phrases as "Do not greed after any one's wealth" (Mantra I), "Remember that there is a hereafter and take heed of what thou doest here" (Mantra XVII), the present Upanishad evidently admits freedom of the will to man, Sankarácárya in his commentary on this Upanishad (Mantras XVII, XVIII) evidently means to say that free-will accrues to man through prayer for guidance on the path (*márga-yáchanam*), and that therefore those who can pray, have free-will and are responsible for their acts. This does not, however, conflict with the universality of God's will (See Mantra I). Elsewhere it has been said:—"The stream of desires keeps flowing both by the good and the bad courses: it is to be directed to the good course by the effort of the free-will." (*Muktikopanishad*, 2-5). "The Supreme Soul, being the fullness of consciousness, conceives and thereby gives existence to everything that can be an object of conception,—to lust and its negative, to anger and its negative, to righteousness and its negative. Hence, as it allows both good and evil to exist, a man becomes just what he chooses to make himself, by his own actions:—by good actions he becomes good, by bad actions he becomes bad; good is the result of good actions, and evil is the result of bad actions. [He who by his own will chooses the one or the other is responsible for his own action; by choosing the good he approaches nearer to the Supreme Soul and makes for Salvation; by choosing the evil he recedes further from it and undergoes retribution.]" (*Brihadáranyak Upanishad*, 4-4-5.) The Upanishads therefore admit freedom of the will. [The Koran teaches the same idea in a simpler way. See Surah 91-8 together with Surah 4-81.]

towards the same end. This unconscious factor is the very nature of fire itself.

In the Science of the Upanishads all motions and organs of locomotion are the works of fire.(1) Hence prayer for leading on the path is very properly due to Fire, the lord of movements. Moreover, rebirth and retribution are also modes of motion, and, therefore, works of fire.(2) It is expressly told in the Vedas that the force which shapes the rebirth of a man and deals out pleasures and pains to him in accordance with his right and wrong actions is no other than the force of fire residing in the Sun and pervading the whole world-system.(3) Thus fashioning life according to the merit of actions, Agni (fire) must know what actions are right and what actions wrong.(4) And there are these Vedic Texts: "I am Agni (fire); by my very

(1) See any work on Vedanta Philosophy. Cf. Tyndall's work: Heat a Mode of Motion. Radically, also, the word Agni (fire) means motion, being derived from the root "Ag," to go. (Pánini: the Unádi Sutras.)

(2) Cf. the derivation of Agni in the Sabdakalpadruma as the motive power of re-birth: "Agryam janma prápáyati iti agnih."

(3) See later on about the Sun. The Bible, (Revelation, 14-18), speaks of the Angel who had power over fire. Grotius considers it as denoting the Angel who had the office of God's vengeance. In Biblical theology every virtue or power which God had set over any thing is called the angel presiding over that thing. Hence the virtue of fire, according to the Bible, is to deal God's vengeance.

(4) The word Vayuna means knowledge according to the Nirukta (3-9); or both knowledge and action according to Sankarácháryya (commentary on the present Mantra). Sayana explains it thus; "Agni has knowledge of this kind: 'he has done this action and shall get this reward'" (Rig Veda, 1-189-1).

nature I know all about births (retribution)";(1) "The fire-god knows very well the series of the repeated births of all."(2) "Agni (fire) knows the births of the gods and the secrets of men."(3) Hence fire will not only lead, but will lead by the right path, when properly invoked, to wealth and material prosperity. For, it is said in the Scriptures, all the gems and precious metals are products of fire: "Silver and gold are products of fire ;"(4) "Fire is the lord of all wealth ;"(5) "Coming in contact with the earth, fire created the diverse metals ;"(6) "Thou, fire-god, art the producer and dispenser of riches."(7) The Rig Veda is replete with texts to prove that fire when properly invoked will confer wealth, which after all, is not a thing to be lightly treated.(8) There is a saying also to the effect that fire-worshippers cannot be poor. And last, not least, fire

(1) Rig Veda, 3-26-7.

(2) Rig Veda, 7-10-2.

(3) Rig Veda, 8-39-6.

(4) Taittiriya Brahmana, 1-2-1-4.

(5) Rig Veda, 5-4-1; Taittiriya Samhita, 1-4-46-2.

(6) Mahábhárata, Vanaparva, 222-13. Also Udyogaparva, ch. 113;—"The dust of the earth, purified by air and changed by fire, turns into gold and other metals."

(7) Rig Veda, 2-1-7. See Mahábhárata, Udyogaparva, ch. 113;—"Agni gives his seed, wealth, to man." Cf. the saying: "One desirous of wealth should worship the Sacred Fire," (Dhanam ichchhet hutásanát).

(8) The Rishis, it is true, condemned lust and miserliness (cf. Rig Veda, 10-117; also, the First Mantra above.) At the same time they did not affect any undue contempt for wealth nor, indeed, for any other of the legitimate joys of life. They spoke of wealth as the desire of man (Rig Veda, 6-53-2); of the "joys of conquest" as the joys of man; and they asked for the boon of a pleasing wife: "Let her whose burden I have

will lead to wealth by the path of purity, the good path, although the path to wealth be generally a defiled one.(1) For, it is fire alone which is the purifying agent everywhere: it is fire which purifies the metals by separating the dross which sticks to them; and it is fire which purifies the mind by making it pass through the burning ordeals of grief and remorse.(2) The Vedas say: "It is fire that takes the form of grief of heart;"(3) "Let fire burn away all sins that lurk in the mind;"(4) "Fire is the purifier of sins and well worthy of worship."(5) Therefore, fire, when properly invoked, will purify the devotee of the long-accumulated sinful taint in him, the lust after the wealth and women of others,—the evil which clings to him like a coil that would not be otherwise removed, and which effectually retards his progress to perfection. And having thus purified the mind of the devotee, fire makes him fit for offering prayers.(6) For without purity of mind,

to bear, be after my heart." (Cf. Kaegi: Rig Veda, p. 19; Mahábhárata, Rájadharmá. Sántiparva, 100-40; R. C. Dutt: Ancient India, p. 67 ff.; Gough: Philosophy of the Upanishads, chap. 1).

(1) Cf. Mahábhárata, Rájadharmá, Sántiparva, 8-30.

(2) In the Bible, too, fire is the symbol of purification, in allusion to the process of refining (Malachi, iii, 2).

(3) Atharva Veda, 6-18-1.

(4) Atharva Veda, 12-5-61; Maitráyani Samhita, 1-2-3; Taittiriya Aranyaka, 10-5; Mánava Grihya Sutra, 2-8-6.

(5) Rig Veda, 3-17-1 (see Sávana's commentary thereon).

(6) Agni has been called "Ritwig" in the sense of being worshipped through all the Ritoos or seasons of the year. (Rig Veda: 1-1-1). The mind of the devotee is purified after a regular course of worship of the Sacred Fire continued for a period of one year. (Cf. Mahábhárata, Sántiparva, ch. 152).

prayers can have no effect in securing the desired results. Hence there is the memorable saying: "Prayer bears no fruit for him who wants to pass his life on the earnings of another, who thirsts for the property of another, or who lusts after the wife of another." (1)

With these preliminaries understood, the Upanishad quotes the following Mantra from the Rig Veda as its last item.

"O Agni (Heavenly Fire)! Guide us to wealth by the right path; for thou knowest the rightness and wrongness of all actions. Take away from us the tendency to sin which clings to us despite all our efforts to get rid of it. Until the desired result is attained, we shall call upon thee by repeated prayers offered up according to the rules given us by the elders."

This Mantra has been taken verbatim from the Rig Veda (2) and adopted in this Upanishad which belongs to the Yajur Veda, and the Rishi of it is Agastya and not Dadhichi, the Rishi of the other Mantras in the present Upanishad. By this the Rishi Dadhichi evidently aims to give expression to the fact that the Sacred Fire of the Rig Veda is the most effective, and that the worshipper, whenever it is possible, should always betake himself to that Fire;—a description of which follows later on.

As a commentary to this Mantra, to show that the efficacy of the Sacred Fire is due to

(1) The word of Siva well-known in all the Tantras (cf. *Tantrasāra*, 1-360).

(2) Rig Veda: 1-189-1.

its mystic influence on the Devas, another Mantra from the Rig Veda may be very fitly adduced here: "These Devas (gods), when properly invoked with Ghrita-oblations to the Sacred Fire, make proficient all who are deficient in the knowledge of these mysteries and thus make them able to perform the mystic rites; and if the worshipper is already a proficient man, they purify him of all sins and then take him by the good path (*Supath*) to the desired Paradise."(1)

The form of the prayer indicated is the continued and attentive repetition of some fire-formula,(2)—the formula here given the preference being a very simple one, viz., "Namah to Agni," that is "Submission to the Sacred Fire."(3)

The original text in Sanskrit is "Agnayē namah." The word "namah" indicates an attitude of the mind when doing obeisance to an acknowledged superior. The word comes from the root "nam" meaning to bend down,—as a tree bends down before a strong wind; and hence it means the submission of one's will to the will of a superior, that is,

(1) Rig Veda: 7-60-6.

(2) See Sāyana's preliminary remarks in his commentary to this Mantra in Rig Veda, 1-189-1. Cf. Saunaka's Rig Vidhāna, 1-27; and Asvalāyana Grihya Sutra, 2-1-4.

(3) Cf. "I adore Fire, the priest. . . . I adore Fire with repetitions of "namah." (Rig Veda, 1-1-1 together with 5-60-1). See also Katha Samhita, Charaka Recension, 11-1; 2-13; Mānava Grihya Sutra, 2-12-3; White Yajur Veda, Mādhyandina Recension 13-43; 23-13; Satapatha Brahmana, 13-2-7-7; Taittiriya Aranyaka, 10-1-12; Lātyayana Srauta Sutra, 9-25-1.

resignation to God's will. With this attitude of mind, the devotee is to worship the Sacred Fire by libations of Ghrita and incantations of Mantra.

The regular performing of such incantations is said to bring about a preternatural state of concentration accompanied by suspension of the breath. In this state, ecstatic visions and prophetic and magical powers accrue, and the devotee becomes a living-liberated saint. So there are these texts: "Be always repeating the fire-formula."(1) "By such repetitions accrue magical powers."(2) "By virtue of *Pránáyáma* (suspension of breath) one becomes living-liberated."(3)

The word *bhuyisthám*, (which means: repeated times without number), means to say that the repetitions must be persevered in indefatigably until the desired results are attained.(4) The use of the plural number

(1) Kausitaki Brahmana, 19-4; Sánkháyana Sruta Sutra, 9-25-1.

(2) The Text is "Japát Siddhih," (repeated thrice). Cf. Nietzsche: "Practise, practise, and again practise. Be sure that faith will be added unto you." (Orage's Nietzsche).

The magical powers which accrue are the subject matter of the Atharva Veda and the Tantra. The devotee is forbidden to make a show of them. Cf. Jacolliot: Occult Science in India (the last portion).

(3) Surendra Samhita (quoted in the Kulamuktikalolini Tantram, chapter on Sádhana).

(4) Cf. "Agni! We thy devotees, day after day, by night and day, doing the utterance of namah with all our heart, shall approach thee" (Rig Veda, 1-1-7); cf. "When one does not impatiently count his days he is then happy indeed" (Mahá Bharat, Banaparva, 193-28).

(we) by the devotee and the choice of the word 'Namah' instead of the more usual word 'Swáhá'—which is used under restrictions—indicates that this worship is open to all the peoples of the world. It is a practical religion, and should, therefore, be observed by each devotee for himself and not by proxy. Let each one in his place reform himself and the whole world will be reformed.(1)

A simple thing, a "dipaka" or lamp (preferably of cow's Ghrita), placed in the niche of the wall of a room and kept ignited for a short time from before to after sunrise every day, will bring about wonderful changes in the practiser, increasing his physical health, moral courage, good sense and good luck; producing 'a sound mind in a sound body'. The effect is so marked that the practiser, if he continues the practice for some length of time, will become confirmed in it. The right path may be thus begun by one and all with this simple initiation(2).

(1) Cf. "He only would undertake the government of the Universe who cannot govern his own mind."—Maudsley: *Body and Mind* (Essay on Hamlet, p. 162). Undoubtedly, the Muhammadans observe their "Namáj" better than the Hindus do their "Namas."

(2) This may be called the "Prátardipana" (or the Dawn-ignition). The practiser requires strength of mind to withstand the ridicules which are sure to be hurled at the affair. As Dr. Krauskopf of Philadelphia says: "Up to the very threshold of our time, no man ever taught a new idea without being compelled to suffer for his daring." The simplest discoveries, as Richet observes, were all hailed in their beginnings as contrary to science, and, therefore, as either harmful or nonsensical. Our religious life lies on the perilous edge more than our practical life does, says Professor James. (Psychology: conclusion).

In this way the question as to what is the right path and how to keep to it has been answered at length.

THE GOOD PATH AND THE PATH OF EVOLUTION.

The Kingdom of Righteousness will remain a matter of speculation so long as the distinction between 'right' and 'wrong',—between good and evil,—is not definitely settled. As yet not only individuals but nations of the world differ among themselves in their ideas about the right and the wrong. The discovery of the "good path",—the path of righteousness or the 'way of holiness',—by which a man may unerringly rise step by step to perfection, would indeed be the greatest discovery ever made. The Rig Veda has indicated the good path (Supath) by saying that the worship of the Sacred Fire (Yajñágni) has the effect of leading man by the right path to the fulfilment of all his desires;(1) and that the effect is due not to the fire but to the influence of the gods (Devas) invoked by the Sacred Fire.(2) So the Mahábhárata also says: "One should walk along the path by proceeding along which he may hope to meet with the Devas."(3) This meeting of man with the Devas is not a fanciful something but a waking reality. It takes place through the agency of the Sacred Fire

(1) Rig Veda: 1-189-1. Quoted in the present Upanishad as its last Mantra.

(2) Rig Veda: 7-60-6.

(3) Mahábhárata, Sántiparva. 259-23.

alone.(1) There are Vedic Texts which declare this, e.g., "Agni (Fire) is that in which the Devas become visible to the naked eyes."(2) Thus becoming visible to man, they hold converse with him, giving him guidance, boons and blessings. The good path is thus the result to man of the Devas' co-operation with him through the Sacred Fire. Hence a clear understanding of the meaning of the terms Sacred Fire and Devas is the first requisite for all who wish to take to the good path.

It has been already said that the Sacred Fire requires a fatty substance as its basis, and that it may be ignited by a wick dipped into that substance or by pouring that substance on fuels of burning fire or even by heating that substance until it catches fire and consumes itself. Fresh additions of the same substance must be made from time to time in order to keep the fire in the ignited state. The first spark from which the ignition is to take place must be generated by the process called "pramathana" or friction between two pieces of dry wood called the Aranis.(3)

(1) Actual and visible touch of man with the Devas being possible, all visions and invisible communications of the higher beings vouchsafed to man in dream or in meditative ecstasy (Yoga, Prophetism, Clairvoyance, Augury, Oracle, and the like), or in any other way than through the Sacred Fire, should better be rejected as untrustworthy or as mere phenomena of hallucination.

(2) Rig Veda: Khila Suktas, 28-6.

(3) The process was known to ancient nations also. (See Frazer's Golden Bough, Vol. 2, ch. 25). The Vedic rite of obtaining the first spark by *pramathana* is the original thing from which the story of Prometheus stealing the celestial fire from the

“The fire latent in and generated from a couple of Aranis, is the fire meant for worship.”(1) Furthermore, the Sacred Fire must have its place just at the horizon where heaven and earth meet; it must not be lifted above or put underneath the ground; and the ground also must be a solid ground and not like a roof or a vault having a chamber or cavity underneath. It is in reference to this that the Scriptures say: “The Sacred Fire, which to us is the first-born of the Truth, has its birth at the junction of heaven and earth through the expert worshipper.”(2) Those who can afford should keep the Sacred Fire perpetually ignited;(3) those who cannot should ignite it thrice a day;(4) others yet may go to some temple where it is kept perpetually ignited and offer their mite to it.(5) The nature of the fatty substance used as the basis of the fire has a great thing to do. By lard and oil evil spirits(6) are invoked who often play tricks with men and indulge in

gods and making the same known to mankind, had its origin in Greek Mythology. (See Kaegi: *The Rig Veda*, p. 132 of Arrow-smiths' Translation; also cf. Kuhn and Schmidt). Shakespeare alludes to this fire as having power to bring back a departed spirit:—“That Promethean heat that can thy light relume.” (Othello, 5-2-12).

(1) *Rig Veda*: 7-1-1; 3-29-2; 5-9-3.

(2) *Rig Veda*, 10-5-7. Aditi means the same as Dyāvā-prithivi or the junction of heaven and earth, the horizon (Nirukta, 3-22).

(3) Cf. *Rig Veda*, 7-16-8: “It is for those in whose house is the goddess with the Ghrita in her hands.”

(4) Cf. *Rig Veda*, 3-4-2: “The gods reverentially approach the Sacred Fire thrice a day.”

(5) See *infra* (on Temples).

(6) Cf. Shakespeare: *Macbeth*, IV-1 (Witchcraft).

equivocations and demand sacrifices of animals or children. By Ghrita (melted butter, ghee) only good spirits are invoked, and these are they who do good to mankind; and the fresher the Ghrita the better is the result.(1) The Ghrita must be pure, without any sediment or foreign admixture. And if it be heated on the original pramathana-fire until it catches that fire and burns of itself, then there is a fire which is an embodiment of the Ghrita alone,—without any touch of foreign smell. This is the Sacred Fire of the Rig Veda; if the Ghrita used in it be prepared from pure cow's butter. This has been called the "pure-bodied" fire, and is supposed to have a special influence upon the gods. The purer the quality of the fat poured into the fire, the higher is the class of the spirit invoked by the fire. Cow's butter is the purest form of fat; and a text of the Rig Veda says that the Sacred Fire into which cow's butter is poured as libation (Gopitháya)(2) is faultless (Cháru): into that Fire come down the Maruts, the most powerful aerial spirits.(3) Hence the Sacred Fire of the Rig Veda is the most sacred of all fires. So there are these texts: "I take

(1) Rig Veda, 8-39-6: "Fire gives property when invoked with the freshest butter."

(2) For the meaning of the term 'Gopitháya,' see Peterson's Hymns from the Rig Veda, Part I. Authorities differ as regards the meaning of the term. The Vedic formula (Gáyatri) for invocation of Agni (the Sacred Fire) says that Agni is to be thought of in connection with Aghnyá or the cow, (lit., the inviolable). [Cf. the Agni-Gáyatri: "Om Mahájwáláya vidmahè Agnim aghnyáyai dhimahi Tannō agnih prachōdayát."]

(3) Rig Veda: 1-19-1.

the Sacred Fire to mean the fire that is pure-bodied.”(1) “The fire which is the purified embodiment of Ghrita is well-invoked.”(2) This establishes the superiority of the Fire of the Rig Veda for purposes of devotion. The preference given by the Rig Veda to cow’s butter as the medium of man’s communication with the gods has established once for all the sacredness and inviolability of the bovine race.(3) In those days, cows were reared in abundance to keep up an unfailing supply of the one thing needful to society, *vis.*, the butter for the Sacred Fire. It is said that cows used to roam about freely during the whole day, and would punctually come of themselves to the temples for giving milk at the appointed times.(4) So there are these texts concerning the cow and her butter (Ghrita): “The favourite resort of

(1) Rig Veda: 1-143-6.

(2) Rig Veda, 3-27-5; 1-143-7; 3-1-18.

(3) The ancient Egyptians held the cow to be inviolable as being sacred to Isis, but they killed the bulls. (Herodotus, 2-41). In the Bible (Isaiah, 7-21, 22) there is a passage which may be understood to be a prohibition of cow-killing.

(4) *Cf.* Rig Veda, 1-173-1. This, perhaps, led to the exaggerated report that in the sacrificial rites of the ancients, animals wishing to go to paradise would come of themselves to be offered up as victims. (*Cf.* Mahábhārata, Dronaparva, 67-4.) The Rig Veda does not seem to encourage sacrifices, persecutions or martyrdoms in religion. The ten Apri Suktas are interpolated (*see* Kaegi: Rig Veda, p. 133). *Cf.* Mahábhārata, Sántiparva, 265-8 to 12; 338. The Bible (Isaiah, 1-11) also discourages sacrifices: “Saith the Lord: I delight not in the blood of bullocks or of lambs or of he-goats.” “Sacrifices do not please thee. The sacrifices of God are a broken spirit; a broken and a contrite heart, O Lord, thou wilt not despise.” (Psalms, 51-16 ff.). But both the Rig Veda and the Bible knew of a religious warfare. The

'Agni is Ghrita.'"(1) "Agni is fond of Ghrita;"(2) "The unconscious fire becomes conscious by Ghrita;"(3) "Ghrita is the origin of the Sacred Fire;"(4) "There is a secret name for Ghrita, *viz.*, the tongue of the gods, the navel of immortality."(5) "The Fire that burns with Ghrita bears food to the gods;"(6) "Into the Sacred Fire I pour Ghrita; for Ghrita is its origin; it depends for existence on Ghrita; Ghrita is its abode;"(7) "The cows being protected, the highest of

Rig Veda even promises entrance to Paradise for the heroes who fall fighting manfully—(Rig Veda, 10-154-3). *Cf.* Mahābharat, Bhismaparva, 17-8; and Gīta, 2-32. Also Strīparva, 2-16 and 17-32; (refers to Vedas); also Rajadharma, 65-3, "heroes do the most difficult thing, *viz.*, sacrificing their own bodies."

(1) Katha Samhita, Charaka Recension, 22-7.

(2) Atharva Veda, 12-1-20.

(3) Rig Veda, 3-26-7 (Eye stands for consciousness. The infusion of spirits and gods makes it conscious).

(4) Rig Veda, 2-3-11.

(5) Rig Veda, 4-58-1. This seems to indicate that Ghrita is like a tongue to the gods, in other words, that it conveys the oblations poured into the Sacred Fire to the gods, and is not itself the food for the gods. But there are texts which prove that the Sacred Fire burning upon the Ghrita is both the bearer of food and itself also the food for the gods. (Katha Samhita, 40-12; 2-13; Apastambiya Srauta Sutra, 17-22-2; 11-15-1; Maitrayani Samhita, 1-2-12; Lātyāyana Srauta Sutra, 2-2-25; Sāṅkhāyana Srauta Sutra 16-12-9). "Agni, the fire-god, fed with butter, bears the oblation aloft to the gods, brings the gods to the earth, and is generally internunciary between gods and men." (Gough: Philosophy of the Upanishads, p. 10). The word "tongue" here might more properly mean the organ of speech; for it is through the Sacred Fire burning upon Ghrita that gods (the Devas) talk with man. *Cf.* the Bible: Deuteronomy, 5-25. Also Tāndīya Brāhmana, 1-4-14.

(6) Rig Veda, 3-27-5; 5-14-3; 5-8-6; Atharva Veda, 12-1-20.

(7) Rig Veda, 2-3-11.

the gods is also highly pleased by having Ghrita offered through the Sacred Fire;"(1) "The cows are intended for service to the Sacred Fire;"(2) "In the institution of the Sacred Fire by the Rishis, cows have been consecrated to its rites: they are as a ladder to heaven and an excellent refuge for man;"(3) "By means of the cows the gods are invoked;"(4) "Verily this cow is like a mother to the gods; never kill her, sinless as she is;"(5) "Let her drink freely of water and graze freely on the herbs, of her own accord: give her up in the name of God."(6)

(1) Sáyana on Rig Veda, 6-28-8.

(2) Rig Veda, 1-74-6; 4-3-9; 10-69-4; *cf.* Sáyana on Rig Veda, 1-90-8.

(3) Padma Purana. (The passage beginning with "Rishinám agnihotresu gávo, etc.").

(4) Rig Veda, 6-28-3. (Readers of Kalidas will remember the cow spoken of as intended for gods, spirits and guests in Raghuvansam II, 16.)

(5) Rig Veda, 8-101-15; Kausika Sutra, 92-14. Owing to the influence which cow's butter exerts upon the Devas through the Sacred Fire, the cow is spoken of in the Rig Veda as the mother or the sister or the daughter of the gods.

(6) Taittiriya Aranyaka, 6-12-1; Chhandoga Mantra Brahmana, 2-8-14; Mantrapatha Brahmana, 2-10-10; Sánkháyana Srauta Sutra, 4-21-14; Látyáyana Srauta Sutra, 1-2-13; Mánava Grihya Sutra, 1-9-23; Hiranyakesiya Grihya Sutra, 1-13-12; Párasara Grihya Sutra, 1-3-27; Gobhila Grihya Sutra, 4-10-19. The words "give her up" evidently mean "let her loose to roam about freely—if you do not want her." In later days, when the Vedas came to be neglected owing to the importation of the debasing influences of the trading spirit, a curious misinterpretation was put upon these words which were taken to give sanction for the sacrifice of cows (Gomedha) to please the taste of guests, or more probably of the wealthy foreigners coming as guests to India (called Goghñas or cow-slayers): (*See* Jaiminiya Srauta Sutra, 2; Jaiminiya Grihya Sutra, 1-19. *Cf.* Mahábhárata: Udyogaparva, 17-9; Sántiparva, 35-24,—recommending the use of cow-hide;

“The inviolable cow!—let her graze on the herbs.”(1) “Let the bull also, whose seed keeps up the race, share the same honour with the cows.”(2) “Cow is my mother, the bull my father, the heaven my hope, and the earth my standing place;”(3) “Before instituting the Sacred Fire the bull and the cow (are needed).”(4)

In ancient India the whole society was placed on a religious basis. Every household had its “household fire” (Gárhapatyágni) in some form or other.(5) The householder had to wear a tuft of hair on his head called the Shiká (lit. flame) by way of indicating the faith he professed. The wife was called

Sántiparva. 165-52; Anusásanaparva. 66-42,—mentioning Gomedha).

The Vedic injunction is that not a single cow should be killed by man. Those texts which speak of cow-killing, are not injunctions (*vidhi*) but only historical allusions (*arthaváda*) to the fact that cow-killing existed in those days. The Grammatical rule “Dáshagoghnav sampradáne” (Pánini: Astádhyaí, 3-4-73) which is often cited in evidence of cow-killing, does not mean to give a sanction to cow-killing, but means only to say that beef-eating foreigners existed in ancient India, and that it was for them alone that cows were slaughtered in those days (*cf.* “Gám hanti tasmai goghno atithi”;—in the commentary to the rule of Pánini in the Siddhánta Kaumudi). These beef-eaters were called “Atithis” or strangers:—the term literally meaning those who have no respect for ‘tithis’ (or Hindu auspicious days). Subsequently, however, the term came to mean “guests” in general; and thus arose the idea that cow-killing was allowed in ancient India if required to entertain a guest.

(1) Rig Veda: 1-164-40; Atharva Veda: 7-73-1; 9-10-20; Kausika Sutra, 92-14; Kátyáyana Srauta Sutra, 25-1-19; Apastambiya Srauta Sutra, 9-5-4; 15-12-3.

(2) Rig Veda, 6-28-8.

(3) A Vedic text quoted in Mahabharata, Anusasanaparva, 76-7.

(4) Rig Veda, 10-5-7.

(5) Rig Veda: 5-11-4.

the Patni, which word means a companion to the Pati (or husband) in the duties of the Sacred Fire.(1) The female offspring was called the duhitr (or daughter), which word means one who milks the cow.(2) Cows were not only reared by householders, but dedicated in large numbers to the Temples as their live-stock.(3) The recognized temples were all for the purpose of keeping the Sacred Fire; and these fire-temples, too, indicated themselves by their outward shapes resembling the burning flame, bulging out at the base and tapering up to a point.(4) Inside the fire-temples was the Sacred Fire at the base, burning upon the Ghrita or melted butter in a triangular shaped vessel, and above that fire was kept suspended

(1) Pánini: Astádhyaí. 4-1-33; " Patyur no vajna samyogè."—Patni or wife is one who is joined to her Pati or husband by the rites of the Sacred Fire. The terms Dharmapatni, Sahadharmini, Yoshá, etc., all point to the same fact. Even the Rishis had Rishipatnis with them. A pair offering oblations to the Fire together thereby go together to the sphere of the Devas (Rig Veda: 1-131-3; 5-43-15). The Devas (gods) also have Devapatnis (or goddesses) with them (Rig Veda: 1-22-10).

(2) Max Muller: Science of Thought, p. 506.

(3) At a later time, when the Lingam of Rudra (or Siva) took the place of the Sacred Fire as its symbol, (*cf.* Mahábhharata, Banaparva, 228-5; 229-27), the "Gosthas" or cow-sheds attached to the Temples were abolished and their place was filled up by the fictitious Nandi,—the Bull of Phallic origin. The term "Govrisa-dhwaja" (lit., one whose ensign is cow and bull) which is applied to the Lingam, is really an epithet of the Sacred Fire which depends solely on cow's butter.

(4) Yágas on a huge scale were performed in open places outside the temples. These seem to have come into vogue with the introduction of the abominable practice of animal-sacrifices. The Rig Veda speaks only of the Sacred Fire being kept perpetually ignited in its own "dama" (i.e., dome or temple).—*See* Rig Veda: 1-1-8.

a jar containing the same Ghrita, and having a plugged hole at the bottom to let fall drops of the Ghrita on the vessel below, just to feed and keep alive the Sacred Fire. Hence there are these texts: "Woman! fill the Kumbha (jar) full with Ghrita; the flow of dropping Ghrita is charged with food for the immortals."(1) "I worship the Sacred Fire with the offering of a flow of dropping Ghrita;"(2) "I see the flow of drops of Ghrita as containing in it the Sacred Fire; these drops fall on the fire below from the good height of a hundred drops without any break in their continuity.(3) Upon this fire regularly falls from above a flow of drops of Ghrita,—following in quick succession like the rushing waves of a river, and accompanied with our hearty prayers. These drops appear like deer chasing one another in their flight from the archer. Upon the fire there keeps falling from above a mighty flow of drops of Ghrita, steadily flowing, like a current of air, or like the waters of a river to the valleys below. Each drop, in breaking through the confining

(1) Atharva Veda: 3-12-8. The word Kumbha in the text means a jar. In the principal places of the Sacred Fire, called Prayāgas, there were periodical gatherings of these Kumbhas filled with Ghrita; these being the original of the modern Kumbha Melas of India.

(2) Satapatha Brahmana, 14-9-3-1; Brihadaranyaka Upan: 6-3-1.

(3) This height was measured to regulate the temperature of the Ghrita in the suspended jar (Kumbha) so as to keep the former in the melted state. Most probably the system of threading a series of hundred separate beads on the string (mala) for counting the number of incantations, has its origin here in the hundred drops regulation.

jar and growing bigger as it descends, reminds one of the impatient charger breaking through the ranks and swelling with foam. In the flow of dropping Ghrita, each drop presses down the Sacred Fire, like a loving and beloved wife with her face smiling upon her husband. The drop then spreads itself raising the fire again to its proper proportions. The Sacred Fire needs to be fed with such drops.”(1)

It is worth noticing here that the vessel of burning Ghrita at the base was triangular in shape and was called the Yoni(2). The reason of its being so shaped is that drops falling from above produce concentric circular waves on the burning Ghrita, which upset and gradually put out the fire if the containing vessel is also a circular one; but if the vessel is triangular, then the circular waves strike and break against the sides of the vessel before they could reach the corners; and thus the three corners left perpetually burning, maintain the heat necessary to pre-

(1) Rig Veda: 4-58-5; 6; 7; 8. Similar devices are to be found in other Religions also. Cf. “the two olive trees distilling holy oil into the lamps that burn before the face of God, mentioned in Revelations.” The Magus or Celestial Inteligencer: Book 2, part 2, p. 87. [See Bible: Zachariah, 4-3-11 to 14; Revelation, 11-3, 4].

From the last simile in this passage, has been derived the legend that Swāhá (or libation of Ghrita) is the wife of Agni (the Sacred Fire).

(2) Cf. Goldstucker: Literary Remains, Vol. I, p. 25; Stevenson: Sama Veda, Introduction.—The ‘place of origin’ of anything is called its Yoni. The same word also means the private parts of the female, and the two meanings have been the cause of a great confusion, like the double meaning of the corresponding term Lingam. (See infra).

vent the fire from going out.(1) So there are these texts: "Unto the fire at the altar, fill the Yoni wherein it loves to dwell;"(2) "Let the fire have its proper place in the Yoni filled with Ghrita."(3)

Such were the temples of ancient India in the Vedic age. There were priests (Ritwigs) attached to each temple whose chief duty was to keep the fire from ever going out. These priests were selected for their piety and purity of character and were called the Brahmanas, that is, holy persons. And there are these texts: "Select for High Priest (Subrahmanya) only men of such intuition and not others."(4) "Therefore should one choose for his priest only from such wise men and not from others."(5) These priests passed their time in the temples, looking to the Sacred Fire and reciting the Vedas.(6)

(1) This was the original cause which gave rise to the rule for all Kundas or spots for the Sacred Fire to be formed in the shape of a triangle. And often there is "a likeness in the oil-vessel to the Yoni in which the light itself is placed." (Seely's Ellora, p. 276).

(2) Rig Veda: 1-140-1.

(3) Rig Veda: 3-5-7; 10-91-4.

(4) Sadvinsa Brahmana, 1-2.

(5) Chhándogya Upanishad, 4-7-10. Judging from numerous texts in the Vedas and Mahábharata, it would seem that these priests were chosen for their worthiness and competence, without any reference to their castes. As to the place of caste-system in ancient India, a passage in the Mahábharata says that the King Janaka, who was respected even by the Rishis and Brahmans, and presided over great Yajnas and Vedic controversies, was of a low-caste by birth. (See chapter 297 of the Sántiparva, Mokshadharmā). The passage may be interpreted differently; but it may be noticed here that the birth and the real name of Janaka are not known definitely.

(6) Places where the Sacred Fire was kept perpetually ignited were called "Pithas" (i.e., staircases or ladders to Heaven),

The Priest of the Sacred Fire, variously called by the names of Bráhmāna, Ritwig, Agnihotri, etc., was required to be a man of the highest purity of character,—to be himself god-like,—in order to come into touch with the gods (the Devas). The gods are drawn down to the Earth through the universal law of Affinity or Attraction of Similar, acting with a two-fold force,—with one force on the physical side and another force on the mental side. The gods are beings with bodies of fire; hence they own an affinity to fire, especially, it is said, to the fire burning upon cow's Ghrita. This fire tends to draw down the gods into it by the law of Physical Affinity.(1) The Priest is the holy person who, by virtue of his being god-like in mind, can draw down the gods to himself by the law of Mental Affinity. Without such a Priest, even the Sacred Fire, with all the oblations of Ghrita and the excellent prayers offered up through it, would be powerless to draw down the gods to the Earth.(2)

The Devas or gods are beings in the stage next higher to man's in the process of Evolution. It has been said that their bodies are bodies of fire; and even the terms which designate them, generally mean beings of

as being the connecting links between the Devas and man.

(1) Rig Veda: 1-1-2. Cf. Mahábhárata, Anusásanaparva, ch. 98:—"The Devas are luminous beings; they are pleased by the offering of lights which have some affinity to them."

(2) It is to be remembered that the worship of the Sacred Fire, when persevered in, has the power of purifying the mind of the worshipper and of making him god-like.

burning or shining bodies;—e.g., Devas, Seraphs, Angels, Surush, Fravasis, etc.(1) They are superior to man inasmuch as they have succeeded in bringing the body under the sway of the mind, thereby attaining a sort of immortality,—a state which man is struggling hard to reach.(2) The gods being superior to man in all respects, bear a character that is much higher than his. Man unconsciously admits this when he speaks of an excellent character as god-like. All mystical systems, including the Vedas, admit the same thing. “The divine and angelic powers or essences delight not to be conversant about a man who is defiled, and stinking with debauchery and excess.”(3) Especially, if the

(1) Rig Veda: 9-113-10; Mahábhárata: Banaparva, 261-13; Aswamedhaparva, 43-21; Sankaráchárya: commentary on the Brahma Sutrás, 1-2-24; Aniruddha: commentary on the Sánkhyá, 5-112; cf. Bible: Isaiah, 6. The belief in the affinity of spirits to fire is prevalent among Europeans also. (See Frazer: Magic Art, Vol. 2, p. 232 ff.). Scientifically it is not impossible for a being to have a fiery body. In such cases the substance of the body cannot be combustible, for then it will be reduced to ashes. The substance of such bodies must be air. The gods are aerial beings with a kind of fire playing upon their bodies. The phenomenon of atmospheric electricity or lightning in the heavens affords an analogy to the point. Lightning, according to Science, is nothing but air heated to incandescence by friction with an electric force dashing through it. (“Air is heated white hot by the passage of this electric discharge and gives a blinding flash of light.” Early Steps in Science, by Webb and Didcoct; p. 396). Analogous to this might be the bodies of the gods. [A fact which still remains to be clearly explained is that the place where a lightning-fall occurs becomes full of phosphorescent odour].

(2) Katha Upanishad: 1-13; Kaushitaki Upanishad, 3-2; Mahábhárata: Banaparva, 261-13.

(3) The Magus or Celestial Intelligencer, by Barrett: Book I, part 1, p. 65. The Rishis of old, practising the rites of the

devotee is wayward in sexual moralities or has a mind full of lustful and revolting thoughts, then the gods never approach him. The legends which ascribe to gods a monstrously depraved and lustful character are not founded on truth.(1) It is true that the Vedas describe the gods as warlike; but all their wars are wars of righteousness (Dharma-yuddha) waged against confirmed wrong-doers (the Asuras),—a fact that does

Sacred Fire, found that some actions, thoughts or speeches of man made the Devas discontinue their visits to the earth. These actions, thoughts and speeches were declared to be immoral and were therefore strictly prohibited. Thus arose the moral codes of the Grihya Sutras and Dharma Sastras (or the Smritis) as a corollary to the Vedas (or the Srutis) for the worshipper of the Sacred Fire to regulate his life thereby. Hence the Sacred Fire is said to be the originator of the duties and morals of mankind. (Mánava Srouta Sutra, 6-2-5; cf. Rig Veda, 1-189-1, ---“ Agnè naya supathá ”).

(1) As an example of the falsehood of these legends, the absurd tales about Sri Krishna, which have given rise to the hateful “Holi festival” among the Hindus, might be mentioned. The real character of Krishna is seen in the Mahábhárata of which he is the hero. In the Bhagavad Gita (3-23, 24), Krishna speaking about himself says: “If I neglect my duties, all people would follow my example and go to ruin; and, consequently, I would be the cause of all the adulteries and other ruinous sins committed by an indolent people.” Had Krishna’s character been really such as is described in the legendary tales (Puránas), he could hardly have said thus before an audience which knew everything about him. “Take another instance. We read in the Puránas about Indra’s amours with Ahalyá. Kumáрила Bhatta gives an explanation which we find quoted in Max Müller’s History of Ancient Sanskrit Literature (2nd Ed., p. 529). ‘If it is said that Indra was the seducer of Ahalyá, this does not imply that the god Indra committed such a crime; but Indra means the sun and Ahalyá the night; and as the night is seduced and ruined by the sun of the morning, therefore is Indra called the seducer of Ahalyá.’”—Philosophy of the Gods, by Hirendra Nath Dutt; p. 55 and seq.

not detract from the height of their character but does rather add to it.

The Vedas explicitly declare that there is a Chain of Evolution in the creation.(1) To begin with, Consciousness regarded as the Thing-in-itself, is the Supreme Soul (Brahma), the Godhead. This is the original thing from which the Space springs up as the first object of creation, just as in a dream the space of the dream-world springs up from the dreaming soul. Next, the points of space evolve into atoms, producing aerial substances of various kind, including the ether. From the friction among these atoms evolves fire;—the luminous principle of which, apart from its heat, develops into liquids (water) and solids (earth). From the combination of these elements, thus crystallizing into the world, there evolves, as the first product, the vegetable kingdom (osadhi); from the vegetable kingdom evolve the food-grains (annam); from the food-grains lying decomposing in some watery soil, evolves the sticky seminal substance (retas;—the germ-plasm); and from the seminal substance evolves the animal kingdom. The primitive animals are only embodiments of the seminal substance (annarasa); next evolve animals with breathing powers (prána); next, animals with a developed mind super-added (manas); next, again, animals with a developed reasoning

(1) What follows is a summary of the Doctrine of Evolution as taught in the Taittiriya Āraṇyaka of the Black Recension of the Yajur Veda Samhitá, ch. 8. Cf. also the Taittiriya Upanishad, ch. 2.

faculty (vijnána); and then, finally, comes the kingdom of spiritual beings endowed with a sense of perpetual blissfulness (ánanda). Evolution still goes on among these spiritual beings: for there are various classes of them, e.g., the Gandharvas, the Pitris, the Devas, and Prajápati, each with a higher sense of blissfulness than the one preceding it. In the last stage of evolution, the individual being reaches the sphere of the Highest, and there learns the joyful solution which dissolves his individuality. Here the question arises as to whether the individual after his dissolution becomes extinct or goes to some other place. The answer is that as the Creator evolved the creation from Himself, the whole creation must therefore be of the same substance with Him. Hence there can be no extinction of anything; there is only a return of all things ultimately into the Original Thing,—the source of all things. When an individual being returns to his source, his sense of Time vanishes; for Time is only the soul's feeling of its distance or separation from the Original Cause.(1)

Thus far and no farther. It would serve no purpose to push the doctrine further: for it cannot be made clearer. It belongs to that province of knowledge which is beyond the limits of human thought. To understand it more clearly, man must first work out his elevation to the next higher stage of evolution:

(1) Cf. Chhándogya Upanishad, 6-14-2; Tejovindu Upanishad, 1-24.

so that standing on a higher level, he can take a wider survey. The Vedas are a Religion of the "Practical Reason" and do not concern themselves about the speculations of the "Pure Reason." Even the Upanishads, which professedly deal with such problems, say: "Push not thy questionings too far about the Divine Being that transcends such questioning, lest thy head get into trouble." (1) The same injunction figures in the Bible as the Forbidden Tree of Knowledge, (2) and is expressed in the Koran thus: "Of knowledge (concerning Ruh or the Spirit) only a little to you is given." (3)

The point which is sought to be brought home to the reader in this Doctrine of Evolution is that man has first to pass over to the stage of the Devas before he can aspire to further perfection; and that the problem of the final salvation (Nirvána; mukti) does not concern him in his present state.

An impartial view of the main Samhitas of the Vedas will reveal the striking fact that they do not speak of salvation for man. They

(1) Brihadáranyaka Upanishad, 3-6-1. Cf. Taittiriya Upanishad, 2-4; 2-9:—"Just as stones hurled against a rock rebound to the person who is hurling them, so words intended to express the Divine Being rebound to the speaker, not being able to penetrate the Great Mystery, not even when backed by all the powers of the mind." Such passages as "Even the gods are at a loss to understand this point" (Katha Upanishad, 1-1-22), clearly prove that even the Upanishads admit that Devas are higher than man and that they understand things which are not understood by man. Cf. Gough: Philosophy of the Upanishads, p. 163.

(2) Bible: Genesis, 2-17; 3-6; "The tree of knowledge" which would "make one wise."

(3) Koran: Surah 17, verse 87.

are full of hymns to the gods and of the modes of worshipping them, so that they may take the devotee at his death to their own sphere.(1) Nothing can be made out from the original texts to clearly establish that man can pretend to attain the final salvation (mukti) immediately, without having to pass through the intervening stage of the gods, the stage which is known as the Madhubhumi (or honey-land) to the yogin or ecstatic seer. All the practices for the uplift of the soul, even the practice of yoga itself, are held to be intended, not for salvation direct, but for attainment of the sphere of the gods in the first instance.(2) The yogin as well as the self-sacrificing hero, by rising above all the attachments of the body, becomes god-like even in this life, and after it, therefore, becomes god.(3) True, there are passages in the Upanishads which say that the knower of Brahma becomes himself the Brahma. Evidently these are only eulogistic, and cannot be taken in their literal sense: for they go to the extreme of saying that he is the Brahma, the creator, even while yet confined within the body(4)—a piece of gross absurdity, if it be not an eulogy. The true meaning of such passages is that by knowledge of Brahma or realisation of the self, man

(1) Rig Veda: 9-113.

(2) Rig Veda: 3-8-4 and Sankara's version of the same in Satasloki, verse 45:

(3) Rig Veda: 10-154-3; Mahābhārata: Udyogaparva, 33-61; the Agni Purana (passim).

(4) Brihadāranyaka Upanishad, 4-4-13.

gets hold of the most desirable thing (param)(1); that he will attain to celestial happiness (Sampat) as soon as he has left this mortal coil(2); that he will no more return to mortality(3); that being in heart and soul one with Brahma, he is on the sure path to it(4); that being thus on the sure path to Brahma, he may be taken to all intents and purposes as already one with it(5); that he has reached a position free from all fears of a fall(6); and the like. In short, by knowledge of Brahma, man is sure to attain perfection; but his way to it lies through the sphere of the gods in which he must take up his proper position before he can aspire to the final perfection. And there are texts to prove that even the Rishis doing their duties had spheres (Tapoloka) allotted to them among the celestials where they had to reside after passing away from this earth.(7) If perfect gnosis would perforce make one revert to the original cause of the universe, as it is held by the Vedanta, then Brahmá, who is the fountain head of the Vedas,(8) should have so

(1) Taittiriya Upan. 2-1.

(2) Chhandogya Upan. 6-14-2.

(3) Chhandogya Upan. 8-15-1.

(4) Kaushitaki Upan. 1-4; Brihadáranyaka Upan. 4-4-6.

(5) Mundaka Upan. 3-2-9; Muktikopanishad: 2-64.

(6) Brihadáranyaka Upan. 4-2-4. Cf. Chhandogya Upanishad 8-9-1; "Not having reached the gods, he experienced fear." Cf. Katha Upan. 1-12: "There is no such thing as fear in the celestial sphere."

(7) Taittiriya Áranyaka: 10-63-3.

(8) Cf. Mahábhárata: Sántiparva, 210-20. The difference between Brahma and Brahmá should be noted. Brahma is the Thing-in-itself considered apart from the creation, while Brahmá is the same thing considered in relation to the creation.

reverted at the very beginning of the creation. But the Scriptures themselves say that Brahmá is to remain up to the end of the term of his creation and look to its protection by preserving the Vedas. As no one can ever pretend to a higher knowledge of the Vedas and acquirement of a more perfect gnosis than Brahmá, the original propounder of the Vedas, so no one can ever exceed or supersede him in the attainment of the final result of gnosis, viz., the reverting to the original cause. And, as Brahmá is to attain the final result only when the period of his creation comes to its close, so all who have laid claim on the same result, must wait with him in the highest sphere of celestial beatitude (Brahmaloka), subject to the duration of the whole remaining period of the creation,(1) at the completion of which they will revert with Brahmá into the original cause: others will be renewed in the ensuing creation. And there are texts in clear evidence of this: "He attains the sum of all his desires in company with Brahmá, the all-knowing creator."(2) "Where Brahmá, steeped in the ecstasy of gnosis, and speaking the Scriptural Texts, causes bliss to others by awakening gnosis in them, to reach there pour libation for

(1) The period of a creation is called the 'Kalpa'; it is determined by the original fiat (Sankalpa) of the creator. In the said Brahmaloaka, the whole of a Kalpa passes away like a Nimesh or twinkling of the eye; hence the final salvation (mukti) seems to come up instantaneously to the beings who go there. (Cf. Tejovindu Upanishad, 1-24, quoted by Sankaráchárya in Aparokshánubhuti, 111).

(2) Taittiriya Upan. 2-1.

Indra into the Sacred Fire.”(1) “When the course of a creation draws to its close, all those who have worked out their salvation relapse, with Brahmá, into the stage higher than the highest, viz., Self-consciousness.”(2) “Those who have comprehended rightly the Philosophy of the Upanishads and have purified their minds by giving up all earthly desires, ultimately go to the sphere of Brahmá where, at the other end of time, all of them attain the final salvation.”(3) There is a passage in the Upanishads which sums up the conclusion of the whole thing thus: “By virtue of his knowledge, the wise, versed in the knowledge of Brahma, goes from here to the celestial sphere, and from there he goes onwards to the final salvation (mukti)”(4).

This, then, is the natural course of evolution and the destiny of man: and the only guide in it is the worship of the Sacred Fire, which, by keeping the devotee in constant touch with the gods, effects his rapid transition to their sphere.

It may be observed here that this Vedic Doctrine of Evolution has much in common with the Doctrine of Biological Evolution

(1) Rig Veda: 9-113-1.

(2) This answers admirably to the scientific doctrine of the Conservation of Energy, that nothing in the Universe can be destroyed without the whole being destroyed. The theory of the conservation of Energy stands *versus* the possibility of Mukti or Nirvána (final salvation) before a Pralaya (or close of a period of creation). The text quoted is mentioned in the Vedánta-paribhása as a Vedic text. (Chap. 7.)

(3) Kaivalya Upanishad, 1-3, 4.

(4) Brihadáranyaka Upanishad, 4-4-8.

which goes by the name of Darwinism. In fact Darwinism adds very little to the Vedic doctrine except the application of the scientific method and the investigation of details. Darwinism parts company with the Vedic doctrine when the question of the coming stage of evolution arises. The error of Darwin and the consequent defectiveness of Darwinism come out precisely at this point. According to Darwin the struggle for existence results (by natural selection) in the survival of the fittest; according to the Vedas the universal struggle is not for mere existence but for perfection:—and this struggle for perfection results (by natural selection) in the transference of the best (in the “good path”) to the next higher stage of evolution. This next higher stage to man is the stage of the Devas.(1) Darwinism stops at man and expects the next higher stage as one that is yet to come. The Vedas claim to reveal (and man instinctively feels) that the next higher stage is already in existence. So there are these texts: “Mortals, indeed, were the Devas before”; “The Devas, too, just before becoming Devas, were no other than men”; “Just as what men are, even so were the Devas before”; “By Yajna, or worship

(1) Promoters of Eugenics should know that their science can improve the race and produce fine specimens of mankind, but that it cannot make man into a Deva. Man, however much refined, will be man and always something less than the beings in the higher stage of evolution. Cf. Bible: God has made man “a little lower than the Angels.” (Psalms, 8-5). Cf. “Ye shall be as gods.” (Genesis 3-5).

of the Sacred Fire, have the Devas ascended to the celestial sphere.”(1)

This is a small error but its consequences have been greatly prejudicial to the welfare of the human race. In it alone are to be sought the roots of the pessimism, atheism and immorality which the modern scientific spirit has brought with it. Its effects on the highest moral virtues of society, especially on chastity, have been systematically subversive. Darwinism, with its theory of the ‘survival of the fittest,’ has played havoc upon the moral sense of man and trodden down the higher concerns of life. It is held to be a baneful error of the human mind, an error which should be corrected for the good of the race. Many even think that unless Darwinism be rationally refuted, there is no hope of rescuing mankind from the beastly level into which it is steadily sinking.(2)

Another point of difference between Darwinism and the Vedas is that according to Darwinism the links of the chain of Evolution appear one after the other at long intervals of time ; while according to the Vedas the whole chain with all its co-existing links appears at once and has existed from the beginning of creation,—the individual souls going up or down the links of the

(1) The texts quoted above are from the Satapatha Bráhmāna and the Krishna Yajur Veda (Taittiriya) Samhitá. See K. M. Banerji: Relation between Christianity and Hinduism, p. 6, note.

(2) Cf. Price: Back to the Bible (p. 184 and supra and infra).

chain (i.e., taking birth in the higher or lower stages of evolution) according to the merit or demerit of their deeds (Karma). This is the meaning of the text of the Gita which says: "Prajápati, or the Creator, created mankind together with the institution of the Sacred Fire (Yajna) connecting them with their next highers, the Devas."(1) This last mentioned difference, however, is not a matter of any great moment.(2)

Doubts may legitimately arise about the real existence of gods and their alleged appearance to man. The "good path", after all, may be no more than a fanciful creation evolving out of man's moral nature.(3) Obviously, if such a path ever existed—if gods ever appeared to man,—man would never abandon that path nor would he ever allow the gods to forsake him. The question, therefore, arises as to how the "good path" of the Vedas has disappeared from the earth and why the gods have discontinued their visits to man.

The maintaining of the Sacred Fire, involving the keeping of herds of cows and the burning of lots of Ghrita, was an expensive affair from the beginning. The Rig Veda says that the Sacred Fire is for those "in whose house is the goddess of plenty

(1) Bhagavad Gita: 3-10.

(2) According to the Vedas, diversity is the order on this side of creation (viz., Nature); unity can be found only on the other side (viz., Brahma, the cause). Cf. James: A Pluralistic Universe.

(3) Cf. Napoleon's saying: "If there were no God, men would invent one."

with Ghrita in her hand.”(1) And it was therefore that even in the Rig Veda substitutes for Fire-worship have been mentioned. The Sun was an acknowledged substitute for the Sacred Fire ; and its worship, known as the Gáyatri-worship, was an important item in the Vedic cult. The reason of this is not difficult to find out.

By a reference to what has been said in Mantra XVI above, it will be seen that the radiation of heat (the fiery element) causes the Sun to sublimate. Fire, therefore, is the all of the Sun; and there are these texts: “ This fire is the Sun.”(2) “ Fire was born first as the Sun;”(3) “ Fire is the original thing, the Sun is a product of it.”(4) “ The Sun is a fiercely burning fire.”(5) “ The Sun, the Moon, and the Fire are at the root one and the same thing.”(6)

Hence all the powers that have been ascribed to the fire hold equally good for the sun, viz., guiding by the right path;(7) knowing the merit and demerit of actions;(8) purifying the mind of sinful tendencies;(9) and shaping the rebirth of a man according

(1) Rig Veda: 7-16-8.

(2) Brihadáranyaka Upan: 1-2-7.

(3) Rig Veda: 10-45-1.

(4) Taittiriya Upan: 1-3-2.

(5) Rig Veda: 3-5-4.

(6) Matsyapurana.

(7) Rig Veda: 1-90-1; 6-53-1, -3; 6-55-1; 3-62-10. Sama Veda, 1-218; Aitareya Brahmana, 6-6-2; Sánkháyana Grihya Sutra, 2-14-9.

(8) Rig Veda: 1-50-7; 1-89-6; 5-81-1; 6-58-1; Kausika Sutra, 78-10.

(9) Rig Veda: 5-82-5.

to his deserts.(1) Moreover, the Sun is supposed to be the abode of gods with fiery bodies. So there are these texts: "In the land of the Sun, the beings have igneous bodies;"(2) "Gods are fire-bodied;"(3) "In the celestial sphere there are immortal beings who have bodies of fire."(4) The Rig Veda speaks of the celestial sphere thus:—"Where there is perpetual light, where the Sun is the reigning king and day is at a standstill; where there are those huge torrents of burning liquid; where the people are shining with lustre."(5) Over and above all this, the Sun is regarded as the agent of God in the creation of the universe. For these reasons, sun-worship is admitted in all the systems of fire-worship.(6) So there is this text: "I take the Sun for all intents and purposes to be the Fire;"(7) and this prayer-formula, too, "Namah to Suryya," that is, Submission to

(1) Taittiriya Brahmana: 3-7-2-3; Chhândogya Upan., 8-6-2, -5; Mundaka Upan.: 1-2-5; Maitrayani Upan.: 6-16. Cf. Hawken: Upasastra, p. 186.

(2) A Vedic text quoted by Aniruddha in his commentary to the Sâṅkhya Sutras of Rishi Kapila, 5-112.

(3) Cf. Bible: Isaiah vi; where it is said that the angels of God are burning beings. The quotation is from the Sârirakabhâshya, 1-2-24.

(4) Mahâbhârata: Banaparva, 261-13.

(5) Rig Veda: 9-113.

(6) Mithraism or Sun-worship (the sun being called Mithra in the Avesta, and Mitra in the Vedas), is another name for the Parsi Religion of the Zend Avesta, which is really a system of fire-worship. Fire-worshippers worship the sun also, which is the Central Fire of the Universe. Saviour was a common title of the sun-gods of antiquity. (Cf. Westropp and Wake: Ancient Symbol Worship, p. 55).

(7) Âpastambiya Srâuta Sutra: 6-5-6.

the Sun.(1) The worship of the Sacred Fire, however, does not depend upon that of the Sun; but the worship of the Sun always requires the aid of the Sacred Fire; for which there are these texts: "Give offering unto the Sacred Fire for the Sun."(2) "For the Sun pour libation of melted butter (Ghrita) into the fire."(3) Hence Sun-worship must be included within Fire-worship for which it is a substitute.

Idolatry, too, is a substitute for fire-worship.(4) The gods, those beings with bodies of fire, as has been already said, would choose the Sacred Fire as the proper element wherein to make their appearance to man. The second-sights, or visions of gods and apparitions of spirits seen anywhere else, are only hallucinations or waking dreams, and may result in mischief if mistaken for realities. Hence there is the text: "The Sacred Fire is that in which the celestial hosts are to be seen with the naked eyes."(5) The worshipper who attained success (Siddhi) in his worship, saw his deity in the Sacred Fire. Very

(1) "Suryyáya Namah": *Katha Samhitá* (Aswamedha Grantha), 11-6.

(2) *Rig Veda*: 3-59-5; *Taittiriya Brahmana*: 2-8-7-6.

(3) *Rig Veda*: 3-59-1.

(4) *Cf.* "Verily the worship of idols of gods, with perfect faith in the existence of those gods, for example, the worship of idols by Buddhists and Arhats (Jainas), is included within Yajna or worship of the Sacred Fire"—*Suta Samhita, Sutagita*, 4-3-21.

(5) *Rig Veda*: *Khilas*, 28-6. Hence the *Tantras* also direct the pouring (or *Homa*) of Ghrita into fire after a prescribed course of worship has been finished in order to make the invisible god visible to man.

naturally he drew others also into the worship of his deity. A sect thus sprang up professing the worship of a particular deity, and a likeness or idol of the deity was made for propagation of the worship. This worship of a particular deity through the Sacred Fire was countenanced by the Vedas themselves; witness the text:—"Meditate upon the form of that particular deity for whom melted butter has been taken to be poured into the Sacred Fire."(1)

At first, the Sacred Fire was the principal thing and the god was secondary to it; but in course of time, owing, no doubt, to economical reasons, the whole thing was reversed, the god becoming the principal thing and the fire being relegated to the secondary position of the Arártika, or lamp for illuminating the now idolised god. Thus arose Devalism (god-worship) of the Devala Brahmans(2) as a substitute for fire-worship.

In recommending idolisation, the Vedas never meant the total abolition of the Sacred Fire. They knew that idolatry would produce sectarian dissensions and rivalries and

(1) Aitareya Brahmana, 3-11-8-1. Idolatry proper is not in the Vedas. Speaking of God they say: "There can be no likeness unto Him whose name is famous throughout the Creation." [Rig Veda: 10-71-10;—*cf.* Ravana's Bháśya or commentary thereon. *Cf.* also White Yajur Veda (Vájasaneyá) Samhitá, 32-3; and Svetáswatara Upanishad, 4-19]. Idolatry became rampant with the spread of Buddhism (*cf.* Goldstucker: Literary Remains, Vol. II, p. 83.—Idolatry not in Vedas; also Travels of Marco Polo: Book III, ch. 15,—Idolatry from Buddhism).

(2) Devala Brahmans were so called in distinction to the Aranyaka Rishis who still stuck to the Sacred Fire generated

therefore recommended the original worship of the Sacred Fire as the best promoter of unity and peace. So there are these texts: "Be of one company, one speech, and one mind; even as the gods who never quarrel for the share of the offerings made to them."(1) "Let there be hearty co-operation and total absence of hatred among you; so that the gods may not hate and forsake you."(2)

These substitutes, however, were not such as could make the "good path" disappear from the Earth; for in them there was nothing antagonistic to the interests of the Sacred Fire or revolting to the nature of the higher beings. In fact they arose out of the Vedas themselves. Hence some other reason must be sought for. In the Rig Veda mention is made of the advent of Panis and Shishnadevas as detrimental to the interests of the Sacred Fire. It is therefore worth while to investigate who these Panis and Shishnadevas were.

Wealthy foreign merchants used to come to India for trading purposes from time immemorial.(3) The Indian name for these strangers was "Atithi", that is, guests to India (lit., one who does not observe 'tithi' or auspicious days). They were beef-eaters,

from the Aranis. It should be borne in mind that fire-worship is not god-worship (Spiritism, Devalism), but is really man's preparation for his promotion to the higher life to come,—for his passing into the next higher stage of evolution.

(1) Rig Veda: 10-191-2.

(2) Atharva Veda: 3-30.

(3) Kaegi: The Rig Veda, p. 14.

and it was on their account that cows were now and then slaughtered in ancient India ; hence these stranger guests (Atithis) were generally known by the term "Goghna", that is, one for whom the cow is slaughtered.(1) These beef-eating guests of India regarded Mammon-worship as higher than Deva-worship, for, according to them, the object of Deva-worship was nothing but the attainment of wealth and material prosperity. They infused a new spirit of money-making throughout the land at a time when the Vedic Religion was on the wane, owing to the Ritwigs themselves becoming degenerate in their character and setting the example by carrying on their priest-craft as a matter of money-making,—frequently quarrelling among themselves for the profit. In times past, the kings of yore (Kshatriyas) took sides with the priests (Ritwigs) and protected the Sacred Fire and the cow. There is the text: "Kshatriyas powerful and devoted to the cause of the Sacred Fire, are the stay and support of religion."(2) Now the kings deserted the priests (who deserved such treatment), and allied themselves with the wealth-bringing merchants.(3) "People at large follow the path to which their Royalty inclines; Kings, therefore, are always the cause of new

(1) Subsequently, by a curious mistake, it came to be supposed that in ancient India all guests were "gōghnas," and that whoever came as a guest, whether Indian or Foreigner, was served with a feast of beef.

(2) Rig Veda: 10-66-8. Cf. Mahābhārata, Banaparva, 185-25 ff, Rajdharma, 73-32.

(3) Kaegi: Rig Veda (Engl. Transl.) p. 78.

times making their advent." This is the saying of the Mahabharata.(1) And thus at length the whole population accorded their welcome to the foreigners bringing a new standard of civilization based on political economy and national wealth. As the result of this political economy, religion was subordinated to wealth and the Sacred Fire, it is supposed, gave way to the adverse influences of foreign importations.

But among all these foreign guests, the appearance of the Panis in India seems to have been most unwelcome to the cause of the Vedic Religion. The Rig Veda in more than one instance speaks bitterly of them as the enemies of the Sacred Fire and of the cow. Here are some of the texts: "Let the Panis go away to a great distance—the greater the distance the better; and thereby let the cows again receive their due honours through the Sacred Fire."(2) "May the unreasonable Panis sleep for ever and ever."(3) "The cow tied by the Panis."(4)

As to who these Panis were, Sáyana says that they were a tribe of the race of Asura.(5) The Asuras were the Assyrians who had established a vast empire and whose name

(1) Mahábhárata: (take together) Udyogaparva, 132-15 to 17; Striparva, 8-32; Rajdharmá 69-79; 75-4.

(2) Rig Veda, 10-108-11.

(3) Rig Veda: 1-124-10.

(4) Rig Veda: 1-32-11.

(5) Commentary: Rig Veda: 1-108-1. The Mahabharat Dronaparva, 93-(41, 42), speaks of Yavanas versed in Asura-Máyá (Assyrian Mysteries). Possibly they were Yaveh-worshippers (Jews; Beni Israels) who belonged to the same race as the Phœnicians.

must, of course, have reached India of those days. The tribe of Assyrians to whom the name of Pani can be ascribed seems to have been the Phœnicians of Tyre and Sidon, those daring navigators who carried on the main trade and commerce of the old world,(1) and had settlements and colonies in all parts of the known world.(2) The race is now extinct but something of its physiognomy(3) can still be traced among the race of butchers scattered over the world. They used to slaughter cows to serve for meal and for provisions on their long voyages, and prepared a milk-product with the aid of the contents of the cow's stomach.(4) According to the Nirukta the Panis are the same as the Banis.(5) The word Banij, for merchant,

(1) See Lindsay: History of Merchant Shipping and Ancient Commerce, Vol. 1. Cf. the word "panya" which means an article of merchandise, especially one brought overseas. Cf. also the word "pana"—(from which, perhaps, pawn)—meaning a bargain struck up (*lit.*, in the name of Pan or God of the Panis).

(2) Cf. the Latin word Pœni (Greek, Pheni) which means Phœnician. Carthage was originally a Phœnician colony, called Punicus by the Romans. Hence the war with Carthage is known in history as the Punic War.

(3) They were prominent for stiff necks, rectangular faces, and straight shoulders.

(4) This was called "Panir." It survives in the Jewish method of preparing cheese. For this reason cheese and the like milk-products (e.g., *chháná*) are forbidden to the Hindus. Cf. also Nagendranath Vasu: History of Kámarupa, vol. 1, p. 32.

(5) Nirukta, 2-17. "Panir Banighhavati."—Pani is the same word as Banij meaning a merchant. Cf. Mahábhárata, Banaparva, 31-24:—"The ships of Banijs desirous of getting to the other shores of the Sea."

The Nirukta also adds that they dealt not in a fair way,—adopted all ways, fair or foul, to get money. As for their original habitation Herodotus says that according to their

means originally "the sons of Bani (or Pani)," most of the Phœnicians having the Shemitic word 'ben-i' or 'i-ben' added to their names to indicate their parentage.(1)

The Panis were usurers who counted the days for computing the interest.(2) A passage of the Rig Veda relates that these Panis were great robbers of cows, and had

own accounts they dwelt somewhere near the Erythræan (or Arabian) sea. Paneas is most likely the place. Baniyas (called by the Romans Cæsari Phillippi) was a village of Palestine about 45 miles South-West of Damascus. Its former name was Paneas. (See Smith: Cyclopædia of Names, s.v.—Cf. Reclus: Universal Geography, Asia, Vol. IV, p. 409—"Baniyas, the city of the 'god Pan'"). It was a trading colony inhabited by both the Phenis (Phœnicians) and the Benis (Israelites). In language and national characteristics the Phœnicians were closely akin to the Jews. In religion they differed. The Jews maintained the creed (esp. of a life to come) which originated in their hallowed fire (see infra). The Phœnicians disbelieved in a future life, upheld the phallic creed, and worshipped Baal (Babel of Babylonians) riding on a bull as the symbol of the male generative power, while his wife Astarte (Istar of the Assyrians, Isis of the Egyptians) was regarded as the female principle and identified with the cow. This phallic worship was attended with wild and licentious orgies. It was introduced among the Jews under Ahab and his wife who was a Phœnician princess. (Bible: I Kings: 16-30 ff). [On the kinship between Phœnicians and Hebrews, see the Researches of Heeren, Rawlinson, and Westropp and Wake.]

(1) In the term 'Bènè-i-Israel' or sons of Israel, the word Israel superadded indicates that the Israelites (Jews) were different from the Banis or Panis of old. Among the enemies of Muhammad are mentioned the Bani Kainucaa, the Bani Nadhir, the Bani Koreitsa—all Jewish tribes of the Bènè class, having the tribal names affixed to their class-name to distinguish themselves from the Banis of old (the Panis). (Smith: Mohammed and Mohammedanism, p. 121). Bania and Bènè are the Hindu's words for a merchant.

(2) Rig Veda: 8-66-10. Cf. Rig Vedic India by Prof. Dass. The Panis had no faith in the life to come. Their future life was their next generation who were to continue their race on this Earth.

strongholds where they kept their booty.(1) They were professed Pan-or Phallus-worshippers and came to India bringing, of course, with them the Phallus, its temple and its legend.(2) The Rishis hated them and there are numerous Vedic texts to prove it.

Doubts may be entertained as to whether the Panis were Phœnicians or Jews or some different nation altogether. For it appears from the Rig Veda that the Panis did not believe in the Sacred Fire, while the Phœnicians are known to have kept the perpetual fire. In the Phœnician oracle of Dodona, the altar of the unextinguished flame, and the absence of all graven image, are notable traits.(3) As regards the Jews, they too, were a race of fire-worshippers; their temple was of the 'flamy type' and it originated with the altar of the 'hallowed fire' of Moses.(4) It may, therefore, be held that the Assyrian Panis were a nation altogether different from the Phœnicians and Jews, and that they derived

(1) Saramá and the Panis. Rig Veda, 10-108. The Phœnicians perhaps accompanied Semiramis, the Queen of Egypt, in her invasion of India. Bena, an Emperor who ruled over the whole of India, a practical Phallus-worshipper who set aside all the rules of marriage and gave unbridled licence to his subjects (*cf.* Mahábhárata) seems to have been one of the children of the soil of India who were followers of the Panis of old.

(2) Bible (Judges: 10-6 also I Kings, 16-31), etc. *Cf.* Knight: Symbolic Language; quoted by Brown in Sex-Worship and Symbolism, p. 50:—Pan was worshipped with sexual attributes under the form of a tall fir tree by the Shepherds of Egypt. (For Pan-worship being Phallic, *see* Westropp and Wake: Ancient Symbol Worship, p. 92. For Phœnicians being Phallus-importers, *see* *Ibid.*, p. 80).

(3) *See* Homer's Iliad, 234; Silius Italicus: Punica, 3-21; and *cf.* Long's Early Geography of Western Europe, p. 182.

(4) Bible: Leviticus, 6-9.

their name from having been worshippers of the god Pan. Hence, in the absence of definite proofs as to who the Panis might be, the term should be taken to mean all who would object to the burning of butter for the Sacred Fire as wastage of money and would substitute Mammon-worship for Deva-worship and this-worldliness for other-worldliness.

Thus much about the Panis. The Shishnadevas were another class of people who were hated by the Rishis of the Vedas; witness the text: "Let not the Shishnadevas learn the rites of our Sacred Fire." (1) According to some the term means 'phallus-worshippers'; (2) but Sáyana's interpretation that it means a sect of men devoted to wild and licentious orgies,—the Bacchanalians,—is more plausible. They regarded sensuality as higher than Deva-worship and as being the sole object of existence everywhere, even in Paradise. Naturally, therefore, they were enemies to the worshippers of the Sacred Fire. The Sacred Fire required of its worshipper the utmost purity of life. The law of the strictest monogamy,—chastity for both man and woman, was the prime requisite to be a worshipper of the Sacred Fire. (3) The moral creation which, as has been said before, has evolved out of the worship of the Sacred Fire, is Nature's fairest work; and of this

(1) Rig Veda: 7-21-5.

(2) See Kaegi: The Rig Veda, p. 114 of the Translation by Arrowsmith. "Shishna" means the gender of the male; it is a synonym of Linga (or Phallus).

(3) Cf. Kaegi: The Rig Veda (Engl. Transl., p. 15).

fairest work, the final product is marriage. Marriage is a peculiarly human institution distinguishing man from the brutes.(1) With marriage begins the life celestial, and, therefore, has it been said that marriages are made in heaven. According to the authority of the Vedas, if a man has been "Ekapatni-vrata" (that is, has known no other woman than his only wife during his whole life); and, likewise, if the wife also has been "pativratá", (i.e., has not known any other man than her only husband throughout her life),—then, after their departure from this earth, they will be re-united in the heaven of the immortals. Excepting this, all other relations between man and woman are mere beastly connections which end in mutual separation at death and in the re-birth of both in the mortal sphere. All the Great Religions of the World agree in this point. The Houris of the Koran originally meant to express the same theme, viz., that the wives who were faithful to their husbands entered Paradise with them;—that the chaste pair shall enter Paradise together and there enjoy the pleasures which were prohibited to them on Earth.(2) This is the mystic significance of the ceremony of taking the marriage-vow before the Sacred Fire in all Aryan marriages,—the ceremony which still survives

(1) "Marriage is the root of all religions and morals." (Mahábhárata, Anusásanaparva, ch. 44. Cf. also Manu).

(2) See the Koran:—Surat-al-Ayesha, 55; Surat-al-Zokh-roff, 71. Cf. Max Muller: Muhammadanism and Christianity (Nineteenth Century, 1894).

in Hinduism as the "Agni-sákshikaranam". In this ceremony the hosts of the celestial beings are invoked through the Sacred Fire not only to bear witness to the vows of the pair, but also to help them to be faithful in their vows and to guard them against all accidents which may come from the outside world.

Chastity is thus by itself a path to higher evolution ; and strict monogamy, therefore, must be the rule of marriage.(1) Hence, the re-marriage of widowers has been denounced by Religion to the same damnable level as the re-marriage of widows. The Scriptures, however, attach a greater importance to the chastity of woman than to that of

(1) Cf. " Marriage contributes to the progress of humanity. The man or the woman who transgresses the path of strict monogamy has done a disservice to humanity. From the point of evolutionary ethics, men and women must make absolute chastity the rule of their lives." —(Dr. Talmey: Love, p. 408 of 3rd Ed.). " Celibacy does no harm to mind or body; its discipline is excellent: marriage can be safely waited for."—(Dr. Paget; quoted by Keetley in his Index of Surgery, p. 238). Cf. also " By mortifying the desires of the flesh (i.e., by tapas), the Devas have become Devas and the Rishis have known Paradise." (Taittiriya Aranyaka, 10-63-3).

In connection with the topic of chastity, the question of endogamy and exogamy also arises. Endogamy is generally taken to be the standard of married chastity; but the laws of nature are in favour of exogamy as the real standard. For the number of men within a tribe or nation is often so disproportionate to the number of women within that tribe or nation as hardly would allow of one man being matched with one wife. But the whole population of the world, taken together, does indeed reveal a striking equality of the number of marriageable men to the number of marriageable women, and also of the number of absent husbands to the number of prostitutes. (On this point the reader may consult Matus's work on Population, and the allied literature).

man ; because, it is said, the chaste man goes to heaven alone while the chaste woman takes her husband also to heaven.(1) The high moral courage and strength which are naturally inherent in the female sex to preserve its chastity from violation by lovers of iniquity,(2) and the boundless hatred and resentment which man feels against such outrages,(3) are not products of jealousy or selfishness, but have their roots deep in the forces of Evolution. Loss of chastity means a bar in this life to promotion into the higher spheres. The violaters of this rule of chastity were unpardonable in the eyes of the Rishis ; for when a person is on the path to heaven, no one has the right to forcibly mar that path

(1) In the Mahábhárata, in the Manu Samhitā, etc.

(2) This innate strength of the sex is the subject-matter of the Durga-Saptasati which has led to the predominance of the female element (the goddesses) in the worship of the Hindus; and herein is the origin also of "Kumari-Puja" or worship of Virgins dedicated to Temples.

Chastity is natural to the female sex from its birth. For the laxity which may come to women afterwards, man is solely responsible. Man never pays the due honour and homage to woman's virtue. When the wife becomes romantic with her love and adores the husband, holding herself ready to die for him, just then comes the kick from the husband which lowers virtue in her estimate. While plenty of statues are erected for heroic men who defend their liberty, none is erected to the more heroic women who defend their chastity even unto death. In times of famine the modest girl might starve, while her sinful sister is well taken care of: (Cf. Herbert Spencer: Study of Sociology, p. 104). The Hindus, to their credit, have marked fifty-two spots in India as sacred to Sati (the chaste wife of Siva who sacrificed her life for her husband), and have thus perpetuated their religion of chastity.

(3) This feeling implanted in man's nature is the subject-matter of all the great Epics of the world, e.g., Rámáyana, Mahábhárata, Iliad, etc.

for him. No offence could be greater; and this is an instance in which the Rig Veda speaks of capital punishment.(1) And this is fully justifiable; for the object of capital punishment is to eradicate the bad seed from the earth. The offsprings of adultery bear the seeds of wrong-doing in themselves which they propagate; and they grow up to be secret enemies to the children of wedlock, who are naturally inclined to righteousness. So it is said: "Offsprings of adultery are always depraved and immoral in their appetites, and they cannot but do the evil. Therefore one should not propagate their race."(2) Further, there is a deeper import in chastity which was known to the Rishis. The Vedas say that the spirits of the departed ancestors keep a sort of watch over their earthly kinsmen,(3) but that when an offspring is born of adultery in their family, then they revolt and give up their watch.(4)

(1) Rig Veda: 10-99-3. Among ancient Aryans, at the wedding ceremony, a helmet (Tope) was placed on the head of the bridegroom and a knife (Kripán) was tied to the braid of the bride, by way of empowering them to preserve their married chastity by all means against all who might come to violate it. The sword was then carried by every married man. Evidently this means that disarmed men are unworthy of marriage.

(2) Mahábhárata: Anusásanaparva, 48-40 to 50. Cf. the Vedic Text: "If my mother, being unfaithful to my father, has sinned, may my father keep that seed from me." (Mantra-patha Bráhmaṇa, 2-19-1; Srauta Sutra of Ápastamba, 1-9-9; Grihya Sutrás, viz., of Hiranyakeshin, 2-10-7, of Sánkháyana, 3-13-5; Manu Samhitá 9-20).

(3) This is the reason for which the ceremony called the "Sráddha" for departed ancestors has been ordained in the Religion of the Hindus. Similar rites exist in all religions.

(4) Cf. the Vedic Text: "Na shesō agrē anyajātam asti." (See also Nilkantha's Commentary on the Gita, 1-41).

The Bhagavad Gita rehearses this teaching, (1) and lays down the rule, that men should propagate their race in strict conformity with the requirements of the Sacred Fire. (2)

Chastity, therefore, is not a blind demand of the selfish and unenlightened man, but is a factor which co-operates in securing the evolution of mortals into the higher stage of the immortals. It has its source and foundation in the very nature of man as a progressive being. It is a law of Nature ;—a necessary relation arising from the nature of things, Very properly, therefore, have the Vedas ordained capital punishment for the offence of adultery ;—the object of such punishment being that the bad seed be weeded out of the earth and its race be extinct, (3) so that man may not be forced by another to remain at the beastly level, but may be left free to himself to work out his evolution into the next higher stage of beings. (4)

(1) Gita: Chap. I, verses 41, 42.

(2) Bhagavad Gita: 3-10. (*See* Sankarāchārya's commentary on this text; and *cf.* Gough: Philosophy of the Upanishads, p. 12; "Hereby shall you propagate yourselves."). The Biblical text "Be fruitful and multiply" (Genesis: 1-28), has the same object in view, viz., chastity of married couples. *Cf.* "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Ib. 2-24).

(3) This is also the meaning of the Bible when it says "So shalt thou put away evil from among you," after ordaining capital punishment for adultery. (Deuteronomy, 22-21 to 24).

It has been galling to the Hindus to have been ruled by nations which regard offences against chastity as venial.

(4) Among the Romans and other nations of antiquity, the belief prevailed that a woman deflowered of her chastity loses the divine or angelic element in her. (Jennings: Phallicism, p. 86).

By the way, a remark might be made here about the present state of the world. While the struggle for existence which is growing harder day by day induces the better sections of the population to restrain themselves from bringing forth progeny, "it is regrettable that just those sections of the community who add to the derelicts are reproducing their kind without restraint." (1) Readers of history will remember that this is precisely the state of things which necessitates the outbreak of a great war which would wash the Earth into her purity by letting flow the blood of pollution accumulated in her.

To return to the point, the Shishnadevas carried into practice such grossly licentious rites as created an atmosphere in which chastity could hardly live. They thus destroyed the efficacy of the Sacred Fire, which could not draw down the Devas in such an atmosphere. They were, therefore, put by the Rishis under the same ban with the Panis. (2)

But neither the Panis nor Shishnadevas could have been the cause of the passing away of the Sacred Fire from India. True,

(1) Norah March: *Sex Knowledge*, p. 50.

(2) For the fact that lewdness is detrimental to the success of Yajna, see *Harivansa Puran*, chap. 5 (on King Bena). The Prophets of Israel also denounced all obscene rites. (Cf. Westropp and Wake: *Ancient Symbol Worship*, p. 86). Undoubtedly the grossness of the rites did not fail to "exercise a corrupting influence on life and morals." (*Rawlinson's History of Ancient Egypt*.—Cf. Brown: *Sex-Worship and Symbolism*, p. 24).

their interests were antagonistic to the interests of the Sacred Fire ; but the interests of the Sacred Fire were so great that instead of being destroyed by the Panis and Shishnadevas, the Sacred Fire would cause them to identify their own interests with those of the Sacred Fire. In the Rig Veda it is related that some Ritwig (priest) succeeded in showing that the Sacred Fire was powerful enough to destroy the Shishnadevas. "The Sacred Fire showed its overwhelming power by extirpating the Shishnadevas." (1) Hence the cause of the passing away of the Sacred Fire is to be sought for not in the Foreigners coming to India but in the Ritwigs becoming degenerate themselves. The Vedas, in many beautiful passages, have repeatedly impressed that unity and mutual good-will among the worshippers is the sole foundation of the stability of Religion, and that discord and injuriousness to each other means the ruin of the "good path" and the ultimate disappearance of all Religion from the earth. The gospel of peace, with which the Taittiriya Recension of the Yajur Veda opens, says: "May the one God continue to protect us both; may we therefore be united in our efforts. Let us never be hating each other." (2) The Rig Veda, at the close of its revelations, insists upon the priests to have concord among themselves in speech, wish and action,—observing that this is the

(1) Rig Veda : 10-99-3.

(2) The Sântipátha of the Black Yajur Veda.

god-like trait which puts man in touch with gods.(1) In course of time the Ritwigs (priests) forgot these excellent precepts. They took to money-making, in consequence of which they became jealous of each other's material prosperity. The practice of "Vidwe-shana", most detestable to the gods, came into vogue among the priests. One would invoke some Deva through the Sacred Fire for aid in ruining a rival; while the rival would invoke a Deva for protection. In this way would ensue a conflict between two Devas, one offering protection to a man and another intending to ruin the same. Thus the antagonism of the worshippers would result in antagonism among the Devas, as the natural consequence of which the Devas would give up all their connections with mankind.(2) The Atharva Veda puts the thing thus: "So that the Devas in Heaven do not forsake you or that they do not fall out among themselves, I want hearty sympathy and co-operation and non-hate to prevail among the people of the earth. Love one another with such intense love as the cow has for her new-born calf. Let the son obey his father and yield to the wishes of his mother.

(1) Rig Veda: 10-191-2.

(2) Cf. Mahábhárata, Anusásanaparva, 7-28:—"One incurs sin by practising incantations to gods in order to gain victory over his enemy." But in the Rig Veda there are passages which invoke the gods to grant their help and guidance to their worshippers engaged in war with enemies; and, on this ground, it might be maintained that the Vedas contain in them a serious contradiction as the germ of their own ruin. The Rámáyana, too, relates that Ráma invoked the goddess Durgá and secured her aid in his war with Rávana.

Let the wife speak to her husband words that are sweet to his ears and soothing to his heart. Brothers and sisters should not hate one another, but speak gently, being united in their desires. Every morning and every evening, join together to worship the Sacred Fire, surrounding it on all sides like the spokes of a wheel around its nave. And thus guard your peace and good-will day and night, like the Devas guarding their nectar with one accord.”(1)

The degenerate Ritwigs, setting aside these Vedic commandments, began to practise “Vidweshana;” thus putting the Devas into enmity with each other, or producing confusion and disharmony among them. In consequence of this, the gods discontinued appearing to man in the Sacred Fire. The Sacred Fire, being bereft of its connection with the gods, lost its efficacy and was gradually disbelieved and abandoned by mankind. This practice of Vidweshana, or

(1) Atharva Veda: 3-30. This agrees very well with the Doctrine of Ahimsá or Non-hate in Religion (“Ahimsá paramó dharma”).—See Mantra VI above. The Pythagoreans used to make up their differences every evening before going to bed. All religions agree that universal love (“Viswaprema”) is the highest point in the culture of the soul. Cf. the Bible: “Let us love one another; for love is of God. He that loveth not, knoweth not God; for God is love” (First Epistle of John, 4-7, 8). Cf. Coleridge:

“He prayeth best who loveth best
All creatures both great and small.” (Ancient Mariner).

[Note that the text from Atharva Veda omits to mention allegiance to the King. Perhaps those were days of Republic in Ancient India. In fact, the Sacred Fire tends to a Republic. The Mahábháráta (Sántiparva, 59-14) says that Kingship did not exist in Ancient India].

culture of hatred through the worship of the Sacred Fire, was fatal to the interests of the Sacred Fire and the real cause of its extinction from the Earth. On the Ritwigs alone, and not on the Foreigners, must rest the whole burden of the blame for bringing this misfortune to mankind.

After the extinction of the Sacred Fire, the substitutes for it, (viz., sun-worship, idolatry, etc., mentioned above), continued to hold their own and to develop; until finally, Sruti (or the Vedas) gave place to its corollary, Smriti (or the moral codes). The Religion of the Smritis is the present Religion of the Hindus.(1) It bears testimony to its origin in the Sacred Fire, in that its followers still continue to worship the cow as sacred and inviolable, and to burn lamps of cow's Ghrita before their objects of worship (e.g., the idols, the Lingam, the sacred trees, etc.) (2). The temples, too, retain signs and symbols showing their origin in the worship of the Sacred Fire. When the Sacred Fire had passed away for good, a stone was put

(1) The Religion of the Smritis consists of the worship of five sects, viz., Sun-worshippers (the Sauras); Sakti-(or goddess-) worshippers (the Sāktas); Ganesh-worshippers (the Gānapatyas); Vishnu-worshippers (the Vaishnavas); and Siva-(or Phallus-) worshippers (the Saivas). There are the five sects whose rules and rites of worship constitute the modern Hinduism which arose after the Vedic Religion had passed away.

(2) For idols *see supra*; for Lingam *see infra*. Tree-worship also has its origin in the Sacred Fire. The Sacred Fire was produced in the first instance by friction (Pramathana) with two pieces of dry wood. This dry wood was to be obtained from particular trees, which came to be regarded as consecrated to the Sacred Fire, and subsequently became objects of worship themselves.

in its place as the Lingam or symbol of it. The jar from which dripped Ghrita was replaced by a jar dripping water; and legends came into vogue making the bull and cow sacred to the Lingam. This Lingam subsequently became confounded and identified with the Phallus of foreign importation, and gave rise to Phallicism in India.(1)

Broadly speaking, temples may be divided into three classes according to their shapes. The first kind is shaped like the flame of a fire, bulging out at the base and tapering up to a point, indicating the worship of the Sacred Fire within it. The second variety is shaped like the Phallus which it contains, rounded like a dome at the top,—indicating the predominance of the worship of the male god by its votaries. The third variety is shaped like a triangle (or a cone or a pyramid, which comes to the same thing) indicating the predominance of the worship in it of the female goddess.(2) Outside India all the temples, mosques, mausoleums and pyramids, indicate a phallic worship in its origin. But in India all the temples, even the phallic ones or those

(1) The confusion arose chiefly through the word Lingam having a double meaning. The symbol for anything is called its Lingam, while the same term means the gender of the male. Cf. the corresponding term Yoni. (Supra).

(2) Cf. Hargrave Jennings: *Nature Worship*, pp. 55-56. The spires and pinnacles with which churches are decorated come from ancient phallic (sexual) symbols. (See Knight: *Symbolic Language of Ancient Art and Mythology*; cf. Brown: *Sex-worship and Symbolism*, p. 50). "Generally speaking, all erections conspicuous for height, were representations of the pyramidal fire." (Jennings: *Rosicrucians*.—Cf. Brown: *op. cit.*, p. 43).

of other gods, more or less betray a flamy origin. This being the case, it would appear that the occupation by the Phallus of the place of the Sacred Fire, and that too in the very temple proper to that fire, must have been the result of a slowly developing process operating through more causes than one.(1) The usurpation was not a matter of practical difficulty. The placing of the Lingam instead of the Sacred Fire on the Yoni (the triangular vessel of Ghrita), and the substitution of the jar of dripping Ghrita by a jar of dripping water, were extremely feasible by reason of a close analogy subsisting between the two systems.(2)

It should, however, be noted here that the Lingam of the Hindus was originally a different thing altogether from the Phallus of foreign importation. It was a sign-post of faith, a symbol for the Deity, and had no connection with the female Yoni.(3) The worship of it was meant only to strengthen faith in the existence of the Godhead. So there are these

(1) For the fact that the Phallus advanced slowly into India, *see* Westropp and Wake: *Ancient Symbol Worship*, p. 90 ff.

(2) Moreover, the new system rooted itself in the alluring ground of savings. It meant a great economy of milk-products, and, consequently, more profit with less expenditure, at least so far as the present is concerned. The considerations of visible and present gain always outweigh those of invisible and prospective gain.

(3) In the *Mahábhárata*, *Dronaparva*, 202-124, it is said that the Lingam of Rudra is the symbol of continence and its worshippers must therefore practice total sexual abstinence. *Cf.* also *Anusasanaparva*, 161-15.

texts:—"God is to be realised with perfect faith as something that does exist: belief passes into a feeling of certainty in him who has realised God as something that does exist."(1) "First culture faith in the Godhead through the Linga-(or Symbol-) worship, and then take to the worship of the other gods: otherwise, without faith in the Godhead, all worship is only a waste."(2) "By Linga is meant the infinite space, by Yoni is meant the earth as its base. It is called Linga because in it do all the gods live, move and have their being. Thus, judged aright, there is nothing prior to the Linga-worship even in the four Vedas. He that is devoid of faith in it, turns to wickedness and falls into misery."(3) But although Lingam is not Phallus, yet it cannot be properly designated as Vedic.(4) Rather it is anti-Vedic in its tendency; for it does away with the Sacred Fire, and, consequently, with the worship of the gods, and the protection of the cows. It is not much recommended to householders for their worship, and its only votaries are the Sannyasis (ascetics) who abjure the Sacred Fire.(5) These votaries of the Linga, like their predecessors, the votaries of Fire, whom they displace, also accord inviolability and

(1) Katha Upanishad, 6-12; 13.

(2) Lingárchana Tantra (patala 1).

(3) Skánda Purana (quoted in the Sabdakalpadruma—s. v. Linga).

(4) There is nothing of Linga worship in the Vedas (*see* Westropp and Wake: Ancient Symbol Worship, p. 19):

(5) Kausitaki Upan.: 2-4.

sanctity to the bovine race on reasons founded on sentiments and legends.(1) But the practical ground of the requirement of a constant supply of butter for the Sacred Fire being lost, they cannot give any effective protection to that race. This Lingam of the Hindus, with its legend of Siva and Sati, has undergone a great confusion with the foreign Phallus and its legend of Isis and Osiris. This Phallic Lingam, the product of the confusion, was an abomination to the Rishis, and was prohibited to the Hindus. The following texts prove this: "The Lingam has degenerated into unholiness; it should not be worshipped by the priests."(2) "Its Nirmályá (gift) too, is not acceptable with good grace."(3) "Those people who profess to be the devotees of Siva, and wear ashes, bones and the Linga, have become degenerate and must be regarded as cast out of the Vedic Religion."(4) They, however, have retained

(1) E.g., the legend of identification of the cow with Parvati and the bull with Siva.

Readers of Herodotus will remember that among the ancients, Osiris or Baal, the sun-god, was identified with the bull, while Isis, his wife, was identified with the cow. The Phallic worshippers revere the Bull as the symbol of the generative power; the Deva-worshippers venerate the cow for supplying the Ghríta for the Sacred Fire. The fusion of Phallicism and Devalism in India has led to the introduction of the Bull (Nandi) in the Temple as the symbol of Mahádeva, and to the worship of the cow outside the Temple as representative of Bhagavati, his consort; with a perfect ignorance of the libations to the Fire for which the bovine race should be protected and held sacred.

(2) Padmapurana: Uttara Khanda: (last portion): chap. 78; (quoted in the Sabdakalpadruma, s. v. Linga). \

(3) Loc. cit.

(4) Loc. cit.

their place in the Vedic Religion by identifying their Lingam (the male principle) and Yoni (the female principle) with Knowledge (Brahma, Purusha) and Ignorance (Máyá, Prakriti) of the Vedic Philosophy, interpreting their doctrine as an allegorical representation of the Creation of the Universe from two principles which are like male and female to each other.(1) They also take the bull for the Lingam and the cow for the Yoni, and thus promulgate the old cow-worship, though in a different form. Furthermore, they declare that the Sacred Fire is symbolised by the Lingam, while the mysterious power (Swáhá) of invoking the gods which accrues to Fire through the pouring of melted butter into it, is symbolised by the Yoni. And there is also a text to that effect: "Agni (Fire) is Rudra (the Lingam); and Uma, his wife (the Yoni), is the power of producing gods (the Swáhá or libation of Ghrita.)"(2) This new system of

(1) See *supra* Mantra VII. Cf. Seely's *Ellora*, 2nd ed., p. 324.

The Yogis allegorically express the delight of the soul's uniting with God in terms of the experience of sexual joy. This contributed towards phallus-worship (see Carpenter: *From Adam's Peak to Elephanta*, p. 125). The Lingam and the Yoni correspond with the Phallus and the Cteis.

Phallicism arises where an increase of population is called for. Originally Phallus-worship was only a religious sanction for the preservation of the race. An idea special to the mysteries of the worship is the union of humanity with the godhead. The central teaching of the Mysteries was Personal Immortality. (Dr. Otto Rhyn: *Mysteria*).

(2) *Mahábhárata*, *Vanaparva*: 228-5. Cf. also the same 229-27. The Lingam does not altogether dispense with the Sacred Fire. "In connexion with the Linga-worship, four Bráhmans are found to offer homa (clarified butter, etc.) to the

Religion, offering as it does a cheap explanation of the mystery of creation by the analogy of bi-sexual reproduction with which every one is acquainted, successfully appealed to the gross intellect of the mass and rapidly came into vogue. It found its way into almost all the existing creeds, and several new modes of worship came out of it.(1) The Rishis of the Vedas, however, with their superb intellect, could never have been the authors of such crude doctrines. For there is an asexual reproduction and an unisexual one, too, as well as the bi-sexual one.(2) And there is also the purely mental reproduction, e.g., in dream, which is altogether independent of the sexual problem. In this last, indeed, in the reproducing mind, it was that the Rishis discovered the power of production—of original creation—to reside.(3)

Sacred Fire." (Binoy Kumar Sarkar: *The Folk-Element in Hindu Culture*, p. 237). This answers exactly to the four Priests necessary to the rites of the Sacred Fire (Yajna) of the Vedas.

(1) Cf. the incantation of "Om Mani Padmè Hum" current among the Tibetans and other inferior tribes. See Monier Williams: *Buddhism*, p. 373 (note)—"the name Mani or Jewel is applied to the male organ, and the female is compared to Padma, a lotus-blossom, in the Kama Sastras." Tibetan Buddhism is undoubtedly connected with Phallicism.

(2) Every matter has a natural tendency to convert any other thing which lies long in contact with it into its own kind. The ocean polyps multiply themselves without pairing. The polyps are animals entirely without sexual organs, yet they universally possess the power of reproducing themselves non-sexually. (*Encyclopedia Britannica*, s. v. polyp).

(3) See *Rig Veda*: 10-129-4. Biological reproduction is not creation in the proper sense of that term. Nothing new is produced, but man from man, animal from animal, tree from tree, etc.

The rise and growth of Phallus-worship in India is chiefly due to the advent of the spirit of miserliness—Mammon-worship—introduced by the foreign merchants, the Panis.(1) The Vedas have given the needful warning and pronounced the memorable curse upon the race of misers: “Whoever will accumulate money at the cost of the happiness of his household, will find that his money will be the cause of his death: I swear this by the truth.”(2)

The decline and fall of India exactly corresponds with the rise and growth of the Phallus. The increase of faith in the Phallic creed has proved favourable to foreign invasions.(3) The worship of the Sacred Fire

(1) This spirit is evident in the Mahábhárata where even Bhishma, the saint-like person, openly says that ‘he, like all others, is the slave of money, but money is nobody’s slave,’ and makes this principle an excuse for siding with his master, Duryodhana, a notorious character.

(2) Rig Veda: 10-117. Cf. Mahábhárata. Rajadharma, 109-22 ff.

(3) Cf. the dream of Bhimsingha in which he saw Káli, the presiding Goddess of the Yoni, the female consort of the Linga (Siva), commanding him to give way to the Mahommedans. This is a standing record of the disgraceful state of imbecility to which the nation had lowered itself through faith in a false creed. The dream, if it means anything, means that the mother goddess herself gave up her children to the lust and fury of foreigners. In the Vedic age such dreams would have no effect except a special rite of the Sacred Fire being observed (as in the Adbhuta Brahmana of the Sâma Veda: Ed. Weber. Cf. Mahábhárata: Salyaparva, ch. 23, ver. 24, 25).

In the Sâma Veda all omens and portents of evil are said to be annulled and their consequences averted by the proper worship of the Sacred Fire. The Aryans had no Astrology; the Jyotisha of the Vedas was the Science of Astronomy. In the Mahábhárata, Arjuna sees omens and portents (“nimitta”),

had produced a sort of Socialism in ancient India, in which the welfare of the whole community was the object of consideration. The worship of Mammon brought with it the struggle for animal existence, where everyone is for himself in the war of each against all. In the good old days of Vedic religion, the Sacred Fire had put the whole population of India into a state of solidarity which forbade all foreign invasions; and the fame of India spread far and wide as the land of peace and prosperity. There are many texts which indicate this: "The Sacred Fire protects its devotees with the aid of the host of gods and

and is inclined to believe in them and therefore desires to retire from the impending war; while Krishna, the hero, rebukes him for weakness of mind and unmanliness ("klaivya") which are implied in such beliefs. (See the beginning of the Bhagavad Gita).

In modern times, the Hindus have invented a system of making calendars in which minute calculations about auspicious and inauspicious moments and days are made out. The result of this is that a nation already detestably weak goes from bad to worse through a systematic culture of fear and weakness. In times of war, the Hindu Kings would do everything in accordance with the directions of Astrologers, yet it was not they but the invaders who got the victories. In fact the worst day of the calendar is the best day for a man; because on that day, the heavens having conspired to kill him, God Himself is his protector and he is, therefore, in the nearest touch with Him,—so that whatever he does that day, God is with him. A little effort of reasoning will show that it is the Will of God which makes a good day good and a bad day bad for a man who can by no means escape from the Divine decree. Hence, "Duty" should be the watch-word for man although the performance of duty might bring on disasters or even demand the sacrifice of life. The conclusion of the whole thing is that visible conversation with the gods (Devas) being possible to man (through the Sacred Fire), all invisible communications, dreams, omens or calculations, must be rejected and disbelieved; as also all 'God-sends.'

angels.”(1) “Agni himself is the leader of the heavenly hosts.”(2) “Agni is powerful among the gods, his devotee becomes powerful among men.”(3) “Agni is our power; he can make powerless all who hate us and all whom we hate.”(4) “He who worships the Sacred Fire fares with all grace and prosperity: him nobody could kill, but he kills his enemies.”(5) Hence it is never expedient to abandon the Sacred Fire and its worship because of the heavy expenditure which it entails. And there are the following commandments to the purpose: “Kindle the Sacred Fire properly.”(6) “Honour the Sacred Fire with due devotion; worship it with libations of melted butter and with chauntings of melodious hymns.”(7) “The Sacred Fire should be liberally instituted for the good of the Empire.”(8) “The king, desirous of undisputed monarchy, should perform the Yajna (institution of the Sacred Fire).”(9) The Sacred Fire must be resorted to by all who desire a change for the better.

Doubtless, the desired change will come. The state of things that has been brought about in the world by the spirit of “Moder-

(1) Atharva Veda: 2-16-4.

(2) Aitareya Brahmana: 1-4.

(3) Vájasaneyya Samhita, 8-38; Satapatha Brahmana, 4-5-4.

(4) Atharva Veda: 2-19-5.

(5) Rig Veda: 8-84-9.

(6) Maitráyani Samhita, 1-5-14; Mánava Srauta Sutra, 1-6-3-13.

(7) Rig Veda: 2-2-1.

(8) Mánava Srauta Sutra, 6-2-5.

(9) Cf. Nilkantha's Commentary on Gita, 3-8.

nism," in which there is no place for the Sacred Fire, cannot continue long. Void, dreary and joyless are the lives of those who have no faith in the life to come. Either a violent upheaval of society will be the result, or the peaceful advent of an universal religion of World-Federation. There are prophecies in the religions of all nations that a restorer of the lost "path to heaven" will be born on the earth; and the trend of the prophecies shows that they point to the restoration of the Sacred Fire. Among these prophecies, none is of such exquisite beauty as those of the prophets of Israel(1), as will be seen from what follows.

"Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled."(2) "For, every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire."(3) "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."(4) "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name

(1) Of them has it been said that "the mind of the Aramæan corresponds with his body; Nature made him a poet, a prophet and a seer." (Featherman: Social History of the Races of Mankind; Fifth Division). That nation has now wrought a self-degradation through its intense love of money.

(2) Bible: Isaiah, 50-11.

(3) Bible: Isaiah, 9-5.

(4) Bible: Isaiah, 9-2.

shall be called Wonderful, * * * The Prince of Peace.”(1) “ Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.”(2) “ And the spirit of the Lord shall rest upon him, * * the spirit of knowledge and of the fear of the Lord.”(3) “ And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.”(4) “ And with the breath of his lips shall he slay the wicked.”(5) “ And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.”(6) “ Even he shall build the temple of the Lord; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.”(7) “ Of the increase of his government and peace there shall be no end, * * * from henceforth even for ever.”(8) “ And

(1) Bible: Isaiah, 9-6.

(2) Bible: Isaiah, 7-15. Means to say that he will live the life of an ordinary man, and know what is good and what is evil for the race, by himself undergoing all the vicissitudes of life. Butter, which although not very inviting to the taste yet conduces to build up the body, is taken as the type of the good; while honey, which although so sweet to the taste yet ultimately breaks down the body, is taken to typify the evil.

(3) Bible: Isaiah, 11-2.

(4) Bible: Isaiah, 11-5.

(5) Bible: Isaiah, 11-4.

(6) Bible: Isaiah, 2-4. Micah 4-3. Cf. “ If Tao prevails on earth, horses will be used for purposes of agriculture. If Tao does not prevail, war-horses will be bred on the common.” (Giles: Sayings of Laotzu, p. 26).

(7) Bible: Zachariah, 6-13.

(8) Bible: Isaiah, 9-7.

the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.”(1) “And in that day shall the deaf hear the words of the book, and the eyes of the blind see out of obscurity and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off.”(2) “Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water.”(3) “And the voice of weeping shall be no more heard, nor the voice of crying.” “The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent’s meat.”(4) “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on

(1) Bible: Isaiah, 32-17.

(2) Bible: Isaiah, 29-18; 19; 20.

(3) Bible: Isaiah, 35-5 to 7.

(4) Bible: Isaiah, 65-19; 25.

the cockatrice' den. They shall not hurt nor destroy: for the earth shall be full of the knowledge of the Lord.”(1)

“ But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of the Lord of Hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever.”(2)

“ And it shall come to pass in that day, that a man shall nourish a young cow and two sheep; and it shall come to pass, for the abundance of milk that they shall give he shall eat butter.”(3) “ And an highway shall be there, and a way, and it shall be called The Way of Holiness ; the unclean shall not pass over it ; the wayfaring men, though fools, shall not err therein. They shall obtain joy and gladness, and sorrow and sighing shall flee away.”(4)

With this last paragraph the following passages from the RigVeda may be compared.

(1) Bible: Isaiah, 11-6 to 9.

(2) Bible: Micah, 4-4; 5. The passage evidently means to say that when the Universal Religion is restored, every man will have the right to worship in his own way;—whether he worships a Deva (god) or the Supreme God will not be a matter of any difference. And the restoration of the Sacred Fire means exactly the same thing. The fig-tree in the passage quoted is the *ficus religiosa* (the Aswattha or Pippala of Hindus, the Bodhi-tree of Buddhists). It is regarded as sacred because the first spark of the Sacred Fire of the Vedas was to be obtained from a couple of dry wood of this tree by friction. *The origin of tree-worship is to be sought for in the Sacred Fire.* (Cf. Rhys Davids: Buddhist India, p. 231).

(3) Bible: Isaiah, 7-21, 22.

(4) Bible: Isaiah, 35-8, 10.

“Do not slay the innocent cow who is so liberal in giving her milk.”(1) “Her butter (offered to the Sacred Fire) is known in mysticism as the tongue of the gods and the secret of attaining immortality.”(2) “The Sacred Fire is that which can guide us by the Good Path (the way of holiness); it is that which can make us clean of all sins, in other words, make us fit to pass over the way of holiness; it is that which can, by reason of its possessing all intelligences through having connection with the Devas, do the proper guidance (so that the wayfaring men, though fools, become enlightened); and thus, by this path, all shall enter their wished-for Paradise (shall obtain joy and gladness).”(3)

Thus the High Way of Isaiah is the same as the Good Path (Supath) of the Rig Veda; and the Bible’s prophecy of the protection of the cow corresponds to the Veda’s prohibition of the slaughter of cows;—the eating of butter in the Bible corresponds to the partaking of the residuary portion of the butterlibation in the Vedas.(4) Indeed the analogy is so close that one is tempted to fancy that even the protection accorded by the Bible to the sheep,(5) corresponds to the injunctions given in the Vedic Religion to sit on fabrics

(1) Rig Veda: 8-101-15.

(2) Rig Veda: 4-58-1.

(3) Rig Veda: 1-189-1 taken together with 7-60-6.

(4) Mahábhárata, Anusásanaparva, 97-7; Bhagavad Gita, 3-10 to 21.

(5) Just mentioned above.

made purely of sheep's wool while doing any act of worship.

Thus the worship of the Sacred Fire (Yajna) is the "good path" (1) and ascension by its aid to the next higher sphere of existence (Swarga) is the "true evolution" for the human race. Therefore it may be said that the good path coincides identically with the path of evolution.

COMPARATIVE STUDY OF RELIGIONS AND THE FINDING OF THE UNI- VERSAL RELIGION.(2)

§ 1. The World-old Religion.

Religion is the expression of man's effort to surpass himself in the "good path" and rise above the frailties and limits set to him by Nature, i.e., of man's effort to rise into a higher stage of evolution. The practical side of religion is devotion or worship, i.e., profession of faith in the existence of beings superior to one's self in the scale of evolution.(3) All the great religions of the world show that religion properly begins with some authentic communication of man with the higher beings.

(1) Another name for the Sacred Fire is "Adhwara," which literally means 'that which gives the good path to mankind.'

(2) The Universal Religion must, of course, be the same as the first Revealed Religion if Revelation is a fact.

(3) The Sanskrit term for devotion is 'upāsana,' lit., 'acknowledgment of another's superiority to one's self.' Although there is a distinction of higher and lower among mankind, yet no man would ever admit to another man that superiority to himself which he would admit to the Immortals (Devas). The term 'upāsana' is restricted to this religious sense of devotion.

Taking a wide survey of the whole thing,—of the History, the Philosophy and the Science of all Religions, including their Teachings and Revelations, their Practices and Mysteries,—it may be said that the drift of all religions is towards the subordination of inferiors to superiors.(1) Obedience, therefore, is the teaching of all religions.(2) The Sanskrit words Dharma (Religion) and Shastras (Religious Books) both mean obedience to the rule.(3)

The Religion of the Hindus consists of two main divisions: the Smriti and the Sruti. By Smriti(4) is meant the political and moral

(1) "It is untrue that equality is a law of nature. Nature has no equality: its sovereign law is subordination and dependence."—(Vauvenargues). "So far is it from being true that men are naturally equal, that no two people can be half an hour together but one shall acquire an evident superiority over the other."—(Dr. Johnson). In the doctrine of the equality of all men, lies the spirit of revolt and irreligion. "Equality is one of the most consummate scoundrels that ever crept from the brain of a political juggler."—(Paulding).

Superiority depends on possession of greater powers, but as power itself depends upon knowledge, superiority is ultimately settled by the possession of higher knowledge.

(2) "All the good of which humanity is capable is comprised in obedience."—(J. Stuart Mill). Disobedience is regarded as more of sin and irreligion than of crime or immorality. Cf. Milton: "Of man's first disobedience and the fruit of that forbidden tree." (Paradise Lost, 1-1). Cf. Tennyson: "What harm to disobey? Deep harm to disobey, seeing obedience is the bond of rule." (The Passing of Arthur). The Laws of Nature mean only the ways in which things obey fixed rules.

(3) Dharma, *lit.*, that which holds under sway. Shastra, *lit.*, that which dictates governing principles.

(4) *Lit.*, the word means memory. Hence it is used to denote the results of the experiences of the race accumulated in the store-house of its memory.

systems on which the welfare of society is founded. It inculcates obedience to earthly superiors, parents, elders, teachers, priests, kings, and the like. By Sruti(1) is meant the revelations of otherwise unknowable things. Sruti or Revelation, again, is divided into Nigama, which means the Vedas, and Agama, which means the Tantras.(2) Both the Vedas and the Tantras teach that there is a higher class of superiors, who are unearthy beings, viz., the angels and spirits, devas and pitris, and inculcate obedience to them.(3) The Tantras rank with the Vedas and are higher than the Smritis. Just as obedience to earthly superiors requires the homage of duties taught by the Smritis, e.g., the paying of taxes for the king, so obedience to the unearthy superiors requires the homage of worship taught by the Srutis, e.g., the offering of burning

(1) *Lit.*, the word means hearing. Hence it is used to denote the oracular utterances delivered through the medium of persons of superhuman faculties, the Rishis.

(2) The Tantras seem to have grown out of the Vedas in response to the demands of the poorer classes. They reduce the expenditure of the Ghrita to the minimum. The followers of the Vedas are under obligation to admit the followers of the Tantras among their own brotherhood. (*See* the Skandapurana: Suta Samhita; the Suta Gita, 8-45). Text: "All the gods that have been admitted as genuine in the Tantras are to be adored, adopted and worshipped by the followers of the Vedas." The Tantras are said to be co-eval with Vedas: *Cf.* Mahābhārata, Mokshadharmā: 210-22.

(3) "The Vedas have been revealed for the purposes of yajna—the rites of the Sacred Fire" (Saunaka paricista: 1-3; com. of Mahidasa). *Cf.* Mahābhārata: Mokshadharmā: 327-50. "The Vedas have been revealed for the due worship by man of the gods." Also Banaparva, 200-13.

Ghrīta to the gods:—the ceremony of Homa or Havana.(1)

The rule of obedience to earthly superiors is not, however, an unconditional one. The superiors must conform to the rules they dictate to the inferiors; otherwise they might be dealt with properly by the inferiors.(2) So there are the texts: "The king who, having undertaken the protection of his subjects, neglects to protect them, should be deposed." "The king, in whose kingdom the wicked combine together and carry away by force the weeping wife before her helpless husband and children, that king is worse than dead. The subjects should muster strong and destroy that unrighteous, cruel and disgraceful king."(3) "The king who, having undertaken the task of protecting his subjects, shows indifference to his duties, is unworthy. The subjects cannot be blamed at all if they get rid of him, even as they do of the rabid dog."(4) "If there was not this benign rule of righteousness by which every man is to be governed by others, all religion and morality

(1) The rites prescribed by the Tantras also, are incomplete without the Havana or pouring of Ghrīta into the fire at the end.

(2) Cf. Manusmṛiti: 8-335; 336. Mahābhārata, Adiparva: 140-52, 53, 54, Rajadharma, 57-7.

(3) Mahābhārata: Anusāsanaparva, 61-31, 32.

(4) Mahābhārata: Anusāsanaparva, 61-33. This text is meant to be an eulogy of righteousness and is not to be taken in a too literal sense. For it is said in the Taittirīya Upanishad that inferiors should only learn the good qualities of their superiors; and in Mahābhārata that sons do not incur sin by forgiving the offences of their parents. (Tait. Upan. 1-11-2; Mahābhārata, Rajadharma, 108-20; 21).

would have been swept away.”(1) The rule of obedience to gods, however, is always unconditional and must be regularly observed by man for his welfare here below.(2)

The History of Religion shows that there is a permanent and unconditional element in all religions as well as a changing and conditional element in them.(3) On the permanent element of religion is based the Science of Religion. The Smritis (moral Codes) represent the changing element, while the Srutis (Vedas) represent the permanent element of religion (Sanátana Dharma). The Vedas therefore afford the basis of a Science of Religion. As already fully detailed above, the Vedas inculcate obedience to the higher beings by offering libations of

A study of Vedic literature tends to show that Republic was the original form of government and that Kingship was secured by merit. The Sanskrit term for king is Rájá, which derivatively means 'one who secures the hearts of the people by his own virtues.'—See Mahábhárata, Dronaparva, 69-3; Vishnu Purana, Pt. 1, ch. 13; Raghuvansam, 4-11.

The spirit of abject submission and of gross flattery to Rájás and Bádsháhas is not natural to the Hindus, as is supposed, but is a Muhammadan importation into India. Even Raja Sri Ráma Chandra, the greatest of the Hindu Emperors, had to sacrifice his private interests to public demands. (Cf. Rámáyana, —the Uttarakánda).

(1) Mahábhárata: Rajadharmá, 88-17.

(2) Mahábhárata: Banaparva, 150-23, 25.

(3) The Orthos Logos and Koinos Logos of Heraclitus.

(See Ritter et Preller: History of Greeco-Roman Philosophy. The Koinos Logos or Divine Reason is identified by Heraclitus with the Divine Fire which pervades and governs the whole universe). Cf. “No religion can live unless it changes and adjusts itself to its changing environment, and no religion can minister to the deepest needs of men unless it reveals permanent and time-transcending Realities.”—(Jones: Studies in Mystical Religion, p. xiii).

melted butter to the Fire. This Science of the Sacred Fire is the World-old Religion, the Sanátana Dharma of the Vedas, and is to be found in all other ancient religions in some form or other.

The Aryan branch of the human race seems to have always been Fire-worshippers, as is indicated by the name Japhetic which is applied to it. The word Japhet is derived from 'japhia', meaning fire. The name Japhet designates the man, who, at a time antecedent to that of Prometheus, had introduced fire into the world. It is for this, that Prometheus is called the son of Japhet.(1) The legend of Prometheus first stealing the celestial fire from heaven and bringing it to mankind is derived from the Vedic rite of obtaining the first spark of the Sacred Fire by the process of Pramathana or friction of two pieces of dry wood.(2) Furthermore, even from the beginning it was known that the Sacred Fire required a fatty substance, preferably the white fat or butter, to burn upon. So it has been said, not only in the Vedas, but also in the foreign legend of Prometheus: "With both his hands he lifted up the white fat. . . . And thenceforth do the tribes of men on earth burn white bones to the immortals upon fragrant altars."(3)

(1) Hesiod: Works and Days, 50; Theogony, 565; (pp. 2 and 52 of Mair's Translation). See Howard: Revelations of Egyptian Mysteries, p. 125.

(2) Kuhn and Schmidt;—referred to by Kaegi in his "Rig Veda," p. 132 of Arrowsmith's Translation.

(3) Hesiod: Theogony, 555 and ff (p. 51 of Mair's Transla-

Whether man first stumbled into the discovery of the Sacred Fire by chance, or some Angel first came down to teach it to him and order its propagation, will remain a matter of speculation and controversy.(1) But the remarkable fact cannot be denied that mysteries of the Fire are to be found in all the original religions of the world and that religion everywhere shows its origin in some communication of the higher beings with man, whether with or without the aid of the Sacred Fire.

There is no authentic record earlier than the Vedas. But the Vedas give indications of their knowledge of a pre-Vedic time in which also fire was the object of worship. These are the texts: "Fire, which was worshipped by the Rishis of old, must be worshipped by the newer Rishis."(2) "All this of the Rig Veda is only a doing of homage to the Rishis of old, the pioneers of civilization,

tion). *Cf.* Rig Veda (on butter-fat as the origin of the Sacred Fire), 2-3-11; 3-27-5; 5-8-6; etc.; also *cf.* Atharva Veda, 6-5-1; 12-1-20; etc.; Yajur Veda, Katha Samhita, 22-7; etc.

(1) The Gita says that God created the chain of living beings together with the Institution of Yajna (or Sacred Fire) thereby connecting man with the Devas, and that He gave a revelation of the institution and its mysterious power to mankind by a Voice from Heaven.—(Bhagavad Gita, 3-10, ff.). But religion in all countries abounds with stories of god-like persons, who, falling into distress and calling upon the higher beings with earnestness, were successful in drawing those beings down to the earth to rescue them from their distress, without the aid of the Sacred Fire.

(2) Rig Veda: 1-1-2. This probably refers to the Rishis of the preceding creation. Mahábhárata, Mokshadharma: 210-19.

the discoverers of the Path.”(1) “ All honours to the Sacred Fire, to the Rishis who discovered and promulgated the rites of that Fire; and to the gods who reveal themselves in that Fire.”(2)

As for the pre-Vedic time, the Hebrew Scriptures speak of a time when man was like the gods (angels) and possessed all their privileges and powers.(3) Then came man's Fall, when he became lower than the gods but remained higher than the beasts.(4) Next came the Deluge,(5)—an event which survives in the traditions of all nations throughout the globe.(6) After the subsiding of the Deluge, Noah is mentioned as igniting a Fire to God and offering a sacrifice, in response to which he gets a supernatural revelation from above. “ Noah builded an altar unto the Lord; . . . And offered burnt offerings on the altar. And God blessed Noah and his sons.”(7) Thus was established the fact that man, whatever his position might have been before the Fall, now in his fallen state cannot be brought into communication with the superhuman except

(1) Rig Veda: 10-14-15; Atharva Veda, 18-2-2; Taittiriya Aranyaka, 6-5-1.

(2) Aitareya Aranyaka, 1-1 (Sántipátha), Aswaláyana Srauta Sutra, 8-14-18.

(3) Bible: Genesis, 3-8. (Speaks of man as conversing directly with God).

(4) Bible: Genesis, 1-28.

(5) Bible: Genesis, chaps. 7 and 8.

(6) Goodrich: History of the Sea, chap. 3. A slight upheaval of the waters by a heat-expansion in the earth's interior will cause an overflow on the surface.

(7) Bible: Genesis, 8-20; 9-1. Noah ignited the Sacred Fire in obedience to a Voice which he heard from the heavens.

through the agency of the Sacred Fire. This light was revealed to man in the Mountains of Ararat, the cradle-land of the Aryans.(1) From Ararat the Aryans spread towards the Caspian Sea, carrying with them the light of the Sacred Fire.

According to some, it is highly probable that the Hindus of the "Vaidik Chhandah" and the Parsis of the "Avistak va Zand" were originally one race dwelling somewhere near the shores of the Caspian.(2) When they emigrated southwards part of them settled down on the western side of the Indus, while others crossed over the Indus to its eastern side and even penetrated further. Those who

(1) Bible: Genesis, 8-4. Ararat of the Bible is not the present mountain of that name, any more than Kailash of the Puranas is the modern Kailash. Ararat, according to some, was the ancient name of Armenia, which was a high plateau in those days and which sank down to the present level after the Deluge. (*See* Moses of Khoren: History of Armenia). Von Bohlen, arguing from Genesis xi-2 that Ararat lay eastward of Shinar, identifies it with Aryavarta, the sacred land to the north of India, to which the Hindu tradition of the Deluge (Pralaya) points. The Samaritan version places it on the Island of Ceylon (Adam's Peak). But general belief has pointed to the neighbourhood of Armenia as the original dwelling-place of the first fathers of mankind. (*See* the Bible edited by Canon Cook;--Genesis, p. 72).

(2) The supposition that fire-worship arose originally from the natural jets of fire at Baku (on the shores of the Caspian) and that the cow was a subsequent item, is not tenable. For the fire-worshippers of Baku, who do not require the Ghrita, do yet "have a great veneration for the cow." (Jonas Hanway: Travels, etc., 2nd Ed., Vol. I, p. 263). This proves that fire-worship had its connection with the cow even at its origin. The Caspian derives its name from Kásyapa, the greatest of the older Rishis. Kásyapa is the name of a family, the true name of the Rishi being Kanwa. He was the founder of the Kánwa school of the Vedas. The resemblances of the Kánwa school of the Hindus to the Confu-

crossed the Indus were called by their brethren who remained on the hither side, by the name of Hindu, from Sindhu, the real name of the Indus.(1) And those who remained on the hither side were called by the Hindus by the name of Parsi, from "Párasya desha," that is, the land on the other side of the river.(2) Thus the Hindus and Parsis took their names by each other.(3) The Religion of both was originally of the Sacred Fire, and derivatively, of the Sun.(4) This is too well known to

cian system of the Chinese may suggest that Kang the master (Kang-fu-tzu) was the same as, or a disciple of, the great Kanwa of Kásyapa family who dwelt on the shores of the Caspian.

The original Chinese Religion was the worship of 'spirits' as the manes of departed ancestors, the worship having been borrowed from the Aryan worship of 'pitris,' the long tail of hair on the Chinese heads being likewise a symbol of fire-worship worn in imitation of the tuft of hair on the heads of the Aryans which is called the Shikhá (lit., the flame) and is worn to indicate the creed of the Sacred Fire. The pig-tail of the Chinese is not an absurd thing, as some Europeans say, but indicates the Shikhá of the fire-worshippers. All this, however, is fanciful and yet it is probable that the Chinese took their earlier religion from India as they took Buddhism in later times.

On the worship of the Sacred Fire among the Chinese, and on fire-worship as a form of ancestor-worship, see Frazer's *Golden Bough*:—Balder the Beautiful, Vol. 1, p. 136 ff.; and *Magic Art*, Vol. 2, p. 221.

(1) The Parsis use 'h' where the Hindus use 's.' Cf. the Parsi phrase "Hapta Hindu va Harakuhaiti" (in Sanskrit: Saptá Sindhu and Saraswati) that is, the 'land of seven rivers and the Saraswati,' by which the Parsis designated Hindustan. The Soma of the Vedas appears in the Avesta as Homa.

(2) From "Párasya desa" come Parsi or Farsi and Firdousi or Paradise. Mahábhárata (Dronaparva, 93-42) speaks of Pársis as Páradas.

(3) The name of a thing—a man, or a nation, or even of God,—is given not by the thing to itself but by another to it.

(4) Atishparastan is the Parsi word for fire-worshippers. The Ijisi or Yasna, from Sanskrit Ijyá or Yajna, corresponds to the Yajur Veda. The name Mithraism comes from Mitra, a

require elaboration. The Gita of the Hindus and the Gatha of the Parsis equally insist on religious duties as imperative to mankind, without reference to the results they might bring.(1) The Philosophies of both are also the same.(2) Both believe in the existence of spiritual beings superior to man in the scale of Evolution, and both include an occult science as part of their religious systems.(3)

The beginning of the Rig Veda shows the ancient fire-faith as it was shared by both Hindus and Parsees, and may be exhibited here in a summary form. The name of the Rig Veda is derived from the Riches or mystic utterances which the book consists of.

The Rig Veda Samhita.

The First Sukta (or Gospel):—

The first Rik says that the Rishi adores Agni, the Fire-god who presides over the Sacred Fire, who is the foremost object of

Vedic term for the Sun. Of the worship of the Sacred Fire and Cow in the Vedas enough has already been said to require repetition here. For the worship of the Sacred Fire in Parsi Religion, see Zand-Avesta,—19th Fargard of the Vendidad, § 24, ver. 80. For the place of clarified butter (Ghrīta) in sacred offering among the Parsis, see Nirangastan, Book I, ch. 8. The "holy cow" is often spoken of in the Gāthas. See also Nirangastan, Book 2, ch. 21, § 3.

(1) See Mills: *Gathas*, p. 25 and ff.

(2) Ahura Mazda is Brahma, who fictitiously becomes Spenta Manyus (Isvara) and Angra Manyus (Máya); cf. Wadia: *Message of Zoroaster*, referred to in Mantra VII above.

(3) The word magic is derived from the Magi or wise men of Persia, who attained super-human powers like the Rishis of India, or the Prophets of Israel. The Magicians were originally Mazdasians (worshippers of Ahura Mazda) versed in the mysteries of the Fire. Their system corresponds to the Yoga and Tantras of the Hindus. The Spirits in Avestan Theology are known as Amesha Spentas, Fravasis, etc.

man's adoration, the revealer of supersensible mysteries, the mediator between man and the host of celestial beings, and the unrivalled bestower of riches. The second Rik says that Agni's worship has been handed down from time immemorial; and that in the future also, if any god would appear personally on this earth, it will be through Agni. The third Rik says that the vast wealth which comes to Agni's worshipper, is an honourable acquisition which gathers round it heroic souls and does not prove disastrous to its owner in the long run as does the wealth of the miser. The fourth Rik says that the worship of Agni, to be effective, must be conducted as a social gathering for the good of humanity and must be free from all false rites, e.g., the sacrifice of animals in the name of religion. The fifth Rik says that Agni is the foremost among all the wonders of creation, the truth behind the laws of nature; and that those who worship other Devas, must worship Agni also; for it is Agni who brings the other Devas to the Earth. The sixth Rik says that the wealth which comes to Agni's worshipper should be devoted to promote the cause of Agni. The seventh Rik says that the worshipper, who wants to see his deity visibly, should be always repeating his Mantra mentally, and should be occasionally present before the Sacred Fire burning on its altar. The eighth Rik says that the Sacred Fire should be a visibly flaming tongue of fire; and that it should be placed in

temples built for it, where it is to be kept up perpetually unextinguished as the beacon-light of peace, continually reminding the people of the life to come. The ninth Rik says that Agni, when he is worshipped in this way, will protect his worshippers from all harms, even as a father protects his children.

The Second Sukta (or Gospel):—

The first Rik says that the deity called Váyu is not wind but the Wind-god, who makes himself visible (darsata) to his worshipper. This god requires the offering of Soma-juice.(1) If the Soma-juice becomes wholly or partially drained off without any assignable cause, then it is to be understood that the god has partaken of it and has put himself into connection with his worshipper. The second Rik says that the worshipper of Váyu must be well-versed in the mystic lore; he has to give oblations of melted butter to the Sacred Fire as well as offerings of purified Soma-Juice to Váyu, the Wind-god. The third Rik says that before Váyu makes himself visible, he sends an aerial voice to his worshipper, remarking the defects, if there be any, in the Soma-juice or in the persons assembled together to worship. After the defects have been removed, the deity appears visibly in the midst of the Sacred Fire.(2)

(1) Soma is the juice of a plant extinct long ago. The juice served as an exhilarant, making the mortal sphere as delightful as the celestial.

(2) Váyu is called the Wind-god (or aerial spirit) because "his voice is heard in the air before his form becomes visible

The remaining Riches of this gospel say that by the offering of Soma-juice, more than one god can be brought into the Sacred Fire at one and the same time.

By way of explaining the mystery of the Sacred Fire, the Brihad-Devatá says that by virtue of regular worship, the flames of this terrestrial fire (Agni) becomes connected with the rays of the celestial fire (Surya or sun) through the flashes of the intermediate fire (Indra or lightning). If the worshipper is of a god-like nature, then, in this way, the influence of his will is conveyed to the celestial beings. This is the mystic teaching which underlies Hinduism, Parseeism and, in fact, all the various forms of fire-faith.

Of greater interest, perhaps, than either Hinduism or Parseeism, because more widely diffused throughout the world, is Judaism, the religion of the Old Testament of the Bible, which proves that the sublime mystery of fire discovered by the Aryans was known to their Aramæan brethren also.

The rudiment of fire-worship, viz., the discovery that fat is the most proper offering of man to the Deity, is found in the Bible to be as old as the times of the First Man himself. For it is mentioned therein that Cain, the son of Adam, offered fresh fruit to God, while his brother Abel offered sheep's fat; and that God had respect unto Abel's offering but not unto Cain's.(1) The regular worship of the Sacred Fire was instituted by Noah long before any Temple was built to it.(2)

in the Fire." (See Rig Veda: 10-168-4). The voice cannot be supposed to be a hallucination, not only because it is heard in the same way by all the people present there, but also because it points out things which come out to be true on verification.

(1) Bible: Genesis, 4-4;5.

(2) See supra.

The temple, as has been already said, began with the altar of the hallowed fire of Moses.(1) This fire was the central point around which accumulated rites and practices which gave rise to a superstructure of religious system including occult phenomena, as in Hinduism and Parseeism. The metaphysical portion is also the same as or at least similar to them. It holds that there was nothing but God before creation. Hence creation, as it cannot be out of nothing,(2) must have been produced by God from Himself, and is therefore of the same substance with Him. The Genesis begins by saying that Elohim conceived the conception (of creation) by a fiat of the Divine Will (the "let there be") acting on the Divine Imagination (the "behold there was.")(3). This Elohim is the Isvara of the Hindus; the Will is the Máyá; and Yaveh(4)

(1) Bible: Leviticus, 6-9. Philologists have observed the similarity in the names of the first law-givers of all nations;—e.g., Manu of Hindus, Menes of Egyptians, Mengtze (Mencius) of Chinese, Minos of Greeks, Moses of Jews.

(2) *Ex nihilo nihil fit* (Aristotle): cf. the Chhandogya Upan. "How can something come out of nothing?" (6-2-2).

(3) The sum and substance of Hegel's philosophy may be exhibited thus: Given the "Idea (or Will) with consciousness" (i.e., a self-conscious Being), to think is to create. Cf. also Stirling: *Secret of Hegel*, Ch. II, A. 1 (p. 22) and Ch. II, D. 2 (p. 51). Hebrew scholars are aware that the English rendering of the Genesis is only a literal translation.

(4) The Hebrew verb 'hayah' or rather 'havah' means 'to be,' and corresponds to the Sanskrit derivative 'bhava,' from root bhu (= to be). The Hebrew word 'Yaveh'—which comes from the verb 'havah,' to be,—means the same thing as the word 'Bhava' in Sanskrit: viz., the 'Being,' the One Self-existing Reality,—Bhava being a name among the Hindus for the God-head (Siva). [Cf. Bombaugh: *Gleanings from the Harvest-Field of English Literature*, p. 128].

is the Brahma, or the infinite consciousness including the faculty of imagination (ignorance).

The metaphysical portion of the Bible has been developed by the Zohar; the occult mysteries of the hallowed fire by the Kabbalah. The Kabbalah undoubtedly has its origin in the Bible.

Fire is the symbol of the Deity in the Bible. God appeared to Moses in fire at the burning bush, and on Mount Sinai.(1) "And there came a fire out before the Lord and consumed upon the altar the burnt-offering and the fat; which when all the people saw they shouted and fell on their faces".(2) It was the "hallowed fire" so originated which was kept up without ever being extinguished, as the only fire for purposes of devotion, so long as the worship of the Tabernacle was faithfully maintained.(3) This supernatural fire was renewed at the dedication of the Temple by Solomon,(4) and at the restoration of God's worship among the ten tribes by Elijah.(5) When the Altar was moved from

(1) Bible: *Exodus*, 3-2; 19-18.

(2) Bible: *Leviticus*, 9-23, 24.

(3) Bible: *Leviticus*, 6-12, 13.

(4) Bible: *Second Chronicles*, 7-1.

(5) Bible: I Kings, 18-38. Cf. the following story related of Elijah: "After the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out and stood in the entering in of the cave" (I Kings 19-12, 13). With this compare the Deuteronomy: 5-25: "We have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man." Analogous to this, perhaps, is the Vedic text which says: "There is a secret name

place to place, the burning embers were taken from it and carried in some vessel kept for the purpose.(1)

God showed Himself to Isaiah, Ezekiel, and John in the midst of fire.(2) It is said that He will so appear at His second coming.(3) The descent of the Holy Spirit was denoted by the appearance of lambent flames or tongues of fire.(4) Daniel says: "A fiery stream issued and came forth before Him (the Ancient of Days)."(5) And He led His people Israel through the desert under the form of a pillar of fire.(6) The angels of God are burning beings.(7) God has been compared to fire, chiefly on account of His anger against sin, which consumes those against whom it is kindled, as fire does

for Ghrita, (i.e., the melted butter upon which is burning the Sacred Fire), viz., the tongue of the gods." (Rig Veda: 4-58-1). It may be noted here that in Hebrew Religion the Supreme God-head speaks to man through the Sacred Fire, while in other religions it is the minor gods who are brought into communication with man by that Fire. The reasonable view would be that as the Sacred Fire draws the gods into itself by virtue of the Law of Affinity (the gods being of fiery bodies), and as God has no affinity to fire (not having a body to Himself), the invisible being who talked to Moses out of the midst of the fire was not God Himself but some angel of God.

(1) Bible: Numbers, 4-13.

(2) Bible: Isaiah, 6; Ezekiel, 1-4; Revelation, 1-13 to 15.

(3) II Thessalonians, 1-8.

(4) Acts: 2-3.

(5) Bible: Daniel, 7-10.

(6) Bible: Exodus, 13-21.

(7) Cf. "Who maketh his angels spirits, his ministers a flaming fire."—(Bible: Psalms, civ.-4). The Hebrew word Seraphim means "burning beings." The Sanskrit word Devas means "shining beings." The Latin word Deus (from which comes 'deity') and the Greek word Zeus also bear the same significance, viz., brightness. Latin Ignis is Sanskrit Agni.

stubble.(1) Fire is the symbol of purification, in allusion to the process of refining.(2)

All the above, (and yet more can be gathered), conclusively proves that the Bible had based its Religion on the mysteries of the Sacred Fire.(3) These mysteries penetrated far and wide into the surrounding nations of antiquity and vastly influenced the contemporary and antagonistic Phallic religions and gave the shape to many a mystic system, ancient, medieval or modern, which came into existence subsequently. In course of time some of them degenerated by developing wild and licentious orgies as part of their religious rites; yet, as they had their origin in the purest system of fire-worship, they still continued to have their hold on the popular estimation.

The ancient Babylonians adopted among their deity the Sacred Fire under the name of Nego.(4) The mysteries of Astoreth among the Sumerians, Astarte among the Chaldeans, Ishtar among the Assyrians, Isis among the Egyptians, all show traces of a fusion of the hallowed fire of the Old Testament in systems which were originally Phallic. The ancient

(1) Bible: Deuteronomy, 9-3; 32-22; Isaiah, 10-17, 18.

(2) Bible: Malachi, 3-2. Cf. the present Upanishad in the 18th Mantra.

(3) Cf. Carpenter's Guide to the Bible, etc.

(4) Biblical scholars have strained their imagination in supposing that the Biblical name "Abed-Nego" is a misnomer for Abed-Nebo. The Shemitic nations read from right to left, and it is probable that their Abed-Nego is the Aryan "Agni-Deva" (Fire-god) read in their reversed method of reading. Similarly, their Horus (or Sun-god) is the reversed reading of the Aryan "Surah," (a name for Suryah or the Sun).

Greek and Roman mysteries, the mysteries of Eleusis, those of the Kabiri of Phœnicia and Samothrace, of the Templars and Rosicrucians of the middle ages, and of their modern representatives, the Freemasons,—all come from the same source, with an admixture, however, of the antagonistic Phallic worship, which existed independently of fire-worship.(1)

According to the legendary accounts of the ancient Hellenic races, the Sacred Fire was disclosed to man by Prometheus, the son of Japhet. By this Fire the mortals were to burn the “white fat” to the immortals upon fragrant altars.(2) The worship of the Sacred Fire prevailed in Troy; and after the fall of Troy, the Sacred Fire was carried by Æneas from Troy to the Italian shores.(3)

Among the ancient Greeks and Romans, the presiding deity was Hestia or Vesta, the goddess of the hearth, who was represented by

(1) The Phallic worship of Astoreth and Baal (or of Isis and Osiris) was a mature form of a crude creed which existed from time immemorial. Phallicism arises whenever and wherever there is need of propagation of the race.—*Cf.* Brown: *Sex-worship and Symbolism*, chap. 4.

(2) Hesiod: *Works and Days*, 50; *Theogony*, 555;—pp. 2 and 51 of Mair's Translation. As has been observed before, the name Japhet is derived from Japhia meaning fire, and the name Prometheus from Pramathana meaning friction of two pieces of dry wood producing fire. (Howard's *Egyptian Mysteries*; Kaegi's *The Rig Veda*). The “white fat” is probably cow's butter. The burning of fragrant spices on altars was originally, like cleanliness, a part of making the surroundings inviting to the gods.

(3) *Cf.* Virgil's *Æniad*, 2-296; 5-744; 10-259; also *cf.* Macrobius' *Saturnalia*, 3-4.

the Sacred Fire brought by Æneas from Troy. It was a perpetual flame and its service originally devolved on the daughters of the house. It was worshipped in every household, and had also public temples to it where it was tended by the Vestal Virgins; and a fire kindled from it was carried to all their colonies for worship and preservation. Xenophon, in his Lacedemonian Republic, describing the march of a Grecian king when he goes out to war, mentions an officer under the name of fire-carrier, who went before him with fire taken from the altar. And likewise, the Roman emperors in their processions and the Roman generals in their marches had carried before them a fire kindled from the perpetual flame of the altar.(1) It is highly probable that the mysteries of the Delphic oracle among the Greeks, and of the Sibylline prophecies among the Romans, had their origin in the Sacred Flame. Apollo, the Sun-god, was said to have been the deity presiding over the oracle at Delphi; and the original Sibyl is said to have derived her art from the same god who was in love with her. These myths only mean to say that these mysteries were the outcome of fire-worship or, which comes to the same thing, sun-worship.(2)

(1) *See* Xenophon: *Cyrus*, 8-23; Euripides: *Phœnissæ*, 5-1386; Herodian, Book I, § 20 and § 50.

(2) On the oracles of Delos, Delphi and other places, being based on the Sacred Fire, *see* Frazer's *Magic Art*, Vol. I, p. 32 ff. *Cf.* Strabo, 9-2-11; and Plutarch:—Aristides, 20. The Secrets of the Magi or wise men of the ancient Persis, had also

It seems that even at a remote period of ancient history, the Sacred Fire had crossed over the Levant and the Behring's Straits and penetrated into Africa and America. The eldest virgin daughter of the Herero Chief of Damaraland bore the title of Ondangere, or Keeper of the Sacred Fire.(1) In the Inca Empire of Peru, the Fire for devotional purposes "was obtained by means of friction. The Sacred Flame was intrusted to the care of the Virgins of the Sun." It was to be kept perennially alive by them. *Accla-hausi* (or houses of solitary virgins) was the general name given to any convent of virgins dedicated to the Sun; and the land was full of such convents, showing the strength of the hold which the faith had got over the nation.(2)

Among all the Primitive Religions, Shinto, the indigenous religion of Japan, is the most remarkable. It is fire-worship inasmuch as its presiding deity is the Sun. The relation of the Fire to the Sun is unmistakable. Indeed, the Japanese call fire and the sun by the same name, "hi". A big bonfire burns within the precincts of the Shinto shrine. "It has been kindled from a year-old flame. The original spark was obtained by the friction of two pieces of

made their way into the religion of the Greeks and Romans who came in contact with them through conquests in Asia Minor (Knight: *Symbolical Language*, p. xxiv).

(1) See Frazer: *Golden Bough*, Magic Art, Vol. 2, p. 215.

(2) Prescott: *History of the Conquest of Peru*, Vol. 1, ch. 3. Cf. Smith: *Cyclopædia of Names* (s. v.).

wood. Burning before the household altar, it shall be the beacon of domestic prosperity.”(1) The very name of the religion, Shin-tao, means “the way of the gods” (Kami-no-michi). It inculcates reverence for the manes of the departed ancestors, and, therefore, believes in the life to come. It has no idols in its temple, and all householders can carry on its worship without a priest. In all these features it bears so close a resemblance to the pure Vedic religion that one is tempted to fancy that it had its origin in the Sanátana Dharma of the Hindus.

Thus all the mystic systems of the world, not excepting those which may be surviving up to the present time, have had their origin in the Sacred Fire. A recent writer on the subject has expressed himself in the following manner.

“What have astronomers done to answer the questions put long ago by Addison: What is a sun? What is a system? What is the one ‘fiery particle’ which pervades and forms, it is said by expansion, the whole?”

“What is this Fire which is so constantly about us and of which we think so little and know so little, but which seems so overwhelmingly much?”

“What is this wondrous, universal Element, or last proveable Soul of the World, which hath been so significantly and yet so unsuspectedly mythed, universally, through the

(1) Aston: Shinto, p. 159; p. 258.

intelligent ages? What is this magic reflection which is glassed through Time? We ask thinkers for an answer. But only out of their meditations—only out of the impossibility of denial—do we hope to wring the confession of the Divine Spirit that is in the Fire.

“Of course, we mean not, in this, Real Fire. But a something of which the Real Fire is an image. Ours is not so much an attempt to restore to superstition its dispossessed pedestal, as it is to replace the supernatural upon its abdicated throne. Also to discover what the nature of this Fire should be, which seems to have been the thing earliest worshipped in the world, and continued traces of which worship survive all over it.

“The creed of the Fire is prodigiously ancient. Fire-Mystery was universal in all lands; mysteries of the Flame being preserved in all countries.

“Fire-worship is the basis of magic, which comes from Magi, the fire-worshippers of Persia. Magnetism is the key of magic and the result of fire-worship. The reflecting reader shall see that the supernatural may be possible about him even in his own familiar hours, and in this our modern present day.”(1)

(1) Hargrave Jennings: *The Indian Religions or the Results of the Mysterious Buddhism*, chapter 23 and elsewhere; (adapted with slight alterations). *Cf.* Frazer: *Golden Bough*, the conclusion;—“The dreams of magic may one day be the waking realities of science.” *Cf.* Richet: *Psychical Research*,

Coming down to the present day, we find that the mysteries which once figured as religious phenomena, are now being made the subject-matter of scientific investigation. "The time has come to claim for metapsychics a place among recognised sciences. There are too many well-verified facts. In the immensity of the Cosmos there may be intelligent energies that can act on matter. It is rash to affirm that they do not.

"There are three hypotheses in the field:—

1. The phenomena are due to the dead. [The human mind is not annihilated at the moment of death. It continues to evolve in a world that is not conditioned by space and time].

2. There are angels, spirits who can act on matter and on human minds, and intervene in human affairs. [The human intelligence seems to be a function of the brain. There may exist in nature super-human intelligences, unconditioned by the brain].

3. The human intelligence is sufficiently endowed with latent powers of which it is unaware.

"As a fourth proposition (which has every chance of being true) it may be stated that no satisfactory hypothesis has been as yet discovered. This ignorance will not last for ever: the day will come, perhaps it is not far distant, when some unexpected discovery will open a new horizon to our eyes. Science

p. 595;—"Scientific men will be indignant. But they will be obliged to give way before the evidence."

will be transformed from top to bottom beyond our boldest anticipations.

“The numerous scattered facts that have now been collected show plainly that a new mentality will pervade human society as metapsychics gain influence. As Frederic Myers and Oliver Lodge have well pointed out, perhaps a new view of human duty will emerge from these studies, which are as yet in a most elementary stage. And perhaps the goal of humanity will be better understood.”(1)

Students of the Vedic literature will at once conclude that the ‘new view of human duty’ is the worship of the Sacred Fire, and the ‘goal of humanity’ is the evolution into the next higher stage of existence. It is no new discovery but a rehabilitation of the oldest thing, viz., the truth: for truth, as Pascal says, is always more ancient than any opinion soever.

It is a remarkable fact that, in unison with the modern scientific spirit, the modern religions of the world, while professing faith in the existence of beings superior to man, do not believe in the power of the Sacred Fire to bring them into communication with man. The religions of the modern times may therefore be called ‘half-religions.’

Of the two great religions of the modern times, viz., Christianity and Muhammadan-

(1) Richet: *Psychical Research*, the conclusion. (The author has coined the term metapsychics in analogy to the term metaphysics).

ism, the former makes no indictment against fire-worship. The mission of Jesus was to rescue the Temple of the Old Testament Jews from the abuses which had crept into it, and, as such, it cannot be antagonistic to fire-worship which is the creed of the Old Testament. On the contrary, by speaking of Paradise and angels he confirmed the teachings of the Old Testament in this point. And, indeed, there are too many mystic schools in Christianity.

“Jesus made his followers acquainted with the higher world of immortality and its inspiring communication with those who seek it. He taught them that the departed could return and would return to others as Moses and Elias came to him. This reaching up to Heaven, uniting the world of mortals here and the world of our ancestors - - - may well be called the dawning of real enlightenment and civilization. We are simply recovering what Jesus taught.”(1)

Muhammadanism, it must be unwillingly and yet regretfully confessed, is inimical to the world-old religion of fire-worship (the Sanátana Dharma). It expressly formulates a text prohibiting the worship of the sun, and consequently, of the fire: “Bend not in adoration to the sun or the moon, but bend in adoration before God who created them both, if ye would serve Him.”(2)

(1) See Buchanan's Primitive Christianity; Vol. I, Preface, p. 11.

(2) Koran: Surah 41, verse 37.

Muhammad admitted the existence of the celestial host—angels and spirits—but maintained that they were not worthy of worship by man. This was a glaring inconsistency (1) in him; for he himself acknowledged that all his enlightenment and prophetism were entirely due to his constant communications with the celestial beings and the spirits of the prophets of old, who gave him revelations in dream. (2) He has also declared that the language of the Koran is itself an evidence that it was not his composition, illiterate as he was, but the book of God, inspired within him by the angel Gabriel, and he upheld the sacredness of the book on that authority. (3) Moreover, he has laid down that Islam consists in three things, viz., faith in the Prophet, prayers to God, and reverence to

(1) Some say that the fact is otherwise. There was no inconsistency in Muhammad. The Koran underwent several changes at the hands of his early successors to suit the exigencies of the time. There is a considerable difference between Muhammad and the modern Muhammadans. The two differing sects of Shiah and Sunnis partly point to this fact. Muhammad had the whole of his Koran by heart. He never allowed his Koran to be written down as long as he was alive. It was committed to memory by reciters until put into writing by Zaid under the command of Abu Bakr, the successor of Muhammad. It is now known, too, that the original Koran and all its copies have been burnt and that the Koran which is now in vogue is not even the Koran of Abu Bakr. (Cf. Smith: Cyclopædia of Names, s. v. Koran).

(2) Muhammad's prophetic career really begins with his vision or dream of the miraculous ride, on the winged horse Borak, to Jerusalem, where he was received by the prophets, and thence ascended to heaven.

(3) Cf. Surah 53, verse 1; Surah 42, verse 52; Surah 2, verse 91. He has offered the challenge: "If any one doubts that the Koran is a product of inspiration let him bring a Surah like it." (Koran: Surah 10, verse 39).

His Angels. Muhammad spoke of man's promotion, according to his merit, to the sphere of the Angels in Paradise; and he died speaking of "pardon and Paradise". All this, surely, is paying homage to the Angels as beings superior to man in the scale of evolution, and therefore worshipable to him.(1) And thus it is, that in spite of his command not to worship the gods, there is a considerable number of his followers who have established mystical schools of their own and worship the higher beings and ignite the sacred lamp (the Chirák) at the graves of their saints.(2) For Muhammad himself has declared the existence of a relation between the spiritual beings and fire: "And the 'jinn' had We [God] created before of subtle fire."(3)

The Koran was to uplift a ruder type of men. Muhammad himself is said to have declared that the Revelation of the Koran

(1) The Arabic term "Málek" for Angel evidently aims to give expression to this fact; for Málek means a lord having power to award punishment and reward. The argument that the Angels, being messengers of God to man, are like letter-bearers between two parties and therefore inferior in rank to both parties, is not correct; for the power to approach God is a different thing altogether. The class who possess this power must be given superiority to the class who do not possess such power. In Islam, Angels converse with God and are, therefore, superior to man. (Koran: Surah II, 28 ff.).

(2) "The devas or gods of the different heavens are of the same class with angels and saints." (Prinsep: Tibet, Tartary and Mongolia, p. 140).

(3) Koran: Surah XV, 27. The Jinns of Islam are evil spirits invoked by oblations of lard or grease (and not of butter) to the Fire. They answer to Yakshinis (Jaks) of Hindu Magic. The word 'Genii' meaning ghosts comes from the Arabic 'jinn.'

was intended for the good of the country and the age to which it was delivered;(1) and to have given a promise that a restorer will be sent hereafter who will revise the Book, or, at least, give a new explanation to it, such as would be acceptable for all ages to come.

That it did immense good to the Arabs of those days, a nation of inferior type of mind and low ideas, given to idolatry and sacrificing their own children with their own hands, is a fact which it is useless to controvert. "It is said that Omar, the fierce apostle of Islam, shed but one tear in his life, and that was when he remembered how, in the Days of Darkness, his child had beat the dust off his beard with her little hand as he was laying her in the grave.- - - Instead of repining that Mahomet did no more, we have reason to be astonished that he did so much."(2)

Muhammad's claim to be regarded as a Prophet cannot be disputed. Nay, more than that, the spirit of the phase now dawning upon the world would announce him to be the Prophet of the day, who came in long advance of it. The true principle of Socialism was first enunciated by him for all times to come: "Kill not your children, for them will we provide."(3) This was the spirit of Islam which, appealing to a natural mercy,

(1) Cf. Winwood Reade: *The Martyrdom of Man*, p. 268. See also the preface to the Hindi Quran by Raghunath Misra, p. 2.

(2) Winwood Reade: *Loc. cit.*

(3) Koran: Surah 17, verse 3. Cf. Amir Ali: *the Spirit of Islam*. The Arabs of those days were a poor people; and

placed the burden of the children of one upon the shoulders of all. It created a formidable brotherhood and unity among its followers,—a redoubtable Bolshevism,—which not only provided for the children of the soil, but made the less united children of foreign soils subservient to its interest, and which propagated a religion carrying an error on the face of it which otherwise would have proved fatal to the cause of that religion itself.

Something of metaphysics also can be gleaned from the Koran similar to those of the Vedas and the Bible. Times without number the Koran says that God is the Knower, the All-knowing, Who witnesseth all things,(1) whether true or false, hidden or manifest.(2) He has created the universe, and He is “the Skilful Creator.”(3) “His command when He willeth aught, is but to say to it, Be, and It is.”(4) Before the creation there was nothing but God alone.(5) From Him proceeded the creation and unto Him shall it return.(6) And as He made the first crea-

when they could not maintain their children, they used to bury them alive in their infancy. Muhammad's prohibition caused the nation to swell beyond the means of subsistence and consequently made them invade and settle in foreign lands.

(1) Koran: 12-34; 24-18; 4-37, etc.

(2) Koran: 21-110; 90-10; 2-31, etc.

(3) and (4) Koran: 36-81, 82. Cf. Satapatha Brahmana: 4-1-4-1:—“Whatever he wills as ‘let it be,’ of that he is the creator” (cf. Geldner, *Vedic Studies* i. 267). Cf. also Bible: “God said: let there be, and there was” (Genesis).

(5) Koran: 6-101.

(6) Koran: 35-4; 43-13, etc.

tion, so will He bring it forth again.(1) Gbd is Knowing, Powerful; He is the Mighty, the Wise.(2)

The logical outcome of this philosophy is that the creation is of the same substance with God; that God is consciousness with the will, and that He wills the creation through a fiat (Be) and brings it out in His consciousness (It is): so that what was hidden becomes manifest.(3) And this leads us straight to the verge of the Vedic doctrine of M^áyá.(4) And rightly, indeed, should the Vedas be honoured by all the followers of the great Prophet of Islam who said: "The ink of the scholar is more holy than the blood of the martyr".(5)

The Prophet of Islam further allied himself with the Vedas in agreeing with the

(1) Koran: 21-104; 2-26, etc.

(2) Koran: 16-61, 72, etc.

(3) Koran: 57-3; "He is the first and the last; the exterior and the interior; and He knoweth all things."

(4) Cf. "The world is a magician greater than Harut and Marut and you should avoid it." Sayings of Muhammad (edited by Dr. Abdulla Suhrawardy), § 124.

(5) Sayings of Muhammad: §436 (of Dr. A. Suhrawardy's edition). The "Crescent with the Star" as the ensign of Islam answers to the "Chandra with the Vindu" (the Om) as the symbol of the Vedas,—in appearance at least, if not in origin and significance. Though Islam has played the part of an enemy to Hinduism, yet the charges brought against it of having destroyed the ancient literature and sciences of India cannot stand the critical test. For the records of the Buddhists, as also those of the Greeks under Alexander, which date long before the advent of Islam, do not give any evidence of the existence of the higher sciences in India. From researches impartially conducted, it would appear that the destructive wars of the Mahábháráta are solely responsible for the irreparable loss of the ancient arts and sciences of India, traces of which are found in the surviving Vedic literature.

teaching of the present Upanishad that neither action by itself nor knowledge by itself can procure for man the desired perfection, but a harmonious combination of both is the only way to that. The philosophy of Islam has been summed up thus by one of its ablest interpreters:—"It is clear that man by mere knowledge without practice reaches not the height of that perfection: indeed we are told as much by the prophetic tradition that 'Knowledge without practice is a burden, and practice without knowledge a mischief.' The Prophet of Islam prays to God to save him from knowledge without practice when he says, 'Deliver me, O God, from knowledge that availeth not'" (1) And precisely like the philosophers of the Upanishads, the prophet of Islam holds that true knowledge is knowledge of the purposes and goal of human life, and that there is a limit to human thought which forbids the pushing of questionings about Spiritual things too far. He expressly says that his Koran does not deal with "Ruh" or the Spirit and higher knowledge: "And they will ask thee of the Spirit (Ruh). Say: The Spirit proceedeth at my Lord's command, but of knowledge only a little to you is given." (2)

(1) 'The Akhlāk-i-Jalāly or the Practical Philosophy of the Muhammadan People, by Fakir Jāny Muhammad Asāad;—(p. 23-24 of Thompson's Translation). Cf. Mantras IX to XI of the present (Isāvāsya) Upanishad.

(2) Koran: Surah 17, verse 87. Cf. Brihadāranyaka Upanishad, 3-6-1;—"Push not thy questionings too far about the Supreme Spirit lest thy head get into trouble." The same is the meaning of the Forbidden "Tree of Knowledge" in the Bible (Genesis).

In fact, in the main principles of Religion,—viz., the faith in the existence of God, the triumph of Righteousness, and the immortality of the Soul,—there is nothing conflicting between the teachings of the Vedas and the Koran. The Vedas, like the Koran, do not countenance idolatry, which seems to have sprung up in Hinduism at a later date.(1) Both are equally religions of man's evolution into a higher class of beings. The war between Hinduism and Islam rages around the cow as the central point. The Hindus maintain that the cow must not be slaughtered, she being the supplier of Ghrita for worship of the gods, by means of which man is to attain the higher stage of evolution. The Muhammadans, on the contrary, hold that the worship of gods is not at all necessary to man for his uplift and that, therefore, the cow may be slaughtered for food to man. A legion of arguments are put forth by the Hindus to prove that the original faith of Islam as propounded by Muhammad, does not favour the killing of cows; while, on the other hand, the Muhammadans refute those arguments one by one according to reasons of their own.(2)

(1) Marco Polo in his *Travels* (Book 3, ch. 15) speaks of the origin of idolatry from Buddhism. The Islamic terms "Boot" for idol, and "Boot-kādoh" (Pagoda) for Buddhist Temple, are probably derived from Boot, the Muhammadan name of Buddha. (See Prinsep's *Antiquities*: p. 229 of Vol. 2).

(2) The Qatl-Baqr or Bakr-Id (i.e., the feast of the cow) is supposed by some to have had its origin not in the Koran but from Abu Bakr. Had Arabia been a land of cows, Muhammad, who observed distinction among animals and made the boar a

The fact is that, on theoretical grounds, the slaughter of the cow cannot be opposed with much reason. Granting that the animal is useful to man and sacred to the gods, it might still be argued that keeping a plenty of live-stock to supply milk for man and Ghrita for gods, the surplus can be slaughtered for human consumption in conformity with the rules of religion. The weak point here is on the side of the Hindus. For, if religious slaughter (e.g., the sacrifice of animals before the altar in Yajna) can send the soul of the victim to heaven,—even if the victim is man himself, as it is held by Hindus,—then there is no gainsaying the fact that the same treat-

hárám (i.e., ineligible for food) because it was of service to society as the scavenger of the land, would never have allowed the bovine race to be made a hálál (i.e., eligible for food), seeing that the bovine race is infinitely more serviceable to humanity than the boar.

The Antagonism between Hindus and Muhammadans is more of a social and political nature than of religious. The question of cow-killing between them is only a determined warfare on both sides. Previous to the advent of Islam, Hindus tolerated cow-killing by the aboriginal tribes of India; and even now they have no objection to some of the low-caste Hindus (e.g., the Chámárs) taking beef for their food. As regards the relation of the cow to the Devas, the Tantras of the Hindus give directions to the effect that some classes of the gods (e.g., the Kinnaras) should be invoked with the offering of beef to them. The Muhammadans, on the other hand, are enjoined to sacrifice the camel as a specialty and not the cow; but they insist on cow-killing, apparently on grounds of economy but really to keep up their animosity with the Hindus. One fact places the unreasonableness of the Muhammadans in a striking light. They are mortally opposed to cow-worship, idolatry and religious processions of the Hindus; but they have never yet objected to that most unholy "Holi Festival" of the Hindus, which is accompanied with processions and revelries about which the less said the better,—which has no authority in the Shástras but is a legacy of the Shishnadevas: which, in short, does disgrace to the race of man.

ment will send the cow's soul also to heaven. The Rishis of the Vedas foresaw this point, and they have, therefore, given no reason for making the rule absolute that not a single cow should be killed by man. It is easy to see that if occasional exceptions are allowed, such as are claimed by the supporters of the spurious institution of Gomedha (or cow-sacrifice) among the Hindus,—the whole bovine race may, in course of time, be brought to the verge of extinction; while, if no exception is allowed, the land will be so full of cows, that because of the abundance of milk and butter, Ghrita will be given to the fire without stint; and the path to heaven will thus evolve of itself.(1)

But coming down to practical grounds, an effective opposition to cow-killing can be offered by openly demonstrating the powers of the Sacred Fire. If the burning of cow's butter puts the Devas into visible touch with man, then the opponents, although indignant, will be obliged to yield; and then, by that curious freak of the human mind by which the means becomes the end, cow-worship will become the rule even in preference to Deva-worship for which it was originally intended.(2)

(1) The Hindus, to their credit, have outcasted the followers of the Doctrine of Gomedha, and have, up to the present day, religiously observed the Vedic injunction on this point.

(2) Everywhere institutions lose their original strength: the means becoming the substitutes for the ends. Against such a decadence it is incumbent to fight positively. (Cf. Orage's Nietzsche, p. 164). This gives to Islam its *raison d'être* in the

It must, however, be admitted that apart from its connection with the invocation of Devas, cow-worship by itself has no special value. Milk and milk-products can be got from animals other than the cow, and often it is found that these are more beneficial to man than cow-products. Nor are pure cow-worshippers in any way better, more moral or religious, or more prosperous or God-favoured than cow-killers. The Hindus should first reform themselves; in the wake of that reformation will follow the reformation of other nations as well. This is the real meaning of the prophecy, current among the Hindus, of the Coming Teacher, or the Future Incarnation of the Kalki Avatára, who will establish religion by destroying all irreligion.(1)

evolution of the Universal Religion. For Islam has done some good to the cause of the Universal Religion by pointing out that not the preservation of the cow but the preservation of the Sacred Fire is the end in view.

(1) The attempts of the Hindus to establish a Hindu-Moslem unity are prompted by motives of weakness and fear, and not by those of religion and love. This is due to the ineffaceable memories of past violence and outrages committed by the Moslems on the life, property, religion, and, particularly, on the chastity of the females of the Hindus. If the Hindus are sincere, then they should begin by first admitting into Hinduism the Buddhists, Jains, and others who are really Hindus but have been excommunicated by the more powerful orthodox class. Compared with these "outcasteds," Moslems are aliens and antipathists who cannot be incorporated in Hinduism without virtually destroying that religion itself.

Islam seems to have had its days. Whatever is done in concert with the Moslems seems to be doomed to failure. Witness the German War and the Gandhi Movement, both of which took the way to failure as soon as they allied themselves with the Moslems. The lust and the blood-thirstiness which mark the last days of the tyrant and hasten his ruination, are now showing

The true solution of the whole difficulty is in the removal of animal-sacrifice from the domain of pure religion.(1) Forcibly slaying a living creature is shocking to the religious sentiment in man. If sacrifice sends the soul of the victim to heaven, as its advocates say, then Angels should be visibly present in the scene to take the soul with them and the victims should be willing to be sacrificed.(2) It seems that animal-sacrifice in connection with the rites of the Sacred Fire (Yajna) was not originally in the Vedas, but was interpolated into them at some subsequent period of time.(3) The Mahábhárata speaks of the

themselves in some of the Islamic races. All this is due not to the Religion of Islam, which, like all true religions, originated in man's communication with Angels, but is due to the fact that designing peoples, from the lowest strata of other nationalities, are taking advantage of Islam's liberality to acquire faction-leadership by becoming converted to it. If this objectionable feature in it be corrected, Islam will appear in its original purity.

(1) Wild beasts are hunted down and murderous villains are hanged to death; and these acts are done for cogent reasons without any show of religiousness in them. So also should those who think that meat-food is necessary for the proper preservation of the human race, make animal-slaughter a charge on their reason and not on their religion.

(2) Cf. Mahábhárata: Dronaparva, 67-4. Cf. also the story of Abraham's offering of his son (Isaac, according to Jews, or Ismail according to Muslims) as sacrifice to God, where it is told that there was an audible voice from heaven demanding the sacrifice and that the victim was willing to be sacrificed. This cannot, therefore, serve as a precedent for cases in which the victim is forcibly slaughtered against its will and no 'voice from heaven' demands the sacrifice.

(3) Kaegi: Rig Veda (p. 133). There is no sincerity of faith among Hindus. They practise stealthily what they denounce openly. Their sectarian wars are greater than their wars with Moslems. Some of them hold that *cow cannot be killed although she be goring a man to death*; others aver that *the Hindus discontinued cow-killing as an antagonistic measure against the Moslem invaders*. Some advocate idolatry; others yield to them

interpolation in the following way. "It has been laid down in the Vedas that one should worship the Sacred Fire with offering of seeds (cereals, pulses, etc.). In the Vedic language a name for seed is 'aja'. The he-goat, also, is called 'aja'.(1) Herein is the root of the confusion which has led to the offering of he-goats and other animals as sacrifice in Yajna. The he-goat, therefore, should never be sacrificed in connection with

though ashamed of it. All of them admit that the Vedas are their true religion, and yet none would give up the legends which they propagate and the shams which they carry on in the name of Religion *through the proxy of their accredited religious agents*.—their mercenary and corrupt priestcraft. They even assert that these shams are Vedic in their origin; but they neither read the Vedas nor allow others to read them. They are also clever in their own way, and pretend that those portions of the Vedas which support their views are now lost. The want of sincerity in the Hindus is best proved by the fact that they do not scruple to make interpolations in the sacred books in order to support their own views. Not only the Purans but even the Vedas show unmistakable proofs of interpolations. With this may be contrasted "the wonderful purity of the text of the Qurán,—the almost incredible purity of text, in a book so widely scattered over the world, and continually copied by people of different tongues and lands." (Wherry: Commentary on the Quran, Vol. 3, p. 164). "There is probably in the world no other work which has remained for twelve centuries with so pure a text." There is but ONE KORAN for all Muslims throughout the world. (Muir: Life of Mohammad, Intro., chap. 1). Similar remarks apply to the Muhammadan Mosques all of which have preserved their old Arabesque style and their "inherent sanctity" up to the present day. (See Bosworth Smith: Mohammed and Mohammedanism, p. 223 and seq.). No Bacchanalianism or flirtation can ever take place in a Muhammadan Mosque, although such things are not uncommon in the Temples and Churches of most other religions.

(1) The word "aja" literally means "not born." Applied to the seed, it means that—of the seed and the tree—the seed is not born of the tree, but the tree is born of the seed; i.e., that the seed is the first thing. Applied to the he-goat, it means that the he-goat is not born with the lustfulness which he shows later, i.e., that the total change in his nature comes all on a sudden.

Yajna. That cannot be called a religion at all which demands the slaying of animal lives.”(1)

The reformation of Hinduism, which abolishes sacrifices but retains the Sacred Fire and re-establishes it on the altar, would be the true reformation of that religion.

Now, the objection may be raised, why worship the Sacred Fire and with it the host of innumerable gods, and why not rather take refuge in the one Supreme God? The only answer to it is that in the worship of the gods is the real worship of God exactly as it has been ruled by Himself. The direct worship of God as the Supreme Soul, the Brahma, is not a possibility. For, worship requires a distinction between the worshipper and the object of his worship. Such distinction is absurd for the Supreme Soul, which pervades and exists indistinguishably in everything, even in the worshipper's own soul. Hence a medium of worship is required, and the host of gods is the proper medium.(2)

As man, who is higher in the scale of evolution than the lower animals, has power over their welfare; so the gods, who are higher than man, have power over his welfare too.(3) And man must pay his homage to the gods and

(1) Mahábhárata: Sántiparva, ch. 338.

(2) It is said that even the gods (Devas) have not reached God; so He must be by a long way far off to man. “Verily Thou art a God that hidest Thyself,”—so saith the ancient proverb.

(3) The existence of two physicians among the gods, viz., the twin Aswinikumaras, proves that the gods also are subject to diseases. But still their superiority to man cannot be denied.

propitiate them so that they may use their power benignly to him. This being in the nature of things as originally ordered by God, the worship of the gods by man must therefore be considered as the will of God, by submitting to which it becomes the worship of God Himself. And there are these texts: "This Supreme Soul is that which is really worshipped in the incantations to the gods, in the Fire sacred to them and in the vows offered to them."(1) "It is this Supreme Soul which the Brahmans (devotees) seek to know by the Vedic Mantras, by the Sacred Fire, by self-sacrifice, by acts of devotion, and by prolonged fasts."(2) "Of old the Creator created men with the institution of the Sacred Fire connecting them with their next higher, the gods."(3) "He who resigns himself unto Me (the God-head) ascends to the sphere of the gods."(4) "By doing his duty as ordained in the law of the all-pervading Creator, one does, in fact, worship the Creator Himself, and attain the same result."(5)

The Vedas know of the existence of gods. According to modern scientific Philosophy, man is the highest product of evolution; the next higher stage is yet to evolve. According to the Vedic religious Philosophy, the

(1) Aitareya, Aranyaka: 3-2-3-12.

(2) Brihadáranayaka Upan.: 4-4-22.

(3) Gita: 3 (10 to 12).

(4) Taittiriya Brahmana: 2-8-8-1. See explanation in Anandagiri's Commentary to Sataslóki of Sankarácharya, verse 19.

(5) Gita: 18-46.

stage next higher to that of man is already existing, and that is the stage in which the gods are.(1)

It should be noted here that the gods of the Vedas are not merely symbolical names for the phenomena of matter or mind, or allegorical representations of the forces of nature at play, but real beings, as real as men are, or even more real than they.(2) The Vedas, even the Aranyakas and the Upanishads, speak of different classes among the gods,—of their higher and lower grades. Witness the following texts: “A hundred times of the happiness of man is the happiness of a god of the Gandharva class; a hundred times of that again, is the happiness of a god of those among the Pitri class who will never have a fall; a hundred times of that again is the happiness of a god of the Ajanaja class; a hundred times of that again is the happiness of a god of the Karmadeva class; a hundred times of that again is the happiness of a god of the Deva class; a hundred times of that again is the happiness of Indra, the chief of the gods; a hundred times of that again is the happiness of Brihaspati, the teacher of the gods; a hundred times of that again is the

(1) The Devas (gods) are higher than man inasmuch as they have realised the ambition of man, viz., the bringing the body under the sway of the mind. (Cf. Mahábhárate; Bana-parva, 261-13).

(2) The Movement known as the Árya Samája, maintains the former view of the gods; hence it is not a revival of the Original Religion of the Vedas, and it is, therefore, justly ignored by the Hindus.

happiness of a god of the Prajapati class dwelling in the sphere of Brahmá.(1)

The same idea prevails in all the older religions, especially in the Hebrew system, in which there are two great divisions of gods, the Greater Assembly and the Lesser, containing a variety of other sub-divisions.(2) The gods are called the "upper family" or celestial tribunal with reference to man and the animals who constitute the lower or earthly family.(3) The gods or the hosts of celestial beings have power over men to make them happy or unhappy according to their good or evil acts, and this power is delegated to them by God Himself, who is called in the Bible as "the Lord of hosts."(4) "The Holy One, blessed is He, does nothing without consulting the familia superna, for it is said:(5) 'This matter is by the decree of the watchers, and the demand by the word of the holy ones'".(6) "And this is the decree of the

(1) Krishna Yajur Veda Taittiriya Āraṇyaka:—Taittiriya Upan. 2-8. Cf. Br. Ar. Up. 4-3-33. Cf. the Vedic and Puranic texts quoted by Sankarānanda in his Commentary on Gita 2-12: "Devas, Gandharvas, Pitris, Dānavas, Yaksas, Raksasas, Kin-naras." Of these the Devas alone are the subject matter of the Vedas. The Rig Veda speaks of several "ganas" or classes of Devas, e.g., the 'ganas' of Indra, Vāyu, Brihaspati, Mitra, Agni, Pusā, Bhaga, Aditya, Marut.—(Rig Veda: 1-14-3). Some of these 'Deva-ganas' are accompanied by Devis or goddesses.—(Rig Veda: 1-14-7); others are seen as seated on 'Vāhanas' or carriers, e.g., lion, bull, swan, etc.—(Rig Veda: 1-3-6). Cf. also Buddha's declaration of the existence of higher and lower spirits (or gods);—Buddhist Suttas, p. 89; p. 154.

(2) Kabbala Denudata: Vol. 2 of the Frankfort Edition of 1684, the Book of Sohar: Idra Rabba or synod major; and Idra Suta or synod minor.

(3) Bible: Ephesians, 3-15.

(5) Bible: Daniel, 4-17.

(4) Cf. Bible: Zachariah 8.

(6) Sanhedrin, 38b.

Most High which is come upon my lord the king: That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men.”(1) “With what measure a man measures, they (the gods) measure to him.”(2) There is a remarkable passage in the Bible which, while showing aversion to idol-worship, impliedly says that by the worship of the gods, the All-High God Himself is worshipped: “And there ye shall serve gods, the work of men’s hands. But if from *thence* thou shalt seek the Lord thy God, thou shalt find Him, *if* thou seek Him with all thy heart and with all thy soul.”(3) Thus it is clear that the older Hebrew Religion knew of the existence of gods as the beings immediately superior to men, to whose sphere man must first ascend in order to obtain further elevation. The Hallowed Fire of this religion is, therefore, closely analogous to the Sacred Fire of the Vedas.

Although the Bible says that God created man in His own image,(4) yet it does not

(1) Bible: Daniel, 4-24, 25 and 32. They the gods. Cf. the vision of Daniel in which he saw “one like the son of man came with the clouds of heaven, and came to the Ancient of days, and they (the gods standing before the Ancient of days) brought him near before Him.” Daniel: 7-13.

(2) A common saying in the Talmud.

(3) Bible: Deuteronomy, 4-28, 29. Cf. “All people will walk everyone in the name of his god.” Bible: Micah 4-5

(4) Bible: Genesis, 1-27.

mean that man is superior to the angels. On the contrary, it has been said in the Bible that man was created "a little lower than the angels;"(1) and that so long as he was man, he was under God's command not to aspire to the knowledge which the gods possess.(2) Man's disobedience to this Divine commandment was the cause of his Fall. Before the Fall he could converse with the celestial beings directly, but after the Fall his communion with them must be through the Hallowed Fire which was revealed to Moses. The Bible speaks of an expected restorer (Messiah) who will come to establish the Kingdom of God upon Earth, and then will man be again able to hold commune with not only the angels but God Himself directly. Joshua of Nazareth (Jesus Christ) was imbued with the idea that he was the promised Messiah come to rescue mankind and that the Kingdom of God has also come upon the Earth with him.(3) He therefore proclaimed to the world that man could directly commune with God and that angels were not needed as internunciary. On another hand, Muhammad of the Koreish tribe claimed to himself the said Messiaship, and likewise proclaimed that man should seek for God

(1) Bible: Psalms, 8-5.

(2) Bible: Genesis 3-5. With this teaching compare the Koran: Surah 17, verse 87; and the Brihadáranyaka Upanishad: 3-6-1 (the last portion).

(3) See Winwood Reade: *The Martyrdom of Man*, p. 222; and cf. Christ's own claim to Messiaship in his declaration before the disciples of John the Baptist. (Bible: Matthew, 11-2 to 11).

directly and that angels would in that case minister to him of their own accord. Both Christ and Muhammad regarded the angels as beings superior to man; and both, according to their own sayings, are awaiting another expected restorer who will revise their teachings.(1)

As has been noticed before, the Religion of the Hebrews believes in man's talking or directly communing with God Himself.(2) It was God Himself, and not any of His angels, who is said to have spoken to Moses out of the midst of Fire.(3) The verdict of all other religions would be that it was not the voice of God Himself but was the voice of some of His angels that spoke to Moses out of the midst of Fire. Moses made the mistake of supposing an angel's voice to be the voice of God Himself, even as Zoroaster made a similar mistake in another time and in another land. For it is said in the Parsi Scriptures that "Vohu Manah, aided by Sraosha, the divine messenger, reveals the sacred word of Ahura Mazda into Spitama Zarathustra, and the prophet, who at last has had the spiritual vision of Ahura Mazda, says that he has beheld Him in his eye."(4)

The Zoroastrian theology, too, knows of a hierarchy of spirits standing as intermediary

(1) Cf. Christ's prophecy of the "Comforter" or Spirit of Truth in the Bible.—(John: 15-26; 16-13 to 15). Cf. also the Sayings of Muhammad, edited by Dr. Suhrawardy.

(2) Cf. the stories of Abraham and of Noah in the Bible.

(3) Bible: Deuteronomy, 5-25.

(4) Zand Avesta: Yasnas 31-8, 45-8;—quoted by Dhalla in his Zoroastrian Theology.

between man and the Creator. "Ahura Mazda sits at the apex among the celestial beings of Garonmana."(1) "When Zoroaster's spirit is ablaze with devotion, when the ardent longing for Ahura Mazda swallows up every other desire, Vohu Manah, the first in the spiritual hierarchy, comes to him, and the prophet is assured of his success, for it is through Vohu Manah that he can realize his wish, and through Vohu Manah he can approach the Great Master."(2)

Buddha, within the domain of the World-old religion, and Muhammad outside it, afford the best examples of the need of man to be guided by the gods in the achievement of great objects. On his way to Benares to proclaim his Reformation, Buddha was visited by his four guiding spirits to whom he confided his mission.(3) During his life-time, he frequently mentioned that he was paid visits by four of the higher celestial beings.(4) Once, seeing a number of spirits sporting in a wood-land, he predicted that the spot will grow up into a far-famed city; a prediction which was fulfilled.(5) And at his Nirvana or passing away, he saw the spirits of ten world-systems, of both the higher and the lower kinds, assembled together to behold

(1) Dhalla: Zoroastrian Theology, p. 19.

(2) Zand Avesta: Yasna 28-2; Yasnas 43-11, 13.

(3) Lalita Vistara: chapter 25.

(4) See *infra*.

(5) Mahaparinirvāna Sutra, ch. 1, § 26-28.

him. All this, undoubtedly, proves that Buddha had faith in the existence of spirits as beings superior to man and in the presence of spiritual influences in all the great concerns of human life.(1)

The Hinayána School among the Buddhists, like the Ascetic (Sannyási) School of the Hindus, holds that the Devas (gods) are not superior to man,—neither in knowledge nor in competency to attain the final emancipation (Nirvána; mukti). This amounts to holding that a mind which is swayed by the body is less fettered than a mind which has got the body under control. This view is not acceptable, all reasonable arguments being contrary to it.

According to the Philosophy of Islam, it is said, “the best of men are superior to the best of angels.”(2) But the Prophet of Islam himself held that the angels are superior to man, and that though God alone is the sole object of man’s devotions, yet the angels are also to be respected by man. Muhammad himself said that he received not only the Koran, but also God’s order to preach it among his tribe, from the angel Gabriel, who was his guiding spirit throughout life;(3) and he expressly declared, many a time and oft, that

(1) . Maháparinirvána Sutra, ch. 5, § 10-14. Many Buddhists “burn sandal wood at their devotions.” (See the *Al Bayan*, a commentary to the Koran, p. 366). This would show that they never entirely forsook the Vedic rites of the Sacred Fire.

(2) The *Akhlak-i-Jalaly*;—p. 18 of Thompson’s Translation.

(3) Cf. the Koran: Surah 2-91; Surah 42-52; Surah 53-1; and in numerous other places. *

God rules the destiny of man through the agency of the angels. "Praise be to God, Maker of the Heavens and of the Earth! Who employeth the angels as envoys; He addeth to his creature what He will!"(1) "Each hath a succession of angels before him and behind him, who watch over him by God's behest."(2) "By His own behest will He cause the angels to descend with the spirit on whom He pleaseth among His servants."(3) "Or, He sendeth a messenger to reveal, by His permission, what He will."(4)

Thus the most heterodox of the opponents of the World-old Religion of the Vedas being one with it in his opinion of the relation of man to the gods, the worship of the gods, or more properly, of the One God through the many gods, is established for the human race for all times to come.(5) Therefore the World-old Religion is also the world's eternal and everlasting religion.

A second objection to the worship of the Sacred Fire and, through it, of the host of gods, is that fire-worship in some form or other always prevails among the savage tribes of the world. The aboriginal wild tribes of all countries that still survive do, indeed, wor-

(1) Koran: 35-1.

(2) Koran: 13-12. The old Shemitic faith in the existence of higher and lower grades among the angels was rehearsed by Muhammad as part of his own faith also.

(3) Koran: 16-2.

(4) Koran: 42-51.

(5) The secession known as the Brahma Samaj, which dispenses with the gods, is now showing a tendency to reversion into the original Hinduism. •

ship the deity in the sun or in the fire,(1) and their ideas of re-birth, of heaven and of the celestial beings all centre around this worship. This argues, it is supposed, that fire-worship was a discovery and practice of savages which should be discontinued by civilized peoples of the present times.

The answer to this objection is that the savage tribes have not discovered fire-worship but learnt it from the Aryans, who were the forefathers of civilization and were most unlike the savages. The Aryans were the original discoverers of the mysteries of fire-worship; the savages only borrowed the Sacred Fire from them for their own worship. The best evidence of this fact is the custom which still prevails among the savages of having to obtain the fire, if extinguished, from some neighbouring tribe, instead of re-kindling it themselves. This custom, doubtless, is the survival of the rule of the olden times when the savages had to go to their Aryan neighbours to obtain the Sacred Fire, if extinguished, as they were ignorant of the means of re-kindling it.(2) Evidently, then, the kindling of the Sacred Fire by the process of "Pramathana"(3) was confined to the Aryans, and the savages had to go to them in order to get the fire which they also chose to

(1) See the works on primitive people and wild tribes, e.g., those of Rowney, Oppert, Ratzel, Duchailu, Cook, Dr. Kane, Sir Walter Raleigh, etc., etc. Cf. Frazer's *Golden Bough*.

(2) Cf. Taylor: *Aryans*, p. 313.

(3) See *supra*.

worship in imitation of their Aryan brethren whom they regarded as their superiors.

Yet again a third objection has to be answered. Granted that fire was discovered not by any savage tribe, but by the civilized Aryans, it is still contended that the primitive Aryan civilization must have been of a lower standard than the modern. "For I doubt not through the ages one increasing purpose runs; and the thoughts of men are widened with the process of the suns."(1) And therefore, it is argued, the modern higher civilization must be allowed to supersede the primitive lower civilization. This being the case, philosophy and religion must give up their places to science and commerce; for thought was cruder in ancient times as embodied in Philosophy, and more cultured in modern days as embodied in Science.

The answer to this question is that Science is still in its infancy, and that when it will reach maturity its interests will coincide with those of Philosophy. Even in the present times, those that are shallow in Science incline to Atheism, those that are deep in it come back to Religion (2). The great Sir Isaac Newton, that prince of scientists, claimed that his discovery of the law of gravitation was made in direct answer to prayer; and Lord Kelvin, without dispute the greatest scientist

(1) Tennyson: Locksley Hall.

(2) "A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds' about to religion." (Bacon's Essay on Atheism).

of the nineteenth century, says, as Kepler also had said before him, "Every discovery I have made that has contributed to the benefit of man has been given me in answer to prayer." (1) One of the keenest students of Mysticism of our times says as follows:—"The history of thought should warn us against concluding that because the scientific theory is the best that has yet been formulated, it is necessarily complete and final. * * The dreams of magic may one day be the waking realities of science." (2) As Myers, Richet, Lodge and others have pointed out, a new view of human duty will emerge when these dreams are realized. (3) The refined selfishness of the modern scientific spirit, which holds man to be only an enlightened beast, and shows a growing progress of falsehoods and mutual suspiciousness, of secret murders and suicides, cannot be properly called a higher stage of civilization than those days of simplicity and mutual trust when men were truth-tellers by nature and knew not the art of fabricating falsehoods. (4) And as for the ultimate truth (the Godhead), it is always nearer to the simple, truthful mind than to the artful. "Thou art best known to the child-like, devoted, simple mind. To it Thou art the searcher of hearts, who seest its inmost

(1) Cf. Price: Back to the Bible, p. 164.

(2) Frazer: Golden Bough. (Abridged Edition, pp. 712-713).

(3) Richet: Psychical Research, p. 625.

(4) Readers of Megasthenes and others, will remember that in ancient times, the people of India used to sleep the whole night with all the doors and gates of their houses wide open.

depths.”(1) The truth was, therefore, better revealed to the artless forefathers than to their artful successors. Furthermore, language is the instrument of thought;(2) and, therefore, the more perfect and delicate the language is, the more accurate and subtle must also be the thought carried on in that language. In this point, the original languages must be admitted on all hands to have been better and richer—more advanced, more learned, and more refined than the modern ones;(3) and, therefore, with a better instrument, thought was better worked out in those ancient times than in these modern days. And Sanskrit being, as its name indicates, the most refined language,(4) the Rishis of the Vedas must be admitted to have been the race of the greatest thinkers among men. Well has the Rig Veda, therefore, said: “The newer Rishis must, of course, follow on the footsteps of the older, and worship the Sacred Fire which they discovered to be the path to all the higher mysteries that constitute religion.”(5)

(1) Fichte: Popular Works, edited by Sir William Smith;—The Vocation of Man, Book 3, on Faith.

(2) Aristotle (and all the schools of Logic and Rhetoric).

(3) This proves that of Sanskrit and Prākṛit, the original language is the former and not the latter, as some have erroneously supposed from the names of the two.

(4) Cf. Taylor's appreciation of the Sanskrit Alphabet and Idiom: “The elaborate and beautiful alphabet employed in the ancient Indian records is unrivalled among the alphabets of the world for its scientific excellence, representing with absolute precision the graduated niceties of sound which Sanskrit Grammarians had discovered in that marvellous idiom.” (Taylor: The Alphabet: Vol. 2, p. 289).

(5) Rig Veda, 1-1-2 and 10-14-15.

§ 2. Indian Asceticism.

The most formidable enemy to the World-old Religion (Sanátana Dharma) of the Sacred Fire, an enemy bred and fostered by itself in its own home, is Asceticism as represented by the sect of the Sannyásins of India.

It is easy to see that the Sacred Fire as soon as it gives evidence of its wonderful powers, would induce people to pay enormous homages to it both in the form of devotion and in the form of gifts, and that the more crafty among them would not be tardy in seizing their opportunity to profit by the credulity of the others, by inventing codes of elaborate rites and ceremonies with a view to extort money from their dupes at every step. It is equally easy to see that this overgrowth of outward observances, prejudices and priest-craft will provoke a sturdy protest and reaction which will totally sweep away the whole fabric and its foundation. This Spirit of Revolt develops itself into Asceticism, even as does the Spirit of Obedience develop itself into the World-old Religion. The World-old Religion (Brahmanism) is Deva-upásaná, or the worship of the gods. Asceticism (Sannyása) is Guru-upásaná, or worship of the spiritual guides in the line of Asceticism. The ascetic Guru is greater than the gods, he being supposed to be the visible incarnation of Brahma, the Supreme Being.(1)

(1) Slavish submission to the Guru was originally a leading feature of Asceticism, but has now infected the whole Hindu

Though the Indian ascetics have learnt by experience the wholesome lesson of conforming to the time-hallowed customs of the land, yet Asceticism betrays its revolting spirit in more ways than one. In the discarding of hair on the head (Shikhá) and of the sacred thread around the breast (Yajnopavita);(1) in the disregard for restrictions of food, caste, and moral laws; in the practice of disposing of the dead by burial and not by burning; in the mode of dressing the body without the Kachchha; in the hatred and contempt for womankind; in the renunciation of the gods; and in the abandonment of the worship of the Sacred Fire and the substitution for it of the worship of the Phallus (Lingam);—in all these things Asceticism shows not only its departure from the usages of the Hindus, but its adoption of usages of nations antagonistic to Hindus. The philosophy of the ascetics, too, (i.e., the Vedanta), was a reaction against the

Society. This Gurudom, together with the abject submission to Royalties taught by Islam, has completed the slavish mentality of Modern Indians.

The Guru of the Ascetics is the same as the Superman of Nietzsche, with this difference that the Guru, having faith in God, becomes god-like himself; while the Superman, having no such faith, becomes like a Devil fresh from Hell, for whom, in Nietzsche's own language, no restraint would be too severe. Doubtless, the late German War has shown the failure of Nietzsche's ideal of the Superman and the need of a better ideal. The term Mahápurusha for the Guru exactly means Super-man.

(1) Cf. Brahmopanisad, 2. The Sacred thread was worn to distinguish the two classes of fire-worshippers,—the Deva-invokers wearing Yajnopavita (thread running towards right hand) and Pitri-invokers wearing Práchinávita (thread running towards left hand).—See Kaucika Sutra, 1-11 and 12.

established cult: the very name of the School is an evidence of this. The school of Asceticism is called the "Subsequent Settlement" (Uttara-Mimansa) as opposed to the older school which is called the "Previous Settlement" (Purva-Mimansa).

Though Indian Asceticism is taken for treatment here, because of its pronouncedly revolting character, yet it must not be supposed that this is the only system of Asceticism in the world. Asceticism exists in all Religions, and in all of them it appears as the revolting element. Just as Indian Asceticism was antagonistic to the Sacred Fire of the Vedas, so was Prophetism to the Hallowed Fire of Israel. It was for this reason perhaps, more than for the fear of foreign gods being introduced into the religion of Israel, that Moses gave the command for all future Prophets to be put to death(1),—a command which victimised even the sinless Jesus, who was hated without a cause; for he truly followed the older Hebrew Religion and had perfect faith in Paradise and the angels who dwell there, and in the resurrection of men and women after their death into the sphere of the angels.(2)

The Indian Ascetics have always claimed that their system has sprung up from and is sanctioned by the Vedas themselves. They take the Aranyakas and Upanishads of the Vedic literature as their authority, and say

(1) Bible: Deuteronomy, 13-5.

(2) Bible: Matthew, 22-30; Luke, 23-43.

that those two terms themselves indicate that forest life and renunciation are required of all who would be initiated into their mysteries.

No such thing. The term "Upanishad" literally means that which is affixed at the end; in other words, the Appendix to a book is called an Upanishad if the book belongs to the Vedas. (1) The term Aranyaka comes from the word Arani, the piece of dry wood from which the Sacred Fire is to be obtained by friction; and means some portions of the Vedas intended for a certain class of Rishis, whose lives were devoted to the Arani-Pramathana business. (2) These Rishis chose to live the higher life and made their wives their companions in generating and worshipping the Sacred Fire—regarding the act of generating offspring as a vulgar one. (3) They took

(1) Cf. Goldstucker: Literary Remains, Vol. 2, p. 10. The verb "upa-nishidati" means "stands at the end."

(2) The derivation of the word Aranyaka from 'aranya' or forest is not tenable. The books of the Aranyakas do not speak of the forest except in a solitary instance. (See the Brihadaranyaka Upanishad, 6-2-15). But they speak profusely of the Sacred Fire and of the Arani.

(3) The word "Rishipatni" means the female partner of the Rishi in the duties of the Sacred Fire. (Cf. Patni,—see *supra*). The Rishi held an Arani in his right hand and his Patni another in her left hand, and together they generated fire by friction. Householders also, with the Samidh in their hands, would go to them to fetch the first spark of the Sacred Fire ignited by the Rishi's own hands. The custom of man and wife producing fire still survives in parts of India (See J. C. Nesfield, in Pánjáb Notes and Queries, Vol. 2, p. 12, § 77. As to the Sacred Fire being produced jointly by man and woman in other lands than India, see Frazer's Golden Bough, Vol. 2, p. 235 ff). By the example of these Rishis, the institution of marriage has acquired such holiness among Hindus as is unknown to any other nations

for their authority the Vedic text which says that a pair offering the oblations to fire together thereby go to the same heaven after death to join each other.(1) True, they lived a retired life; but they never dispensed with the duties to the Sacred Fire. Both the Aranyakas and the Upanishads are replete with directions for the worship of the Sacred Fire. They tell us that all who had to go to these Rishis, whether for initiation or for visit, had to take in their hands Samidh for presentation, which means a combustible thing and might have been either faggot or Ghrita (butter) or both. Or the word may mean the wood of the Sami tree (*Prosopis spicigera*) which was used to generate the Sacred Fire by friction. And there are many texts to prove this: "He should go with Samidh in his hand to a spiritual preceptor versed in the Vedas."(2) "They visited Pippalada with

of the world. The Hindu wife with her cow was regarded as the only ladder to heaven for man, and could everywhere roam at large without the least fear of being molested or dishonoured by man. Not only would the chaste wife elevate her husband to the sphere of the gods, but would herself join him there again as his consort. Monogamy thus became the rule, both for man and woman. The widow was required not to immolate herself on the pyre but to invoke the Sacred Fire to take her to the sphere of her departed husband and join her with him there. This power the Sacred Fire is believed to possess. For the Vedas say: "The Sacred Fire is the good ferry boat by which one can easily cross over to the other shore." (*Aitareya Brahmana*, 1-3-2-29).

(1) Rig Veda: 1-131-3; 5-43-15. The existence of Devalpatnis or goddesses is mentioned in Rig Veda, 1-14-7; 1-22-10; etc.

(2) Mundakopaniṣad 1-2-12.

Samidh in their hands.”(1) “I will initiate you, beloved one! Bring the Samidh.”(2) Some of the Rishis did indeed give up the rites of the Sacred Fire, but they did it of their own accord; their act was neither approved of by the Vedas nor was it recommended to others for following. On the contrary, the Vedas (especially the Aranyakas) made the worship of Sacred Fire binding on all up to the end of their days.(3) The Manu Samhita throughout corroborates the same teaching. The Mahábhárata gives an injunction to this effect: “Every day before taking your own breakfast, give the due oblations to the Sacred Fire first,”(4) and adds the following: “The gods are to be particularly revered by men. My son, do not make bold to defy them, but stick to your own religion.”(5) The whole of the Bhagavadgita, read in the light of the Rig Veda, is an indictment against the system of Asceticism as based upon the renunciation of the Sacred Fire. It says, in the clearest terms, that true renunciation consists not in the giving up of the Sacred Fire, but in the giving

(1) *Prashnopanishad* 1-1. Cf. *Chhandogya Upan.* 8-7-2.

(2) Cf. *Chhandogyopanishad* 4-4-5. Cf. *Kaushitaki Upan.* 4-18.

(3) *Taittiriya Aranyaka* 10-63-4. Cf. the present *Upanishad*, Mantra 2.

(4) *Mahábhárata Anusásanaparva* 97-7. This was the primitive rule of Hinduism; the elaborate rules for the *Sráddha* ceremonies kept developing and taking its place as butter was growing dearer by reason of exportation and slaughter of cows.

(5) *Mahábhárata, Banaparva* 150-23, 25.

up of selfish desires;(1) and that even after one has given up all selfish desires and become a true ascetic, he is still to continue the worship of the Sacred Fire in a self-less way, so as to promote the good cause by setting his example to others.(2) This, and nothing but this, is the real meaning of the doctrine of Niskáma Káma or duty for its own sake, for which the Gita is celebrated.(3) True, there is a passage in the Gita which speaks disparagingly of the Vedas; but clearly it refers to the Ritualistic portions which prescribe certain rites and ceremonies with a view to secure some selfish motive.(4) Otherwise, the worship of the Sacred Fire, conducted not with any selfish motive but as a matter of binding duty, is expressly enjoined by the Gita upon all whether householders or ascetics.(5) A

(1) Bhagavadgita : 6-1.

(2) Ibid., ch. 3.

(3) The doctrine of Niskáma Karma, or the doing of duty for its own sake and not for the sake of rewards, is specially meant for the ascetics (and misers) that they may not give up the worship of the Sacred Fire on the pretext that they do not want the fruits (rewards) of that worship. The giving up the worship of the Sacred Fire entails consequences of great moment, dispensing, as it does, with the need of Ghrita (butter) for oblations to the Fire, and thereby withdrawing the religious protection accorded by the Vedas to the cows. The Sannyásins of India, who enact and teach the giving up the worship of the Sacred Fire, must bear half the blame of the prevalence of cow-killing in India,—although they show a great veneration for that animal.

(4) Bhagavadgita : 2-42 to 46.

(5) Bhagavadgita : 18-1 to 6.

careful perusal of the following texts from it will bear this out.

“ In the beginning God created men along with the institution of the Sacred Fire, and said to them thus: Increase and multiply, in strict conformity with the rules of purity required for the worship of the Sacred Fire; and hand down this Sacred Fire to your posterity; it will bear you the fruits of all your good desires. Let the gods be regarded by you through this Sacred Fire, and let them in return have regard for you. Thus, having mutual regard, you will ascend to heaven and attain the higher stage of evolution. Worshipped through the Sacred Fire, the gods will send you gifts and pleasures that are not sinful. He who takes to himself the gifts of the gods without rendering unto them their dues, is a thief indeed. But when he learns to give them their dues first and take to himself the remainder, then he becomes freed from all his faults. Those faithless people who take food for themselves alone, incur sin and fall into misery. The timely rains which produce the crops upon which ultimately depends the life of all creatures, are due to the pleasure of the gods owing to the worship they receive from men; and the best form of worship is that which is offered through the Sacred Fire.

“ The institution of the Sacred Fire comes from the Vedas which are a direct inspiration from the Godhead. Hence God Himself abides in the Sacred Fire and is worshipped

by its worship. Whoever does not follow this path of evolution, in vain does he live a life of sinful and sensuous joys.”(1)

It must, however, be admitted that according to the Vedas, if any man has somehow or other awakened to perfect knowledge or Self-consciousness, then there is no more any fear of a further birth for him, and he is sure to attain salvation or the final reverting to the original cause. This does not mean that he is exempt from the natural course of evolution, and will attain salvation by a sudden jump as it were. All that it means is that he is sure to go up by the right path of evolution, and will be wafted to the sphere of the gods without requiring the aid of any other action such as the worship of the Sacred Fire; will never have a fall again to any lower sphere, but will move straight and progressively to the final perfection, the reverting to the original cause. But even for such a man the Vedas enjoin the performance of the prescribed duties, if not for his own good, then for the good of others. Sri Krishna makes this explicit by his teachings in the Gita: “He to whom the soul is all in all, has no duties to do; doing and not doing are all the same to him; nor does he want anybody to serve his purpose.”(2) “Some say that all actions are baneful and should be given up; others maintain that there are some

(1) Bhagavadgita : 3-10 to 16.

(2) Bhagavadgita : 3-17, 18.

actions which on no account should be given up. Hear my decision on this point:

“The worship of the Sacred Fire, the giving of alms and the practice of continence, these are actions which should be always performed and never given up; these have great purificatory virtues for the wise:—for these eradicate earthly desires from the mind and thereby make it fit for the higher evolution. But then one should do these works regularly as duties for their own sake, without being over-addicted to them, and without looking for expected results. This doing of duty regularly for its own sake, without ostentation, and with renunciation of selfish motives, is the true renunciation.”(1)

“The true ascetic (Sannyāsīṅ) as well as the true seer (Yogin) is he who is motivated by his duty for its own sake, without being speculative as to its result;—not he who gives up the worship of the Sacred Fire (the so-called Sannyāsīṅ), nor he who rises above the sphere of actions by entering into trance (the so-called Yogin).”(2) “He, who is always acquiring knowledge and doing the duties of the Sacred Fire with a perfect sense of duty, is the one who really succeeds in extricating himself from the domain of actions. To him the oblation to the Sacred Fire is nothing but an offering of God’s thing to God Himself under the direct will of God. He is sure to attain perfection who thus

(1) Bhagavadgita: 18-3 to 6, and 18-9.

(2) Bhagavadgita: 6-1.

makes God all-in-all in his acts of devotion. Those who first offer oblations to the Sacred Fire and then take food for themselves, move on in the right path of evolution to perfection. Those who do not believe in the Sacred Fire have no prospect of happiness in this world; and as for the other world, it is as good as non-existent for them.”(1)

“Moreover, to make the ignorant go by the right path, the wise should always be doing right works. For the ignorant follow the examples of the wise and abide by their decisions. If the wise let loose their reins, then the whole world will run riot with unbridled license and its regrettable consequences; and the wise will be responsible for thus playing havoc on the creation and bringing it to the verge of destruction. Therefore the true philosopher should work like a common man, with this distinction that while the common man seeks reward for his work, the philosopher should do his duty without any other motive than to preserve the good order in society. The ignorant love action; and the wise should never raise doubts in their minds, but always promote their energy by setting the example himself. Doing duties in this self-less way, one attains to perfection, as did Janaka and others.”(2)

The Siva Gita, another work of authority, says the same thing more clearly, though

(1) Bhagavadgita : 4-23, 24, and 31.

(2) Gita : 3-19 to 26.

briefly: "The offering (of melted butter, etc.,) which men give to the Sacred Fire is a thing which the gods want for some reason or other. If men cease to give that offering, the gods are displeased with them. Thus the good wishes of the gods are due to the devotions of men. Therefore, when a man betakes himself to asceticism and gives up all worship of the gods, the latter turn awry to him and continually throw obstacles and failures on his path."(1) The Mahábhárata, too, says the same thing.(2)

Thus action, and not asceticism, is enjoined upon all, without excepting even those who have lifted themselves above the sphere of action by the attainment of the salvation-bringing knowledge.

The history of Asceticism everywhere reveals a conflict of Asceticism with the established religion of the land, the one getting the upper hand over the other by turns. In India this conflict is most clearly discernible. Asceticism originally was part and parcel of the World-old Religion of the Sacred Fire. It was enjoined by the Vedas upon every man

(1) The Siva Gita (in the Padmapurana);—chap. 1, verses 8 to 12. In the Bible (Genesis, 4-4 ff.), God preferred Abel's offering of fat to Cain's offering of fruit. But this Divine favour could not save Abel from Cain's revenge; for Cain slew Abel. Like this are the thoughts that breed Asceticism.

(2) Mahábhárata: Aswamedhaparva, 19-59. If the Devas (gods) get no offering from this world, they have other worlds to relieve their want. But men of this world have no other worlds to guide than the gods. By cutting off his connexion with the Devas, man brings about a Hell in this Earth, and then becomes so accustomed to the Hell of his own creation as to think the same to be his proper place in Nature.

for a two-fold reason. First, it was laid down that a certain amount of the higher kind of knowledge, viz., the knowledge of the immortality of the soul, was necessary to the worshipper of the Sacred Fire who aspired to evolution into the sphere of the immortals.(1) During the period of acquiring this knowledge, the student had to practise Brahmacharya or the strictest form of Asceticism.(2) Secondly, it was also laid down by the Vedas that only the pure in body and mind could come in touch with the Devas; and hence also Asceticism and celibacy became a practice desirable for every true worshipper of the Sacred Fire.(3) Originally Asceticism was enjoined upon man to be adopted after he had completed the householder's state (Gárhasthya). (4) Subsequently, it was ruled that man could take to Asceticism from the moment that his mind feels a detachment from all wordly concerns (Vairágya).(5) This was the development of the spirit of revolt which naturally arises wherever there is an established authority with fixed rules and regulations.

The established Religion had laid down that both knowledge and action were equally necessary for man to attain elevation. For, by action alone he could ascend to the higher sphere only to fall back again into the lower,

(1) Brihadáranyaka Upanishad, 1-5-2.

(2) Chhándogya Upanishad, 6-1-1.

(3) Cf. the Tantrasara: 1-360.

(4) See the code of Manu and the Mahábhárata.

(5) Jábála Upanishad, 4.

while by action combined with knowledge he could stick to the higher sphere without any fear of a fall.(1) The spirit of revolt declared that the supreme height of perfection, viz., the final liberation (mukti) could be attained by man immediately, without his having to go through further stages of evolution, by means of perfect knowledge alone; and that such perfect knowledge could be attained by man through pure meditation without the aid of any action;(2)—for “barriers are not erected which can say to aspiring knowledge and industry ‘thus far and no farther.’”(3) Asceticism, therefore, recanted its faith in the worship of the Sacred Fire and sought the solitude of the forests; there to practise meditation undisturbed.(4)

The spirit of revolt evinced itself as early as the age of the Vedas themselves(5) as is evidenced by texts like the following: “Knowing this, sages, in days gone by, gave up observing the rites of the Sacred Fire.”(6) “Having had knowledge of this, a class of Rishis used to say: What for shall we teach? What for shall we worship the Sacred

(1) See the present Upanishad, Mantra 11 (supra).

(2) This is the Philosophy of the Upanishads which is known as the system of the Vedānta. Dr. Deussen inclines to defend Asceticism. (See his Philosophy of the Upanishads, the end).

(3) A saying of Beethoven.

(4) Kaushitaki Upanishad, 2-5; Brahmopanishad, 2.

(5) Among the earliest forerunners of Indian Asceticism might be mentioned the name of Rishi Kapila of Kapilavāstu—the place where Buddha was born long afterwards.

(6) Kaushitaki Brahmanopanishad, 2-4.

Fire?"(1) "Those sages said: What shall we do with prosperity, posterity or Paradise?"(2) They cut off, as a demonstration of their revolt, the Shikhá or tuft of hair on their heads which stood for a sign of the fire-worshipper.(3) It should be carefully noted here that the Vedas speak in a language which distinctly means to say, merely as a matter of historical narration, that some of the Rishis did give up the worship of the Sacred Fire, but does not mean to say that their act is recommended to others to be imitated.(4) These Ascetics did not, however, take to sturdy vagrancy nor did they give up earning their livelihood, but lived as teachers. Later on, Dattátreya, the son of Atri and of his wife Anasuyá, the last of the now extinct race of the wonderful Rishis,(5) formed a regular sect of Ascetics under the denomination of the Abadhuta, whose rule of life seems to have been to be the slave of no rule whatsoever. They existed in the time of the invasion of India by Alexander the Great, and were known to the Greeks as gymnosophists or naked philosophers, although they were at that time

(1) Vedic text: quoted in Sáriraka Bháshya by Sankara (3-4-9).

(2) Cf. Brihadáranyaka Upan. 4-4-22.

(3) Brahmopanishad, 2.

(4) *The texts are in the indicative mood and not in the imperative.*

(5) All that can be gathered from surviving literature is that the race of the Rishis was characterized by the possession of blue eyes, flaxen hair, white complexion, tall stature, and big heads out of all proportion to the body.

beginning to give place to the Buddhists.(1) They had gone to such extremes of asceticism that the old religion of milder claims again spread and asserted itself with redoubled energy. In course of time a reaction again became necessary and Dattatreya found a worthy successor in Gautama Buddha, the founder of Buddhism, the greatest of all the Ascetic teachers that the world has ever produced.(2) He condemned the extreme austerities of the gymnosophists as hurtful and also the extreme formalities of the old religion as unprofitable, and steered a middle course between the two extremes. He argued into conversion Kásyapa, the greatest name among the orthodox Brahmans of that time, who kept a perpetual fire at Uruvela Ban(3) and had a large number of disciples. The conversion of Kásyapa with his tribe(4) and his disciples was the real

(1) It is with reference to them that Buddha says: "Not nakedness nor platted hair can purify a mortal who has not overcome desires." (Dhammapada, 10-13).

(2) That Buddhism is a branch of asceticism is proved by its worship of the Guru and rejection of the Fire. "It was an attack upon that web of priest-craft which Brahmanism had woven round the whole frame-work of Indian society." (Smith: Mohammad and Mohammadanism, p. 4).

(3) Or Urela Ban, more correctly Uruvilva Ban, the forest of Uruvilva, the modern Urela. This forest has become Buddha-Gaya since the time of Buddha. See Dr. Bloch: Notes on Bodh Gaya. (Archæological Survey of India, 1908-1909).

(4) The tribe and descendants of Kásyapa relapsed into Hinduism when Buddhism was ejected out of the former. They are now known as the Gayáwalis of Gaya. Kásyapa maintained the sacred fire. (See Monier Williams: Buddhism, p. 46; Brahmanism, p. 364).

cause of the rapid spread of Buddhism throughout the orthodox community. That religion, originally within the pale of Hinduism, was ejected out of it as soon as it began to incorporate men of alien nationality into itself. And again the old system of the orthodox religion with all its forms and ceremonies was re-instated as the true religion of the Hindus. This time, however, the forms and ceremonies assumed gigantic proportions through the development of a Philosophy of Rituals, the Mimánsá School, founded upon the aphorisms of Jaimini, who flourished long before the time of Buddha and who advocated not only animal sacrifices, but the sacrifice of the cow as well, by misconstruing a text of the Vedas.(1) It was in this period of darkness in Religion, when faith of the heart had vanished altogether and outward forms were all-in-all, that there appeared on the horizon the great Sankarácháryya, the most superb intellect of all times, the zenith and the rising sun of all the intellectualists, sacrificing all other things—health, wealth, duties, devotions, even the heart—to the interests of intellectual ambition. He was the real successor of the Buddha and is wrongly supposed to have been his opponent.(2) His opposition was directly against Mandana,

(1) See *supra*. The Mimánsá School received the name of Purva Mimánsá after the rise of the Vedánta School which was called the Uttara Mimánsá.

(2) Sankara always speaks reverentially of Buddha, though he combats the Buddhists who perverted the teachings of the

a Brahmana of Benares, the chief advocate of the Ritualistic Philosophy of that time, whom he defeated in argument and converted to his own views, just as Buddha had converted Kásyapa centuries ago. With the aid of Mandana and a few others he established Asceticism on a new line, basing it on the caste-system so that it may remain within the Hindu Religion for ever afterwards. He refuted the claims of some sects of degenerated Buddhists and of a sect of vile Tántriks simply because they stood in his way. His followers are the Sannyásins of India of the present time. They also are showing signs of intellectual and moral degeneracy. And likewise a reaction is already visible which aims to rehabilitate the old religion of the gods and the Sacred Fire, through the growing spread of the Mantra Sastra in the form of Tántrism.

Looking at the practical side, it will be seen that Asceticism has in it more of theory than of practice. Sankara, its greatest advocate on the theoretical side, not only paid homage to the gods and goddesses by composing an immense number of hymns in their praise, but wrote a substantial book on rituals and worship of the gods, named the Prapan-chasára Tantra; and practically his followers may be found to be always worshipping the

master. *Cf.* his hymn to Buddha where he speaks of him "as the Prince of Yogins who sits enthroned for ever in my heart as my guiding spirit."

Sacred Fire, (or the Lingam which has displaced that fire), and also the cow which is dedicated to purposes of that fire.(1) In his last advice to his disciples, he discovered the error of Asceticism by saying: "Always study the Veda and carefully perform the work enjoined by it; let that be your worship of God; give up all yearnings after the grosser desires."(2) Evidently he means the Agnihotra, or worship of the Sacred Fire, as conducted by the Aranyaks spoken of above. And it is well known that his great forerunner, Dattatreya, after preaching the extremes of Asceticism, took a female consort, practised incantations to the gods, and founded a school of Tantra which goes by his name up to the present time.(3) As to his immediate predecessor, the wonderful Buddha, the successor of Dattatreya, it will not be out of place in this work to dilate on the Religion he gave to

(1) See *supra*.

(2) The Sādhana-panchakam or Upadesha-panchakam:—the first verse.

(3) Dattatreya received the name of Dakshināmurti, that is, 'deserving of all homage.' (Cf. Sankarāchāryya's hymn to Dattatreya, called the Dakshināmurti Stotra). The school of Tantra which originated with him is called the Dakshināchāra or Dakshināmārga. The other school, which existed from before, was called the Bāmāchāra or the Bāmamārga, from the Rishi Bāmadeva who founded it for the poorer classes who could not pay for the butter. (Cf. Rig Veda: 4-18-3; 4-30-24; etc.). Later on, when the Tantras became fused and degenerated, the term "Dakshina" was taken to mean "right," or according to the Vedas; and the term "Bāma" to mean "sinister," or opposed to the Vedas.

As regards Dattatreya taking to himself a female consort to help him in his religious duties, it is asserted by the Tāntrikas only and never admitted by his followers.

India, as it has been the subject of much misunderstanding. This has been done elsewhere;(1) here can be taken up only the bearing of his teachings upon the point under discussion, viz., that Asceticism is more of a theory than of a practice. Throughout his career Buddha preached that the proper life of man is a practical one,—a life of right action joined to right contemplation; and he showed his own practicalness by refraining from all abstruse metaphysical jargons.(2) At the time of his final passing away, he spoke to his disciple, Ananda, saying that the true path to perfection consists not in worshipping the Buddha with hymns and offerings but in devoutly fulfilling all the greater and the lesser duties of life; and that this alone is not only the worthiest homage due to Buddha, but is also the worship of him in the form most desired by him and, therefore, most acceptable to him.(3) And, over and above this, Buddha himself pointed out the highest duty of man in the following way: “Let the prudent man give gifts to gods; honoured, they honour him again; the man who has grace of the gods, good fortune he beholds.”(4)

(1) See the Appendix to this work.

(2) Cf. the *Dirgha Nichaya: Brahmajála Sutra*.

(3) *Maháparinirvána Sutra*, ch. 5, § 6. The phrase “negation of the will” is a mistranslation; it should be “negation of desires,”—that is, the perfection of the will. Cf. Mrs. Rhys Davids: “On the Culture of the Will in Buddhism.”

(4) The *Maháparinirvána Sutra*, (cf. *Buddhist Suttas*, by Rhys Davids, p. 20).

Thus all the great teachers of Asceticism, in their last days, practically recanted their doctrine and gave due preference to the life of duties; and, surely, they did that after maturer considerations. The life of duties is exactly what lands one on the ground of the World-old Religion. For of all the duties of human life, the duty of stepping into the next higher stage of evolution,—which means the worship of the Sacred Fire,—is the highest, most ancient, original and universal, as well as the most incumbent on mankind, inasmuch as it is productive of the greatest good and includes all the other duties within itself. (1) And there are many texts to the effect: “From the Vedas comes the sense of duty; from the sense of duty comes the worship of the Sacred Fire; from the worship of the Sacred Fire come the timely rains through the pleasure of the gods; and from the timely rains comes the harvest on which all beings ultimately depend for their lives”. (2) “There is nothing higher among the duties of man than the institution of the Sacred Fire.” (3) “Even the thief and the sinner are purified by it.” (4)

In India, as elsewhere, Asceticism with its abandonment of action and its culture of dependence, timidity, and non-resistance—of nonage and imbecility—has been a national

(1) Krishna Yajur Veda, 1-5-10-2; Taittiriya Brahmana, 2-4-3-3.

(2) See Venkatanath's Commentary on the Bhagavadgita, 3-16.

(3) Mahābhārata, Rajadharmā, 8-37.

(4) Mahābhārata, Rajadharmā, 60-52.

calamity and has proved disastrous to the children of the soil. Since its beginning, its one effect has been to sap the pristine vigour of the nation and thus to pave the way for foreign invasions. Sankara, even more than Buddha, completed this downfallen state of India. In Buddha's time foreigners would submit to the religion of India; after Sankara, they could force their religion upon India(1).

Hitherto, Asceticism has been a failure on all sides of it. It demands from its votaries a life of "rigorous and unceasing meditation on the soul, continued until sleep and until death." (2) Of course, it cannot be an universal religion for mankind; for if all men were to turn ascetics that would mean a conspiracy to destroy the purposes of Nature,—a thing which Nature cannot allow to be successful. But this demand is unreasonable; for after a certain degree of

(1) "The nations in which Buddhism has been a ruling factor have not been able to maintain their independence and develop the necessary strength to resist foreign invaders. Thus we see that India, the cradle of Buddhism and the country in which it was the creed of the majority of the population, became a vassal to other nations." (Lorand: *Life-Shortening Habits*, pp. 78 and ff). Cf. also what Archer Butler says about the Vedanta Philosophy: "In all this we may detect the secret but continual influences of a climate which, indisposing the organisation for active exertion, naturally cherished those theories which represent the true felicity of man to consist in inward contemplation and complete quiescence." (See Gough: *Philosophy of the Upanishads*, p. 7). In connection with this, compare Nietzsche's saying: "My will unto power walketh on the feet of thy will unto truth." If knowledge is power, as the old proverb says, then whatever makes men powerless and unhappy is not of the Truth but is of Ignorance.

(2) Nādavindu Upanishad, 21; cf. Vidyāranya's Commentary to the Aparokshānubhūti of Sankarāchārya, verse 89.

metaphysical knowledge is reached by man, the limits to human thought make themselves felt by him, and then the votaries of Asceticism give up their life of meditation and take to the beaten path of money-making or even descend to the lowest levels of debauchery, unless they are saved by getting some better work to do. Asceticism is seldom the free choice of an individual; it is never the desire of nations.

The worst feature of Asceticism, which brings about a deplorable state of society among all nations in which it acquires supremacy, is its scowling and over-suspicious attitude towards womankind;—an attitude which, spreading like a contagious disease in the society, causes a gradual lowering of the status and prestige of women; and which, consequently, brings on the degradation of a whole nation from its life in the cradle.(1) Asceticism begins its teachings with disgust, hatred and vituperations on woman, and exhorts man to forsake his wife.(2) Looking upon women with

(1) "The resolve to find the world evil and ugly has made the world evil and ugly." (Nietzsche).

(2) Dattātreyā, Buddha and Sankara have all of them spoken against womankind very bitterly. Muhammad holds himself clear of this guilt. The Indian ascetics often themselves set the example of what the Prophet of Islam has denounced as the "most detestable to God of all permitted acts," viz., leaving their household-life after having allowed their wives to take another husband. "The marriage tie is too sacred to allow of this remedy being lightly resorted to." Islam does not allow Asceticism, though Asceticism has crept into Islam from Indian sources. (Cf. Muhammad Ali: Holy Quran, note 2512; and Amir Ali: Muhammadan Law, the chapter on Divorce).

eyes of suspiciousness,—as if such suspiciousness were the all of true wisdom,—and denying them any religious pursuit in company with their husbands, Asceticism has taught the world to regard women as mere chattels intended only for the vulgar enjoyments of men. In India, the earliest authentic reports of outrage against woman's chastity refer the perpetration of the crime to men who had renounced their duties to the Sacred Fire, or to Non-Aryans who were enemies to the Aryans. The Rishis of the Vedas, following their own Religion,(1) knew of no such crime among themselves. For their Religion had assigned a high position to women; it had made the wife the sole help-mate of her husband in his duties to the Sacred Fire: from which circumstance she has received the name of "patni."(2)

Asceticism, undoubtedly, had its *raison d'être*. It arose at a time when it was needed by circumstances. The priests of the Sacred Fire had, in course of time, degenerated in their character; they looked more to earnings than to worship, and quarrelled among themselves for the profit. They invented an elaborate and oppressive system of rules and penalties for the rites of the Sacred Fire,—and carried on their priest-craft as a matter of trade, amassing much money and becom-

(1) The religion of the Rishis was not simply fire-worship; it was the standing of man face to face with the gods making their appearance in the Sacred Fire.

(2) *See supra.*

ing splendidly rich thereby.(1) Fire-worship very often failed to give the desired fruits. The Mantras or incantations were oftener unsuccessful than not. In such cases it was pointed out that the law of retribution (or Karma) cannot be set aside and that the Sacred Fire cannot be properly expected to do it. Thus, thrown upon his own resources, feeling the chill negation of the world to his cherished expectations, and discovering the sublime strength of the unconquerable mind, the devotee learnt to defy the celestial hosts of the gods and the stars; and detaching himself from all detachable things, leaving himself to his own fate, he gave up the Sacred Fire and betook himself to a strenuous culture of hatred and renunciation,—the Religion of Despair,—having nothing else to do.(2) To crown all, wealthy foreign merchants came to India for trading purposes, bringing with them a new standard of civilization, and

(1) For example, they exacted a payment in gold if the Sacred Fire was suddenly extinguished, whereas the original rule was simply to re-ignite it as often as it went out. They introduced exceptions to the rule admitting all to the Sacred Fire. Cf. *Mahabharata*, *Apaddharma*: 165-21 ff.

The worship of the Sacred Fire does not require any outward demonstrations or secret rites. The prime requisite is purity of mind. The extravagant and minute Ritualism of the *Purva Mimansa* School was the thing which necessitated the Asceticism of *Uttara Mimansa* as a reaction to it.

(2) Cf. the words of Timon of Athens as related by Shakespeare: "Henceforth hated be of Timon man and all humanity!" (III-6-115). Cf. the words of Romeo in Shakespeare's "Romeo and Juliet" (Act V, sc. 1, line 24): "Is it even so? Then I defy you, stars!" Deception (or *Máyá*) as soon as it is detected, causes detachment (or *Vairágya*) in the deceived. Herein is the origin of renunciation (or *Tyága*).

diffused a general spirit of revolt against the established order of society at a time when the members of it had already grown tired and weary of the priestly yoke of the old system which had become thoroughly burdensome to them. To counteract a total revolution and lapse into irreligion a compromise of the new spirit with the old order was needed. The result of this compromising spirit was the evolution of the religion of Asceticism.

Asceticism, therefore, is good as a check upon the superstitions and errors that creep into religion,—upon the extravagances and hypocrisies that steal into priest-craft. Nor can the Hindus ever afford to give it up entirely, just as they cannot give up the caste system. It is desirable, too, that a race of Aryans of the purest blood and of the sternest creed be preserved somewhere in the world, preferably in India.(1) This does not stand in the way of fire resuming its rights to be placed again on the sacred pedestal or of its becoming the universal creed of the world. Not Asceticism but Worship of the Sacred Fire is the World-old Religion which has withstood all the ravages of time.

(1) Hindus have been able to preserve their Religion only by dint of their strict exclusiveness. The result of admitting Foreigners will be the ruin of Hindu Religion. The Buddhists, originally a sect of the Hindus, brought about their own transformation and disappearance by the folly of admitting Foreigners into their sect. (*See the Appendix to the present work*). The existing sects of Hinduism have taken their warning by this fact. They preserve their Religion by a strict conservation of chastity and its adjunct, the caste-system.

§ 3. Conclusion.

The next higher stage in the path of evolution into which man must step before he can make further progress towards perfection, is the stage of the Devas, who are immortal beings endowed with fiery bodies(1) and who were no other than men before they evolved into their present stage.(2) To ensure his attaining the stage of the Devas, man must have recourse to the worship of the Sacred Fire, which has the power of bringing him into touch with the Devas.(3) By coming in contact with the Devas man gets the Deva-like mind, in consequence of which he evolves into the stage of the Devas at the time of his death, just as a caterpillar metamorphoses into a hornet.(4) Along with this practice of worship, he should also practise the acquisition of true knowledge,

(1) *Cf.* "In the celestial sphere they enjoy the life eternal," (Katha Upanishad: 1-13; Kaushitaki Upanishad: 3-2). *Cf.* also "Where (in the land of the sun) there are shining beings, take me there and make me immortal,"—(Rig Veda: 9-113-10).

(2) "Mortals, indeed, were the gods before; they were exactly as men are;—they got promoted to the higher class through the Sacred Fire." (Krishna, Yajur Veda Samhita; Sathapatha Brahmana, etc.)

(3) This fact is the subject-matter of the Rig Veda Samhita.

(4) This analogy is frequently mentioned in books on Yoga. The Sanskrit term "Bhramara-kita," *lit.*, worm that becomes a flying insect, is the name of caterpillar. Indians have wrongly supposed that the worms which hornets put into their nests to serve as food for their own larvæ when they come out of their eggs, turn into hornets themselves through the transforming power of extreme fear.

that is, the knowledge of the immortality of the soul, by which alone he can realize and secure the life of the immortals for himself.(1) Those who have carried the practice of knowledge to the highest degree of self-realization possible for man,(2) have every hope of success in their efforts to attain the next stage; but they, too, should stick to the worship of the Sacred Fire until they pass away to the

(1) *Isāvāsya Upanishad*, Mantras 9 to 14. *See supra*.

(2) All religious systems have a metaphysical portion belonging to them, and all of them admit a limit to the powers of human thought. The Problems of God and Infinity and the Riddle of the Universe are not the nearest concerns of man; for, a mind like man's, which is itself confined within and limited by a finite body, cannot grasp and comprehend within itself the Infinite. (*Brihadāranyaka Upanishad*, 3-6-1; *Koran*, 17-87). When, however, man becomes endowed, like the Devas, with a body which has been brought under the sway of the mind, then, and not before, can he take up those problems for solution. The nearest concern of man is, therefore, how to evolve into the stage of the Devas, that is the higher stage of evolution next to the stage in which he is. All erratic thoughts and mind-wanderings should be guarded against and checked. "Nevertheless, as the soul is of divine origin, she struggles and meditates even beneath this bodily covering; but her thoughts are not what they would be if she were free from the body." (*Hermes Mercurius: The Virgin of the World*, part 2, the end). Man's attempt to exceed the limit set to human thought is a deviation from the Good Path (or the Path of Evolution), and is only fruitful of evil consequences to him and his race. Hence society has always made the interests of Science and Philosophy subordinate to the interests of Religion. The Bible inculcates this teaching in the story of the Serpent Satan prompting man to taste of the fruit of the forbidden tree of Knowledge and thus bringing ruin upon him. (*Bible: Genesis*, 3-1 to 5). In the Hindu cult, the Serpent appears as the Ananta (Infinity) or the Shesha (Last Thing, or Thing-in-itself) coiling under Vishnu (the Preserver of the creation) who is identified with Yajna or the Sacred Fire. (Text: "Yajnō vai Vishnuh";—*Krishna Yajur Veda*, 1-7-4).

next stage.(1) Otherwise they will tend to remain where they are, that is to say, they may be re-born after death in the sphere of man, or, perhaps, may even fall below into the sphere of the lower animals.(2)

In conformity with the universal law of Conservation of Energy, the general rule is that all things, animate or inanimate, tend to remain what they are; thus, from the insect up to man, all beings, after their death, would be re-born into the same species to which they belonged: and so on repeatedly.(3) The reason of this is that all beings love their respective bodies and are unwilling to leave them. When, however, somehow or other, hatred of their own bodies steals into their hearts, or the close attachment is otherwise broken, (as in the case of the Agnihotri who has come into actual contact with gods; of the Yogin or seer, and the Shura or warrior, who rise above all bodily concerns; and of the Jnáni or sage also),(4) then the time for

(1) Cf. Brihadáranyaka Upanishad, 1-5-2: "He who has this kind of knowledge conquers death as soon as he betakes himself to the worship of the Sacred Fire." Cf. Chhandogya Upanishad 5-5-2; and the same 1-1-10. Cf. Mahábhárata, Mokshadharma: 214-26 and 268-40.

(2) Cf. Mahábhárata: Banaparva, 181-9 ff.

(3) Cf. Chhandogya Upanishad, 6-9-3; 6-10-2.

(4) As for the Yogin's and the warrior's rising above the body, see the Agnipurana; and Mahábhárata: Udyogaparva, 33-61; —cf. Rig Veda: 10-154-3. For an example of the sage's attitude towards the body, the following passage may be cited. "Having recourse to the pretext of meditation, who is that woman of whom thou art thinking? Cast a glance at this female who is being consumed by the passion of love for thee. That thou hast compassion is false. Where is that other male, who

a change of the body into a higher kind comes. This rising above the love of the body is called the real Tyága (Detachment, Renunciation). Those who attain this state of mind, are born into the celestial sphere, if they practise the worship of the Sacred Fire and acquire the knowledge of the immortality of the soul.

Thus in action, equally with knowledge, lies man's salvation, provided always that the action is not a complexity of outward observances, but the simplicity of inward faith; and that the knowledge is not a store of fleeting recollections, but a grasp on the reality of the soul. This is the teaching of the three great rulers of mankind, Krishna, Jesus and Muhammad, and, in fact, of all others who, like Buddha, had once departed from it. The discovery of the way for mortals to come into living touch with the immortals is the highest achievement of man's genius and will-power (jñána and yoga) in combination. This is the good path, this is the perfect way, the finding of Christ, the finding of Buddha,—the finding, in short, of the Divine in the human. And this is the whole of the Rig Veda, the

is more cruel than thou?' May the Buddha, who, although thus addressed repeatedly by the fairies of Cupid's train, stirreth not yet from his meditation, and openeth not his eyes from sentiments of pity at seeing that the bodies which all human creatures possess contain many holes from which filthy secretions,—semen and blood, stools and urine, tears and exudations,—constantly ooze out, may the Buddha, that foremost of genuine personalities, be your guide in life." (Dasávatára-khandaprasasti-kávyam). St. Paul and Omar Khayyam also speak of the body as a shame and humiliation to the soul.

whole of the Holy Bible, the whole of the Zand-Avesta, and the whole of the Koran.

Of the two duties of man, viz., the worship of the Sacred Fire and the acquisition of true knowledge, the former is the superior. For, the worship of the Sacred Fire not only brings the worshipper into touch with the gods but also awakens true knowledge in him. But though the worship of the Sacred Fire is the highest religion of man as man, it must not be supposed to be the highest religion of the soul. For, after having gone to the celestial sphere, the soul has still to make its progress towards higher and higher degrees of perfection until the final salvation is reached,(1) which is beyond the power of man's comprehension.(2) This is the meaning of the passage in the Bhagavad-Gita,(3), where persons who hold that the sphere of the Devas is the highest end of evolution (Swargapara), are deprecated as fools addicted to quarrel, lust, power and fruitless labours. The passage has very often been wrongly interpreted to mean an injunction to give up the Vedic rites of the Sacred Fire (Yajna).

A recent follower of Darwin, who is also one of the ablest interpreters of Evolutionism, puts the thing thus: "We can conquer Nature only by obeying her laws, and in order to obey

(1) See Brihadāranyaka Upanishad, 4-4-8.

(2) It will "ever remain as distant and incomprehensible as the far, incomprehensible stars in the depths of space." (Cf. Richet: *Psychical Research*, p. 626).

(3) Bhagavad-Gita: 2-42 to 44.

her laws we must first learn what they are. The beautiful legend will yet come true; Ormuzd will vanquish Ahriman; Satan will be overcome; Virtue will descend from heaven surrounded by her Angels, and reign over the hearts of men. Women will become the companions of men, and the tutors of their children. Immortality will be invented. But even then, man will in reality be no nearer than he is at present to the First Cause, the Inscrutable Mystery, the God.”(1)

Uniting the world of mortals here below with the world of the immortals above:—this is the enunciation of **the Universal Religion** for mankind. Its restoration means the restoration of the Sacred Fire, the greatest discovery ever made by man. Let it be clearly understood, once for all, that it is neither fire-worship, nor cow-worship nor even god-worship,—though it requires the aid of the Sacred Fire burning upon cow’s butter and of the gods of the higher spheres,—but it is man’s preparation for promotion in the life to come. Its practice, though long and tedious, as all affairs of getting promotion are likely to be, should be persevered in throughout life, as the only possible escape for man from the ills of mortal life.(2)

(1) Winwood Reade: *The Martyrdom of Man*, pp. 512 to 515.

(2) All persons, man or woman, celibate or married, widow or widower, high or low, young or old, can betake themselves to it, under the ordained rules of purity. In this religion there can be no re-marriage for widows and widowers, and no bigamy for man or woman.

The worship of the Devas through the Sacred Fire is not Angelatry or idolatry in any sense of those terms. To anyone who has understood the truth in the Rig Veda, the fact becomes palpable that the Rishis were opposed to idolatry which was a false substitute for their worship of the Sacred Fire.(1) What they maintained was that man's proper religion is to come into direct communication with the Immortals in order to become immortal himself. This direct communication with the Immortals (Devas, Angels, gods) is not idolatry,—it is only the step to a higher stage of evolution. Even Islam, the implacable enemy of idolatry, cannot denounce this. For Muhammad, the Prophet of Islam, himself had to come into communication with the Angel Gabriel before he could get a glimpse of the higher life(2); and any other person who could come into communication with an Angel, be it through fire-worship, would be on the same footing with him.

Bearing in mind that Fire-worship is not worship of fire but is the elevation of man through communication with the Angels, Islam, inasmuch as it owes its origin to the elevation of Muhammad through communication with the Angel Gabriel, must be included in the Universal Religion of the Sacred Fire, although it contradicts itself.

(1) Idolatry, undoubtedly, is a most disgraceful fall for a nation which had discovered the way to attain direct touch with the celestial beings. Indeed, the more enlightened among the Hindus are thoroughly ashamed of it.

(2) Koran: 2-91; 42-52; 53-1; *cf.* also 10-39.

Now, the question arises as to whether the worship of the Sacred Fire is the only way of evolution for man or there are other ways also, and whether Fire alone is to be worshipped by man or there are other Devas (gods) to be also worshipped:—for, it is said, the Vedas speak not only of Agni (Fire) but also of Indra, Varuna, and a host of other Devas also by way of adoration. To this the answer is that there may be many ways of evolution, but the one which can be recommended as the Universal Religion for mankind is the worship of the Sacred Fire, as it is within the reach of all men and its practice does not require any extraordinary powers of the mind. The Niragnis and Prophets, who pretend to converse with the Devas or Angels without the aid of the Fire, are of the same class as the Dreamers.(1) To the argument that the Vedas speak of many other Devas besides Agni, the trite answer must be given that according to the Vedas, Agni means both Yajnágni (the Sacred Fire) and Agni-Deva (the god presiding over the Sacred Fire).

(1) It is claimed by Niragnis and Prophets that there can be extraordinary powers of the mind by which communication with gods can be established without the aid of the Sacred Fire. But the Sacred Fire makes the communication visible to all, while the Prophet's communication is invisible to others. Hence Niragnism or Prophetism has always been suspected to be an imposture; and in its train have followed only such things as superstition, fanaticism, delusion, persecution, war, hatred, and horrible and grossly immoral practices, e.g., sacrifice of infants, outrage on women, etc. Moses, therefore, had his justification when he commanded all Prophets to be stoned to death when they depart from the Religion of the Sacred Fire.

Agni (the Sacred Fire) is not a god, but is the medium in which the Devas (gods) manifest themselves to man; while Agni (the god presiding over the Sacred Fire) is the bringer of all the other gods into that medium of fire. Agni's worship is, therefore, indispensable for invoking the Devas, one and all. Hence the Sacred Fire is eulogistically spoken of as the first of the gods,—the sum total of all the gods.(1)

As has been fully discussed above, the worship of the Sacred Fire should be free from two faults which are fatal to its own cause, viz., sacrifice of animals for man's food (Validána), and invoking the gods to deal vengeance to one's personal enemy (Vidwe-shana). Let it be understood that those who cannot help taking meat for their food may kill animals, but not in the name of religion;(2) and those who are impelled by a fatal necessity to wreak vengeance on an enemy should fight out the affair manfully according to the rules of war, but must not invoke the aid of the gods.(3)

(1) Taittiriya Brahmana, 2-4-3-3; Aitareya Brahmana, 1-1-4.

(2) Forcibly taking the life of a living creature cannot be a part of any religion. If sacrifice of an animal in Yajna sends, as it is claimed, the soul of the victim to the sphere of the gods, then the gods should be visibly present in the fire, and the animals should be willing to be victimized. This is the significance of the saying (referred to in Mahábhárata: Dronaparva, 67-4) that in the Yajna of the ancients, animals wishing to go to paradise would come of themselves to be offered up as victims to the gods in the Sacred Fire.

(3) The Mahábhárata is called the Fifth Veda, because it contains something which is not to be found in the four Vedas

The worship of the Sacred Fire is not a secret rite. It is open to all without distinction of caste, creed, colour or sex. And the Vedas expressly give orders for it not only to be observed in every household but also to be spread by a liberal system of preaching to all lands and tribes. And there are these texts: "Men preserve the Sacred Fire in every household."(1) "Let the words of our mouth cause the Sacred Fire to be spread far and wide."(2) "Spread the Vedas: this is a great work for man. As for the unreclaimed tribes, let them also hear the Vedas when they are being recited to a Brahmana standing at their head. The reciting of the Vedas is held to be a prominent duty by the law."(3)

In their orders to preach Religion, the Vedas mean nothing of either persecution or martyrdom. The Vedas do not carry heat but only a cool tranquil light which enters noiselessly where it is allowed to enter and remains silently unknown where it is shut out. All the religions of the world have their

but which yet is equally necessary for man to know,—viz., the Science and Art of Enmity or Warfare apart from the invocation of the gods for aid.

(1) Rig Veda: 5-11-4.

(2) Rig Veda: 3-10-6.

(3) Mahābhārata, Mokshadharmā: 327-44, 49. In ancient India, it seems, persons could lay claim on the sacred thread by their merit alone apart from their right by heredity. Thus Hanumān, who did not belong to the higher castes, is represented as wearing the sacred thread. (See Ānanda-Rāmāyana of Vālmiki, in the Manohara Kanda, 13th Sarga. Also Brahmandā Purāna, and Sudarsana Samhita Tantra, in the chapter on Hanumat Kavacham,—twice in each).

martyrs, even atheism counts its martyrs by thousands,(1) showing that martyrdom is no conclusive proof of the truth of a creed.(2) To their credit, the worshippers of the Sacred Fire, whether Aryan or non-Aryan, have never been known to be persecutors. The World-old Religion derives its everlasting strength from the fountain of truth whence it has its origin; and therefore it requires no man to lay down his own life or to take the life of his brother in order to strengthen the creed. It is a permanently settled fact, and not a fiction to be improved upon by the coming generations: it is a discovery of the soul and not an invention of the intellect. It is to be preserved and handed down, as the key to all mysteries, from one generation to another; and to this end "the ink of the scholar," as the Prophet of Islam said long after, "is more precious than the blood of the martyr."(3) And there are these Vedic texts to the effect: "The Sacred Fire, adorable to the Rishis of old, must be adored by the Rishis who succeed them."(4) "The Vedas must be regularly studied."(5) "This is a homage to the

(1) Cf. Weber: History of Philosophy (the martyrdom of Bruno).

(2) "To die for a faith is no proof whatever of the truth of it. Nor by any means always the best service which a man may render it." Bad men have undergone martyrdom for a bad cause as firmly and cheerfully as good men have for the best cause. (Maudsley: Body and Mind, pp. 339, sq.).

(3) Sayings of Muhammad, edited by Dr. Abdulla Surahwardy; § 436.

(4) Rig Veda: 1-1-2.

(5) Taittiriya Aranyaka: 2-15-7; Satapatha Brahmana: 11-5-6-7.

Rishis of old, our fore-runners, who discovered the path for the good of the coming generations." (1) The fruits of this Religion are happiness in this life and salvation in the life to come. "That is the true religion by which prosperity here and the highest perfection hereafter are both secured at once." (2) And this is the meaning of man's desires,—the goal to which they point. It is useless preaching Desirelessness and Asceticism; for desires would not be satisfied until and unless this goal is attained. (3) To this end have desires been planted in the individual, and to this end do they really tend. It is, therefore, proper to have the desires well-regulated than entirely eradicated. (4)

The Doctrine of Desirelessness (or Negation of the Will, as it is called) is based upon the Philosophy of Asceticism which holds that life is only a passing dream of the soul. (5) Undoubtedly, this Philosophy is a great consolation to man, for it establishes

(1) Rig Veda: 10-14-15; Atharva Veda: 18-2-2; Taittiriya Aranyaka: 6-5-1.

(2) Vaisesika Darsana: 1-1-2.

(3) Cf. Mahábhárata Aswamedhparva 13-19; and Gita 3-33. The course of Evolution will have its own way; and man will have to evolve into the stage of the Devas, (whether he desires it or not does not matter), before he can attain the final perfection.

(4) Cf. Mahábhárata, Rajadharma: 123-7; 8; Mokshadharma: 288-10; 11. Perfect desirelessness does not exist. Just as kingdom is the object of desire to the king even so are alms to the mendicant and salvation (mukti) to the ascetic.—Cf. Mahábhárata, Sántiparva, ch. 18.

(5) Mâyāvāda of Vedāntism or the Soonyavāda of Buddhism.

the immortality of the soul and the possibility of its rescue from the ills of life. Too much, however, has been made of this philosophy, as if it were the panacea for all evils. The view that matter is only a product of the mind (as it is in dream) does not solve the problems of existence. It only removes the mysteries of matter from the province of so-called matter, and transfers them to the province of mind, thus making the mind more mysterious than even matter and mind put together were before. Only to know and realize that life is a passing dream of the soul does not mend matters. Those who see frightful dreams or nightmares in their sleep, know on waking that all their visions were false; yet they, too, need the doctor to treat them for such afflictions. In like manner, life's sufferings will make themselves felt in spite of the knowledge that life is a dream of the soul; and the need of doctoring to the soul will remain the same as ever. This doctoring to the soul is precisely what is meant by the worship of the Sacred Fire.

Those that are afflicted with a diseased mind go from place to place; but such pilgrimage affords them no relief. For the burden of their sorrows keeps accompanying them like their shadows, walking with them as they walk, running with them as they run, sitting with them as they sit, lying down with them as they lie down, rising up with them as they rise up,—and invading their peaceful slumbers in the form of dreams. Only a

pilgrimage to the regions of perpetual bliss by the path of the Sacred Fire, can disburden them of all the sorrows of their hearts.

The Philosophy of Asceticism, the Vedanta, holds that it is not necessary for man to evolve into the sphere of the Devas, for man can attain the final Perfection immediately. According to this philosophy, the sphere of the Devas is, like the sphere of the mortals, both impermanent and full of sorrows. The teaching of the impermanence of the celestial sphere is based upon the assumption that Time is an objective reality, which is felt in the same way there as it is felt here. But Time is a subjective feeling which varies not only in different individuals but also in the same individual under different circumstances. For example, a moment may sometimes be felt to be as long as an eternity or an eternity may pass away as though it were a moment.(1)

Time appears to mortals to be as the flow of a stream in which the present only is comprehensible, while to the immortals it may appear to be at a stand-still like the infinite Space, within which the past, the present and the future are all comprehended at once. No idea of impermanence can ever arise where Time undergoes such a modification.(2) The gist of the argument is that in the sphere of Devas, where the mentality

(1) Cf. Tejovindu Upanishad, 1-24. See "Yoga-Vásistha."

(2) Readers of Einstein will not find this view of Time difficult to conceive. For example, the etherial vibrations set up by the French Revolution are still travelling in space, and any

is different from man's, the feeling of Time would also be different from his; and that therefore he cannot speculate on it until he changes his mentality. In like manner, all the joys of the celestial sphere(1) are to be understood as positive feelings, and not as joys that exist by contrast with sorrows.(2) Hence the Vedic term for the celestial sphere is "Náka", which literally means 'the griefless sphere'. Thus rescued from the Vedantic error of taking an anthropopathic view of Time, the Vedic doctrine of the existence of a sphere of permanent joyfulness is established.(3)

one who can overtake those vibrations will see the French Revolution as actually going on in the present. (Einstein's Relativity. Cf. also Kant's Critique of Pure Reason, Engl. Transl. by Max Muller:—the Transcendental Analytic). A point of space cannot be said to contain the whole of time, but every moment of time can be said to contain the whole universe of that moment.

This changed aspect of time (Hyper-time) corresponds to the "Fourth Dimension" of space (Hyper-space), both of which are now regarded as subject-matters of scientific investigation. The celestial sphere is said to be "a world that is not conditioned by space and time." (Cf. Richet: 'Thirty Years of Spiritual Researches, p. 606).

(1) The Vedas speak of various kinds of celestial joys, e.g., *ánanda*, *moda*, *muda*, *pramuda*, etc.—Rig Veda: 9-113-11. Cf. Taittiriya Aranyaka, 8-8; Taittiriya Upanishad, 2-8.

(2) As to the existence of positive happiness, see Sully's Human Mind, Vol. 2, p. 6; Sir William Hamilton: Metaphysics, Vol. 2, ch. 43; etc.

(3) After all, the Vedánta is not a convincing Philosophy. It cannot explain how the desire to create can arise in the perfectly desireless Supreme Being,—how a shadow can arise where there is no other thing but light. It has, doubtless, built a strong castle for the soul, but its castle, too, has been built in the air and not on any solid ground. To say that the ultimate truth is ineffable, (*anirvachaniya*, as the Vedánta says), does not mend matters; for it comes to the same thing as saying that it is unknowable to man in his present state.

It will serve no purpose here to dilate on the evidences of the existence of mysteries which exceed the range of human understanding,—of things between heaven and earth not dreamt of in philosophy, as Shakespeare puts it. Science has already taken the subject into its hand and facts are being brought to light which startle and perplex the most impartial and truth-loving of mankind.(1) “The dreams of magic may one day be the waking realities of science.”(2) “Our hopes are now vastly greater; we have a glimpse of a whole unexplored world full of mysteries before which we stand as dumb and dense as a Hottentot might before Poincarè’s vortices, Herz’s waves, Pasteur’s microbes, or Einstein’s relativity. This new world is the unknown, the future and our hope.”(3) “At the present hour, while all is yet quite dark, our duty is plain. Let us be sober in our speculation, rigorous in experimentation.”(4) Failures, of course, there will be in the path. “But that is no reason for refraining from increased efforts and labour.”(5) “The final outcome will be much more surprising and unexpected than our limited imagination can dream.”(6)

(1) Dr. Charles Mackay: *Memoirs of Delusions*;—the chapter on the Magnetizers (the Conclusion).

(2) Frazer: *The Golden Bough* (Conclusion).

(3) Richet: *Thirty Years of Psychological Research*; the Conclusion, p. 625.

(4) *Loc. cit.*

(5) *Op. cit.*, p. 626.

(6) *Ibid.*, p. 624.

THE EPILOGUE.

The Epilogue is a gospel of peace exactly the same as the Prologue. This is its substance:—

The Cause is infinite, the Effect is infinite; for from the infinite proceeds the infinite. By taking away the infinitude of the Effect as a delusion, the Cause alone is left as the real and only infinite—the Absolute—and the absurdity of two infinities is thus removed. Om, let peace abide, increase and pervade.(1)

The gospel of peace at the end of the Upanishad is like the Ave of the Catholic Christians. It is said to be auspicious to pronounce the gospel of peace, like the Ave of the Christians, both at the beginning and at the end of a devotional recitation. The Upanishads are professedly only for recitation by lovers of peace who have the good of the whole world at heart, and every Upanishad has a gospel of peace proper to it. Peace, doubtless, is the highest thing that man can possess;(2) not the peace which is founded on the unstable basis of ignorance and forgetfulness,(3) but the peace which is founded on the solid basis of reason and knowledge. War is necessary to secure the reign of peace against the invasions of lovers of evil-

(1) The Sanskrit word "Om" answers precisely to the Hebrew word "Amen," meaning certainty.

(2) Mahábhárata: Dronaparva, 198-59.

(3) Contrast the miserable saying "Where ignorance is bliss, 'tis folly to be wise" with the manful saying "Like a Roman bear the truth I tell."

doing;(1) just as a fencing is necessary to protect a beautiful garden with fair and useful products. The less war there is, the better, and no war is the best. "Weapons are instruments of ill-omen; they are not the instruments of the princely man, who uses them only when he needs must. Peace and tranquillity are what he prizes."(2) Thoughts of war and hatred retard the development of the good part in man, making a Devil of him,(3) while thoughts of peace and love make the same bloom forth in all its splendour and beneficence, making a god of the man even while he is still in the mortal sphere.(4) The yearning of the soul is not towards hatred,

(1) There is such an instinct in human nature as love of cruelty or wrong-doing,—that is a desire to inflict pain for the pleasure of witnessing the sufferings of the victim (*Cf.* Mayne's Criminal Law, Part 2, ch. 3, § 66),—a thing which, if allowed to pass unchecked, would grow without limit;—as in the case of the despot. Readers of Psycho-pathology will remember that the exercise of cruelty gives a sort of sexual gratification to persons who are short of sexual powers, known as Sadists, who thereby feel a return of their lost sexual powers, and who therefore cannot but choose to be lovers of the evil. (*Cf.* the works of Kraft Ebbing, Havelock Ellis, etc.). *Cf.* the Spirit of Satan:—"Evil, be thou my good!" (Milton: Paradise Lost, Bk. IV, line 110).

(2) Giles: Sayings of Laotzu, p. 41. *Cf.* "He who strikes with a sharp instrument is himself in danger of being hurt." *Ibid.*, p. 47. *Cf.* Mahābhārata, Rajadharmā, 106-19: "He who is about to destroy his enemy is himself in danger of being destroyed. Elsewhere the Mahābhārata says: "Weapons are not simply for brandishing, nor speeches for mere flourishing; they must be adroitly used when their aid is called for."

(3) The Mahābhārata (*cf.* Striparva, 1-31).

(4) *Cf.* "The diseased mind spoils the health, the sound mind promotes the intellect." Dattatreya in his Abadhuta Gīta, 8-27. Also *cf.* Mahābhārata, Anusāsanaparva, ch. 57:—"Absence of hatred in a person makes the features beautiful."

which is its poison, but towards peace, which is its only balm. And hence it is that the Prince of Peace is everywhere given the sole kingdom over the heart, and men do eagerly long for the time when his kingdom will come upon the earth. The poet speaks of the Prince of Peace as the Light of the World, and of love as the sunlight of peace.(1) This agrees with what the Bible teaches,—that “love is the light which lighteth every man that cometh upon earth;” “Love is of God: he that loveth not knoweth not God; for God is Love.”(2) And this answers to what the Vedas say,—that the mutual hatred of men reaches up to the higher heavens and infects

(1) Cf. Sir Edwin Arnold: *The Light of the World*:—

Peace beginning to be,
Deep as the sleep of the sea,
When the stars their faces glass
In its blue tranquillity:

Hearts of all upon earth,
That rested not from their Birth,
To rest as the wild waters rest
With colours of Heaven on their breast.

Love, which is sunlight of peace,
Age by age to increase,
Till Angers and Hatreds are dead,
And Sorrow and Death shall cease.

“Peace on Earth and Good-will!”
Souls that are gentle and still
Hear the first music of this
Far-off, infinite bliss!

(2) The Bible thus identifies God with Love. (Bible: First Epistle of John, 4-7, 8).

even the gods with hatred, and makes them forsake mankind.(1) And agreeably to this Vedic revelation, the present Upanishad has said that man should attain that knowledge which frees his mind from all hatreds.(2) And Religion, which always seeks to bring peace, takes Ahimsá (i.e., non-hate or universal love) as its watchword.(3)

Let the Sacred Fire, which is the beacon-light of peace to the world, be relumed even at the spots where it was so unhappily extinguished through the follies of mankind. And let this book thus end with peace even as it did begin with it.

**MAY THIS BE ACCEPTABLE TO THE RISHIS
AND PROPHETS OF OLD AS THE PAYMENT
OF A HUMBLE TRIBUTE TO THEM.**

(1) Atharva Veda: 3-30. *See supra*, the Good Path and the Path of Evolution. The Tantras also say that nothing attracts the gods so much as peace of mind in the worshipper. (*See Tantrasára: Vijayá-kalpa*).

Religion, being faith in a better life to come, carries with it a sense of blissfulness (*Ānandam*). This blissfulness has two sides; namely, grave and gay. The grave side expresses itself in deep and tranquil meditations and moral regulations; the gay side in joyful themes, feasts, dances, processions, songs, etc.

(2) *Isávásya Upanishad, Mantra VI.*

(3) *See supra*, the Doctrine of Ahimsá.

APPENDIX.

THE TRUTH ABOUT BUDDHISM.

INTRODUCTION.—The following pages contain an explanation of two curious facts, viz., the disappearance of Buddhism in India when Buddha himself has been treated as an incarnation of Vishnu by the orthodox Hindus, and the prevalence of the worship of Buddha's images under disguised names among the Hindus.

The argument of the whole may be exhibited as follows.

1. The False Story.—Buddha, although born in India, came from a Mongolian stock and preached a religion which was fundamentally opposed to the religion of the Hindus. The Hindus, therefore, rejected him. Foreigners then came to India to take up this inestimable jewel of mankind as their own and to rescue the religion he preached from passing away into oblivion. They made temples and images in his honour, formed themselves into a sect, and thus propagated his religion among themselves. So all along Buddha has been, and is still, the Foreigner's object of worship.

2. The True History.—Buddha, as he belonged to the ancient Aryan race of Gautama, must have come from an originally Hindu stock. He brought no new religion into India, but he preached a reformation which was especially intended to remove the slaughter of animals from the domain of religion. He found many followers(1) who, after his death, formed themselves into a sect which remained incorporated in Hinduism. They it was, and not the Foreigners, who made the Buddhist temples and images all over

(1) The conversion by Buddha of Kasyapa (the leader of the opposite party) laid the real foundation of the Reformation.

India.(1) They made converts of peoples of Foreign nationalities and admitted them into their own sect;—thus importing alien doctrines also into the sect. The result of this was that the sect was out-casted by the orthodox Hindus, who never allow intermingling with Foreigners; for Foreigners desecrate Hindu temples by offerings of articles forbidden to Hindus. After the out-casting of the Buddhist sect, the Hindu worshippers of Buddha parted company with the out-casted Buddhists and carried on their worship of Buddha in a disguised manner, viz., by giving to Buddha's images names borrowed from Hindu Mythology, with a view to avert the inroad of desecration by the Foreigners. In course of time, the meaning of this disguise was lost sight of and the images under disguise were thought to be really other than Buddha's; so that the modern Hindus themselves have come to believe that Buddha had never been an object of worship to the Hindus but had all along belonged to the Foreigners.

3. The Conclusion.—Gautama Buddha is regarded by the Hindus as the greatest personality of the present age, the Avatára or Incarnation of the Highest for the Kali Age. Such being the case, the Hindus should by all means restore to themselves the worship of Buddha in its pristine purity; this time, however, with all possible precautions against the aggressions of Foreigners who profess themselves to be Buddha's devotees.

(1) The Buddhist temples, idols and holy places of India are mostly relics of the older Hindu Buddhism and are, therefore, legitimately owned by the Hindus.

§1. Early Buddhism (Religion of Gautama Buddha and his immediate followers).

The *Personal Religion of Gautama Buddha* was Hinduism.(1) What differentiated it from the prevailing Hinduism was its secession from ritualism, (especially, from the sacrifice of animals in Yajna), and return to the pure religion of the Vedas.(2) It has been well said: "Had pure Vedism been the faith of the people, there would have been little need for a Buddha."(3) Even the Hindu Scriptures admit that "of all the religions which have their roots in the Vedas, the system of Buddhism is the most excellent."(4)

Like the Rishis of the Vedas, whom he followed in most of his teachings,(5) Buddha preached that neither action alone nor knowledge alone was the path to man's perfection,

(1) On "Buddha being a Hindu," see Waddell: *Buddha's Secret*, from a Sixth Century Commentary. (*Journal of the Royal Asiatic Society*, 1894, p. 372). Readers interested in this subject may consult the "Buddha-Mimansa" by the present writer.

(2) This point has been settled by researches of eminent scholars. See Max Muller: *Chips from a German Workshop*;—Spence Hardy: *Legends and Theories of the Buddhists*;—Beal: *Buddhist Pilgrims*;—Monier Williams: *Buddhism*;—Rhys Davids: *Buddhism*;—Elizabeth A. Reed: *Primitive Buddhism*;—Powell: *Buddha, the Reformer of Brahminism*;—Clarke: *Buddhism or The Protestantism of the East*.

(3) Sewell: *Early Buddhist Symbolism*.

(4) Skanda Purana; Suta Samhita; 4-20-16. Cf. Swami Vivekananda: "Buddhism, a Fulfilment of Hinduism." (See the Chicago Address.)

(5) Cf. Oldenberg: *Die Religion des Veda und der Buddhismus*;—La Vallée Poussin: *On the Authority of the Buddhist Āgamas*;—Edmund Hardy: *Der Grhya-Ritus pratyavarohona im Pali-Kanon*;—Franke: *Die Gathas des Vinaya-pitaka und ihre*

but that a combination of right action with right knowledge,—which he called the middle path,—was that path.(1) By right knowledge he meant precisely the kind of knowledge recommended by the Vedas,—the knowledge which came to him in his attainment of enlightenment (Buddhahood) under the Bodhi-tree at Buddha-Gaya; viz., the knowledge of the soul as the maker of the body and of the soul's emancipation from mortality by virtue of the said knowledge.(2) He acknowledged the existence of an Infinite

Parallelin;—Fuehrer: Manusára-dhamma-sattham (Buddhistic) compared with Mánava-dharma-sástram (Brahmanical);—Buehler: Buddha's quotation of a Gátha by Sanatkumara;—Watanabe: The Story of Kalmásapáda, a study in the Mahá-bhárata and the Játaka.

(1) In the Dharmachakra Pravartana Sutra, Buddha lays the foundation of the Kingdom of Righteousness on the middle path of life, which ultimately consists of right action and right contemplation. (*See* Rhys Davids: *Buddhist Suttas*, p. 147). In the Tvishya Játaka, the study of the Vedas is recommended with the practice of the Dharma as the true Buddhism of the householder. (*See* Sarat Chandra Das: *Indian Pandits in the Land of Snow*, p. 87).

(2) Dhammapada: 11-9. This faith was only a rehearsal, a recitation of an already established truth. It was declared by all the Vedic Rishis and the Purva Buddhas. (*See* Warren: *Buddhism in Translations*, p. 83). Another name of Buddha is "Adwayavádin." (*See* *Amarakosha*, 1-1-1-8).

According to Hinduism, the test of a man's having attained real knowledge would be his possession of the power to recollect the series of his previous lives (Játismaratwa). Buddha is said to have possessed this power;—this is the theme of all the Játaka Tales of Buddhism. The Rishis of old, and Krishna, too, claimed to have had this faculty. (*See* the *Bhagavadgita*: 4-5). To this faculty of man is due the origin of the doctrine of Karma, i.e., of the soul's undergoing fresh lives repeatedly to get the retribution of acts done by it in its past lives. The scientific objection to this doctrine is that it is not possible for man to recollect his previous lives, because in each life the brain is altogether different from the brains of other lives;—sameness of

First Cause as laid down in the Vedas,(1) but maintained that there is a limit to human thought which precludes man's understanding the problems of Infinity.(2) He laid stress on the life of action as the proper life of man; and he held that of all actions the highest is the purification of the mind, that is, freeing the mind from all earthly desires.(3)

the brain being the condition of recollection. The answer to this objection is that recollection is not a brain-product but is a mind-product conditioned by the brain, and that this conditioned state may be overcome under special circumstances by individuals of exceptional mentality. For example, though excitation of the retina produces a visual image, yet "there may be a visual image without retinal excitation. The human mind has means of cognition other than our five poor senses." (*See* Richet: *Psychical Research*, p. 600).

(1) "As a Religion, Buddhism is often alleged to be atheistic. But Buddha, as is well known, nowhere expressly denies an Infinite First Cause."—(Waddell: *Buddha's Secret*, from a Sixth Century Commentary). This First Cause he called by the name of "Ārya Prajnā-pāramitā Amitā," which is precisely the same thing as the Vedic "Ṣatyam Jñānam-anantam Brahma." (*Cf.* the *Abhidharma-Pitaka*, in the *Introductory Hymn to the Astasāhasrikā*).

It is well worth noticing here that this First Cause, "Prajnā-pāramitā," was personified by Buddha into a goddess, who is known as the goddess Tārā in Buddhism; and that the goddess Tārā of Hinduism was also called 'Prajnā-pāramitā' by the Hindus themselves. (*See* the *Tārā-Rahasya-Vritti* of *Abhinava-Sankarāchārya*).

(2) *See* the *Tevigga Sutta* ('Trivijna Sutra) in the *Buddhist Suttas*, translated by Rhys Davids. *Cf.* Vincent Smith: *The Oxford History of India*, pp. 54-55;—Costa: *Buddhism*, an agnostic religion. Note that the Vedic literature also contains the same teaching. (*See* *Bṛihadāranyaka Upanishad*, 3-6-1). For a fuller account, *see* Masson-Oursel: *History of Indian Philosophy*;—Oltremere: *Buddhist Theosophy* (*Therapeutics of the Intellect*);—Leon Carre: *The Ancient Orient*, Vol. 2.

(3) This is the main teaching of the *Dhammapada*, the principal book of the Buddhists. Also of the *Gathas* (*Thero-Gathas* and *Theri-Gathas*) of later Buddhism. And this is the teaching of the *Gita* also, the leading book of the Hindus.

To this end he prescribed various methods; and, among other methods, he recommended the method of the Vedic Agnicharyá and Homakarṁa to all his disciples:(1) that is, the worship of the Sacred Fire.

It is held by some that Buddha properly began his reformation by converting Kásyapa of Uruvilwa, the leader of the orthodox party, who maintained a perpetual fire as enjoined by the Vedas;(2) Buddha extinguished this fire and therefore, they hold, he should be regarded not only as anti-Vedic but as the real enemy to Hinduism, and as the sole cause of India's downfall. This, however, is not the truth about Buddha and his Religion. According to Hindu traditions, the rites of the Sacred Fire are incumbent upon all

(1) *See* the Ārya Manjusri Mulakalpa, Patala 13. There are many indications of Buddha himself having been a fire-worshipper. One of his names was Arkabandhu (or 'friend of the sun'), which, like Agnimitra (friend of fire), means a fire-worshipper. (*See* Amarakosha, 1-1-1-10). The Vedic rites of the Sacred Fire (Yajna) required the worshipper to cover his head with a turban (the Ushnisha—*see* Atharva Veda 15-2-1). The Rishis wore this turban and Buddha also was never without it. (*Cf.* Waddell: Buddha's Ushnisha; a study of Buddhist origins). It is well known that Buddha always chose to sit beneath the tree whose wood was specially consecrated to purposes of the Sacred Fire, viz., the Pippala tree or the *Ficus Religiosa*. (*Cf.* Rhys Davids: Buddhist India, p. 231.—On Pre-Buddhist worship of the Bodhi-tree at Bodh-Gaya, *see* Dr. Bloch's Notes on Bodh-Gaya in the Archæological Survey of India). His place of worship was called the Chaitya, which originally meant the altar of the Sacred Fire. (*See* Panini: 3-1-132). The use of Ghrita (or butter) for the Sacred Fire and the veneration for the cow still survive among many of his followers, who profusely burn Ghrita before the images of Buddha. (*See* Lord Dunmore: The Pamirs, Vol. 1, p. 145. Also *cf.* the Pradipadāniya Sutra of the Buddhists).

(2) *See* any standard work on the Life of Buddha.

householders, but they might be given up by the ascetics. Ascetic teachers, both before and after Buddha, e.g., Dattátreya and Sankarácharya, are known to have allowed their followers to give up the rites of the Sacred Fire. Buddha did no more than follow the traditional path when he enjoined householders to observe the rites of the Sacred Fire, while allowing the ascetics to give up the same. Therefore, if Dattátreya and Sankarácharya and other teachers of Asceticism are not to be regarded as anti-Vedic, Buddha cannot be regarded as such: for he was pre-eminently an ascetic teacher.

The Vedas prescribed fire-worship up to the end of one's days. Buddha held that fire-worship was necessary until one came into touch with the Devas, after which it might be given up. Buddha not only believed in the existence of the Devas but he came in touch with them himself; and it is to be remarked that the gods whom he declared to have visited him occasionally as his guides (1) were all Devas of the Hindu Religion(2), namely, Indra (the Devarája), Brahmá (the Sabhápati), Kuvera (the Yaksharája), Mára (the Kámadeva), Tára (the goddess), etc. As a consequence of this, Buddhism has been mixed up with the Tantras which are nothing but the worship of the Devas through the

(1) See Lalita Vistara, ch. 25.

(2) Max Muller has remarked: "Buddha does not argue against the Vedic gods." (See Shome's Old Gaya and Gayawals, p. 38). Cf. Knebel: The Váhanas of the Bráhmanical and Buddhist Pantheon.

Sacred Fire.(1) Moreover, as regards Deva-worship in Buddhism, Buddha himself has led the way by saying as follows: "Let the prudent man give gifts to gods; honoured they honour him again; the man who has grace of the gods, good fortune he beholds."(2)

It is true that the chief elements of the Vedic Religion do not appear to be strongly pronounced in Buddha's personal teachings. The reason of this is obvious: for, as Vincent Smith and others have pointed out, "Buddha can hardly be said to have intended to found a new Religion."(3) He only set himself the task of reforming the corruptions which had crept into Hinduism. Beyond his own province of reformation, he observed silence, having nothing to say against the existing Hindu Religion to which he himself also belonged.(4) It is well known, too, that Buddha gave preference to Brahmanas and

(1) *See supra.*

(2) Rhys Davids: *Buddhist Suttas*, p. 20.

(3) Vincent Smith: *Oxford History of India*, pp. 54-55. *Cf.* the following:—"Buddha did not array himself against the old religion," (Smith: *Cyclopædia of Names*, s. v.).—"He had but little quarrel with the religion that did prevail," (Rhys Davids: *Buddhism*, p. 83).—"In its origin at least, Buddhism was more of a social than of a religious reformation. It was an attack upon that web of priestcraft which Brahmanism had woven round the society." (Smith: *Mohammad and Mohammedanism*, p. 4).

(4) *Cf.* "The Buddhist Scriptures depend for all that concerns the practical life upon the Vedas and the Codes of the Hîndus. Buddhists themselves say: 'It is the old ordained custom'; and they follow, in practical life, the *Srutis* and *Smritis* of Hindus."—Vâchaspati Misra: *Tâtparya-tika* (p. 300 of the *Vizianagram Edition*). *See* La Vallée Poussin: *Authority of the Buddhist Āgamas*. *Cf.* Monier Williams: *Buddhism*, p. 206;—"Hinduism was contained in the Dharma of Buddha."

Kshatriyas among his disciples,(1) and that he confirmed the sacramental character of marriage and chastity, and disapproved of remarriages and promiscuous marriages. All these, doubtless, bear testimony to his propagation of true Hinduism.

The *Religion of Buddha's immediate followers* was the personal religion of Buddha, with the worship of Buddha as the Deity superadded to it. It was originally started and promulgated by the Hindus themselves; and it was developed and systematized through formularies prepared in strict conformity with the directions of the Hindu Religion.(2) The original Buddhists were a sect of Hindus worshipping Buddha, a sect which co-existed and flourished side by

(1) See the Sutta Nipāta: 2-7. Cf. Copleston: Buddhism, 2nd Ed., p. 141;—Rhys Davids: Buddhism, 2nd Ed., p. 84. (Non-Christian Systems).—Keith: Buddhist Philosophy, p. 121. Buddha did not denounce the caste theory but exploded the doctrine that salvation is not open to all castes. (Cf. Chalmers: The Madhura Sutra). The Buddhist Scriptures themselves say: "The Bodhisattwa or Buddha-elect regards caste-distinctions; he never takes birth in the lower castes. This is a distinctive mark of the Bodhisattwa. The Bodhisattwa is born of a high caste, the caste of Kshatriya or the caste of Brahmana; he is born of the very Gotra (lineage) to which belonged the preceding Bodhisattwas." (Lalita Vistara, ch. 3;—Satasahasrikā Prajñāpāramitā, ch. 10).

(2) According to the canons of their own religion, the Hindus cannot give up the worship of Buddha; for they are forbidden to give up the worship of any deity of whom a Pan-chānga-Poojā-Paddhati (or system of worship with five ritualistic items) exists in their accepted books. The existence of a Pan-chānga-Poojā-Paddhati of Buddha can be discovered in the Puranas, the Tantras, and the Dharma-Sāstras of the Hindus. Even the sect of the worshippers of Hanumān, who are the most orthodox of the esoteric Hindus, include the name of Buddha in the "one thousand names of Hanumān," and thus

side with other similar sects of Hindus, e.g., the sects worshipping Ráma or Krishna.(1) But there is more. Buddha being regarded by the Hindus as the Avatára (or Incarnation of God) for the present Kali Age,(2) became the highest object of Hindu's worship; and

they do obeisance to Buddha through Hanunán. (*See* Hanumat-sahasra-námávali,—the 714th name in the Edition of Khemraj, Bombay). As for Brahmá, whose worship is prohibited to the Hindus, no Panchánga-Poojá-Paddhati of him can be discovered in the Hindu Sástras.

For the Panchánga-Pooja of Buddha, readers who are interested may be referred to the following:—Agni Purana, 16-1; 49-8; 115-37;—Bhágavata Purana, 1-3-24 to 29; 6-8-17; 10-40-22;—Bhavisya Purana, 2-73;—Garuda Purana, 1-2-32; 1-149-39; 2-31-35; 202-11;—Kurma Purana, 6-15; 10-48;—Linga Purana, 2-48-28 to 33;—Padma Purana: Kriyákhanda, 6-188; Sristikhanda, 73-92;—Skanda Purana: Avantikhanda, 68-30; 70-4; Suta-Gita, 8-34;—Varáha Purana, 48-22; 49 (whole chapter); 55-37; 211-65 ff.;—Váyu Purana, 2-49-26 ff.; 30-225;—Vishnu Purana, 3-18-15 ff.—Garga Samhitá, Visvajitkhanda, 13-49;—Hemádri (Chaturvarga-chintámani), Vratakhanda, ch. 1; ch. 15;—Nirnaya Sindhu, ch. 2;—Brihannila Tantra, 5;—Meru Tantra, Avatára-prakarana, 36;—Nárada-Pancharátra, 4-3-156 ff.;—Tantrasára, ch. 4;—Tárá Tantra (the entire work). [For further references *see* the Buddha-Mimansa, ch. 2]. The Panchánga-Poojá-Paddhati of Buddha, which may be discovered from the above sources, includes the following:—Moorti-pratisthá and Sálagráma-pratisthá (symbol-worship of Buddha); Prátah-smaranam, Dhyánam, Gáyatri, Namaskárali (meditation on Buddha); Tilakadháranam, Vratapooja, Mantra (ceremonial rites and incantations to Buddha); and Tirtha-yátra (pilgrimage to Buddha-Gaya, etc.). The whole thing is enjoined upon the Hindus as part of their daily religious observances, excepting, of course, the last.

(1) Max Muller: "Buddhism originally a Brahmanic sect." (*Anthropological Religion*, p. 34). *Cf.* Rhys Davids: *Buddhism*, 1910, p. 84.

(2) Bhagavata Purana, 1-3-28;—Garuda Purana, 1-149-39; 86-10;—Kalki Purana, 2-3-26;—Matsya Purana, 47-247;—Nrisingha Purana, 36-29;—Varáha Purana, 4-3; 113-27;—Váyu Purana, Ekalinga Máhátmya, 12-43; 14-39;—Sankarácharya: Dasavatára Stotra; and Jayadeva: Gita Govinda. The Buddhists also admit this fact:—*see* Lalita Vistara, ch. 7; ch. 15; and *cf.* Rajendralala Mitra: *Buddha-Gaya*, p. 6.

there was a time when all sects of Hindus were required to do obeisance to him. The best evidence of this fact is the survival of the Buddha-formula with the utterance of which all Hindus up to the present day are enjoined to begin their religious affairs, namely, the formula which runs as follows: "In this Kali Age, belonging to the Solar Manu, and dedicated to Buddha as its presiding Deity, I resolve to commence such and such a work."(1)

§2. **Mediæval Buddhism (Religion of Buddha undergoing a transformation).**

This phase of Buddhism cannot be better described than in the words of Vincent Smith as quoted below.

"Buddha can hardly be said to have intended to found a new religion."(2) The word 'sect' as applied to Buddhist church is correctly used, because Buddha may be justly regarded as having been originally a Hindu reformer.(3) The "orthodox Hindus" advocated animal sacrifice while the "Buddhist dissenters" opposed the practice.(4)

As a result of this reformation, "the Hinduism of the Brahmans did not remain

(1) The **original text** is:—"Bauddhāvatarè Vārāhakaalpè Vaivasvata-manvantarè Kali-yugè" etc. "Evidences from rock-edicsts and inscriptions can be shown in thousands to show that the Tantric (Hindu) form of Buddhism had one day spread from the Himalayas to Cape Comorin."—Rakhaldas Banerji. (One of the leading Archæologists of the day, of Mohenjo Daro fame).

(2) Vincent Smith: Oxford History of India, p. 54.

(3) Ibid, p. 52.

(4) Ibid, p. 52; p. 56.

unchanged.”(1) “The *ahimsá* principle of non-injury to animal life gained many adherents, so that the more shocking elements in the old Hindu ritual tended to fall into disrepute.”(2) While Hinduism, on the one hand, thus approached Buddhism, “in another direction Buddhism became almost indistinguishable from Hinduism.”(3) “As a matter of fact, popular Buddhism from the very earliest times has always differed much from the austere religion of the books.”(4) “Even in Asoka’s age it is likely that the majority of the people in many, if not in most, provinces followed the guidance of the Brahmans.”(5) “The phrase ‘Buddhist period’, to be found in many books, is false and misleading. Neither a Buddhist nor a Jain period ever existed.”(6) “Buddhism probably continued to be an obscure local sect, confined to Magadha and the neighbouring regions, until Asoka gave it his powerful patronage more than two centuries after the death of Buddha. The fortune of Buddhism was made by Asoka.”(7)

“But when the conversion of Asoka made the fortune of Buddhism it sowed at the

(1) Ibid, p. 56.

(2) Loc. cit. The large and influential body of orthodox Hindus, known as the “Bahmans” in Bihar, is said to be descended from the Brahmans who advocated the adoption of *Ahimsá* in Hinduism.

(3) Op. cit., p. 55.

(4) Loc. cit.

(5) Op. cit., p. 56.

(6) Ibid, p. 55.

(7) Loc. cit.

same time the seeds of decay. The missionaries of the imperial preacher and their successors carried the doctrines of Gautama from the banks of the Ganges to the snows of the Himalaya, the deserts of Central Asia, and the bazaars of Alexandria.”(1) “The moment *Indian Buddhism* began its foreign travels it was bound to change. We can see the transformation which was effected, although most of the steps of the evolution are hidden from us.”(2)

“The transformation of Buddhism which was effected for the most part during the first two or three centuries of the Christian era is an event of such significance in the history of India and of the world that it deserves exposition at some length.”(3) “Primitive Buddhism, as expounded in the Dialogues, so well translated by Professor Rhys Davids, was an Indian product based on Indian ideas.”(4) “The religious system which found its best artistic exponents in the sculptors of Kanishka’s court must have been of foreign origin to a large extent.”(5) “Nascent Christianity met full-grown Buddhism in the academies and markets of Asia and Egypt, while both religions were exposed to the influences of surrounding paganism.”(6) “In such environment Buddhism was transmuted from

(1) Op. cit., p. 133.

(2) Loc. cit.

(3) Loc. cit.

(4) Loc. cit.

(5) Loc. cit.

(6) Op. cit., p. 134.

its old Indian self into a practically new religion. The specially Indian ideas upon which it had been founded sank into comparative obscurity, while novel ideals came to the front.”(1) “The Buddhism of the people in every country always has been different from that of the Canon, although the authority of the scriptures is nowhere formally disputed.”(2) “Both as a philosophy and a religion it so adapted itself to the needs of foreigners that in the course of time it nearly died out in India while acquiring new life in foreign lands.”(3) “No avowed Buddhist in any country would dream of describing himself as a Hindu by religion.”(4) But “unavowed, veiled, or Crypto-Indian Buddhists” are still to be found among the Hindus of modern India.(5)

The result of this transformation of Buddhism is the absorption of elements of the original Buddhism into the tenets of Hinduism, as will be seen in the following section.

§3. **Later Buddhism (Religion of Pseudo-Buddhists and Crypto-Buddhists).**

Early Buddhism, which was really Hinduism, virtually ended with the conversion

(1) Loc. cit.

(2) Op. cit., p. 135. Cf. Saunders: Buddhism in the Modern World, p. 43; “The great bulk of the people who profess Buddhism have wandered very far from its true principles and practice. This old Buddhism of the Books may be regarded as a kind of Old Testament for Buddhists.”

(3) Vincent Smith: op. cit., p. 52.

(4) Loc. cit.

(5) Loc. cit. (Foot-note).

of Foreigners into Buddhism. Later-day Buddhism developed a great diversity of sects within it. This was due to the Non-Aryan Foreigners importing elements of their own religions, e.g., Atheism, Nihilism, into Buddhism.(1) Christian tenets found their way into Buddhism(2) together with Phallicism, Magic, Sorcery, Devil-worship, etc.(3) This *Pseudo-Buddhism*, or False Buddhism, came into collision with the Hindu-worship of Buddha,—the Real Buddhism of the land. Pseudo-Buddhists would

(1) Cf. Sandor Csoma Korosi: Different systems of Buddhism, from Tibetan authorities;—David: Buddhism of the Buddha and Modernist Buddhism.

The conversion of Foreigners into Buddhism was the result of the missionary work of Buddha's early followers. For the spread of the Buddhist Mission all over the world see Holmboe: "Traces of Buddhism in Norway before the introduction of Christianity" (Paris);—Alphonse Germain: "Buddhism in ancient Mexico, according to recent discoveries" (Paris);—Renan: Life of Jesus (Paris). "Babylon had become for some time a true focus of Buddhism. Boodasp (Bodhisattva) was a reputed wise Chaldean and the founder of Sabeism (Baptism)."—Renan's Jesus, chap. 6. The Saint Josephat of the Christians or Yudasatf of the Arabs is the same as Bodhisattva. (Cf. the story of Barlaam and Josaphat by John of Damascus). Marco Polo speaks of the origin and spread of idolatry outside India through Buddhism.—(Travels, Book 3, chap. 15). Cf. the Islamic terms 'Boot' for idol and 'Boot-kádoh' (Pagoda) for Buddhist Temple, both derived from 'Boot,' the Muhammadan name of Buddha. (See Prinsep: Indian Antiquities, Vol. 2, p. 229). In this connection it may be noted that the Greek term Therapeutics for the medical science has been derived from the Buddhist missionaries called the Theras, (Theraputtas, i.e., Sthiraputras, or the successors of the Sthiras or Sthaviras, the Elders of the sect), who were well-versed in the healing art.

(2) Cf. Huc's Travels in Tibet, Tartary and Mongolia, Vol. 2, chap. 2 (esp. the life of Tsong-ka-pa).

(3) Cf. Nariman: Buddhist Parallels to Parsi "humata—hukhta—huvarshtha."—(In the Indian Antiquary). Also Monier Williams: Buddhism, p. 373 (note);—(for the Phallic cult in Buddhism).

offer to images of Buddha articles which are abhorred by the Hindus as desecrating to their Temples, e.g., lard, tallow, pork, beef, boiled rice, etc. They contended that Buddha used to take meat, and meat could therefore be offered to his images by way of worship.(1) But nowhere in Buddhist Scriptures can any authentic proof of this allegation be found, except in the solitary instance of his death from eating dried Sukaramárdava.(2) But Sukaramárdava, which literally means 'soft as the boar's flesh,' is the name of the mushroom plant, and does not mean boar's flesh itself as has been wrongly supposed.(3) The term "dried" is of some significance in determining this point. There is no such thing as dried boar's flesh; but mushroom, which grows in the rainy season, is preserved in the dried state to serve throughout the year. Buddha died in the spring season when mushroom could not be got except in the

(1) The imputation of meat-eating as well as of the vulgar act was falsely made to Buddha's name by Devadatta, one of his disciples, who even made attempts on the life of his master who, on the contrary, would always forgive and put up with him. Undoubtedly, a man's worst vexations come from a quarter from which they are least expected. Even Buddha had his earthly tribulations to undergo. [See Sykes: *Notes on Ancient India (Journal of the Royal Asiatic Society, May 1841)*;—Knighton: *History of Ceylon, p. 71* (foot-note);—*Travels of Fa Hian and Hiuen Tsiang*;—*cf. Beal's Buddhist Records of the Western World, Vol. 2, pp. 8, ff.*].

(2) *Maháparinirvána Sutra: ch. IV,—§ 17 to § 23; cf. Rhys Davids: Buddhist Suttas, p. 71.*

(3) *Cf. Neumann: Die Raden Gotama Buddha's etc.*;—*Nariman's Preface to Tiel's Religion of the Iranian People*;—*Siláchára's Catechism*;—*Khunnílal Sastri of Bareilly: Buddhás-tikatá-Vichára. "Sukara" means boar and "márdava" (from mridu) means softness.*

dried state. Evidently, then, he died from the poisonous action of dried mushrooms; and his death actually showed the same symptoms as those of death by mushroom-poisoning.(1) Buddha was born and brought up in the house of Suddhaudana (his father) who received that name from the purity of his food.(2) And Buddha preached against animal-slaughter and meat-eating throughout his life.(3)

It is true that the Hindu Sastras direct that "Ghritaudana" is to be offered in worship to Buddha.(4) The term, which literally means 'food cooked with melted butter,' is the name of a kind of sweet cakes prepared with flour and butter and called also 'Gheecoda' in the colloquial languages of India.(5) Later-day Buddhists mistook the

(1) For the poisonous action of preserved mushrooms *see* Lorand: Health and Longevity through Rational Diet, pp. 241-246.

(2) Suddhaudana is not the real name of the person, but an appellation given him by the people for his characteristic trait. The Bhavisya Purana (2-83-116) expressly puts the fact thus:—"By virtue of his suddhaudana (or purity of food), God Himself took birth as his son." (Cf. also Hemadri, Bratakhanda, ch. 15). For "Suddhaudana" as an appellation of the Divinity, *see* the Asokavadána (Frenched by Przyluski, p. 253); also *cf.* the Divyavadána (Romanised by Cowell and Neil).

(3) For meat-eating in Buddhism *see* Binning's Travels, Vol. 1, p. 19; and *cf.* Hopkins: "The Buddhist rule against eating meat." (Journal of American Oriental Society, Vol. 27, p. 457 and sq.).

(4) Meru Tantra, Avatára. Prakarana, ch. 36.

(5) Buddha used to take this food in his alms. Bihar, the land of Buddha, was, as it still is, a land where this food was regarded as a specialty. It is the Mistánna (or sweet-meat) of Maháparinirvána Sutra, §§ 17 and 18 of chap. IV; wrongly translated by European scholars as "sweet rice." (Cf. Buddhist Suttas, by Rhys Davids). A variety of it is called Málpooa.

term to mean 'boiled rice mixed with melted butter', which is regarded by the Hindus as a desecrating article, while 'Gheeoda' is regarded as consecrated.(1) Buddhists may still be seen offering boiled rice to images of Buddha.

In consequence of such systematic desecration of Buddha's temples by the Pseudo-Buddhists, the Hindus forsook those temples and made other temples of Buddha for themselves; and, lest Pseudo-Buddhists should invade these new temples also, they gave fictitious names to the images of Buddha placed therein, e.g., Vishnu, Ráma, Bhairava, Yama, Siva, etc.,—names borrowed from the Hindu Pantheon and not recognized by the Pseudo-Buddhists.(2) Thus arose *Crypto-Buddhism*, or Buddha-worship under a disguised form. But these images were easily identified as Buddha's; and Pseudo-Buddhists, claiming their right to worship

(1) The mistake is due to the fact that the word 'odana,' while being a general term for food, is also a special term for rice. So also is the word 'anna' in "Mistánna."

(2) This state of things continues up to the present time, as has been noticed by S. J. Rakhal Das Banerji (the Archæologist of Mohenjo-Daro fame). At Buddha-Gaya, beneath the Bodhi tree, Hindu pilgrims, according to an immemorial custom of their own, offer oblations to the manes of departed ancestors. When the season of Buddhist pilgrimage comes, Hindu pilgrims have to shift their place of worship to another tree in the vicinity, where they place Buddhist images giving them names of Hindu gods. This is owing to the defilement of the site by the Buddhists who also worship the Bodhi-tree in their own way. "According to Hindu rituals, pork or tallow is unholy. Non-Aryan Buddhists burn inside the temple at Buddha-Gaya candles mixed with lard and offer rice mixed with tallow. Owing to these, Hindus feel hesitation to worship the idol inside the temple."

Buddha, entered the new temples also, and desecrated them to the Hindus by their profane mode of worship. It was this state of things which called forth the regal persecutions of these Buddhists by Shashánka, Pushya Mitra, and other Hindu Kings of India.(1) These authorized persecutions of the Pseudo-Buddhists by Hindus, together with priestly excommunications and doctrinal attacks, ended in Buddhism itself coming to be regarded by the Hindus as a religion heterodox to their own, and, consequently, in its gradually and totally disappearing from its native home of India.(2) The breach went on widening until it became irreparable by the supposed discovery that Buddha himself had preached an atheistic doctrine which was opposed to the Vedas.(3) The Crypto-Buddhists continued to remain what they

(1) This was the real cause of the persecution of Buddhists by Hindus. Otherwise, Hindus would never persecute anyone for the sake of his religion;—religious persecution being unknown to them. Muhammadans are implacable foes to the Hindus; yet the Hindus revere and worship the saints of Islam.

(2) There is no proof that Buddha-worship was ever prohibited to the Hindus. The text which prohibits Hindus from going to Jaina temples is also spurious, for its origin cannot be traced to any authority. There are texts which call Buddha by the name of Jina-suta (or son of Jina); but these are the very texts which enjoin the worship of Buddha upon all Hindus. See *Bhágavata Purana* 1-3-24 to 29;—*Garuda Purana* 1-2-32.

(3) See *Siva Purána*: *Rudra Samhitá*, *Kuníara Khandá*, 9-25; *Lalita Vistara*: ch. 12. It seems probable that in the middle stage of his career, Buddha, like so many other independent thinkers, had contracted a nihilistic mood of mind and had put forth nihilistic teachings. The Hindus explain this away by

were, namely, Hindus worshipping Buddha under various guises. They retained those guises for their worship of Buddha, and never returned to an open and avowed Buddha-worship, which, consequently, became an altogether forgotten thing to them, and to the Hindus generally, in course of time. In this way, Crypto-Buddhism or Buddha's worship by the Hindus under disguised forms, though comprehensible to the devotees in the beginning, soon became a puzzle to their descendants or successors, who mistook the disguise for the reality and then abandoned Buddha's worship altogether. Since then "the worship of undisguised images of Buddha has never been permitted to acquire popularity among the Hindus." Thus Buddhism ceased to be a sect of Hinduism, being re-absorbed indistinguishably into the main body of Orthodox Hinduism.(1)

Traces of Crypto-Buddhism, however, can even now be discovered in Bengal, Deccan, and Nepal; and also in Tibet, Burma,

saying that the mission of the Ninth Avatāra (Buddha) was to save the Vedas from the atheists by diverting the latter into the New Science of Nihilism which he propounded for them. *See* Vishnu Purana, 3-18-15, ff.; Nārada-Pancharātra, 4-3-156, ff.; Tantrasāra, ch. 4 (verse 9 of Vishnu-Stotra); Bhāgavata Purana, 1-3-24; 6-8-17; etc. (*Cf.* Devi-Bhāgavata, 4-10; Matsya Purāna, 24-37).

(1) *Cf.* "The most probable explanation of the disappearance of Buddhism is that Buddhism has been gradually absorbed into the Brahman caste-system."—Cambridge History of India, Vol. 1, p. 55.

Java and China.(1) The worship of Dharma Thákur is a Crypto-Hindu Buddhism.(2) Vaishnavism is a mixture of Hinduism and Buddhism. The Hindu Vaishnavas worship Buddha in their worship of Vishnu and his Ten Incarnations.(3) The Nepal Máhátmya says that to worship Siva is to worship Buddha. "In Nepal, there is so close a connection between Hinduism and Buddhism, and the one religion seems to pass off into the other so insensibly, that it is difficult to draw the exact line of difference between them. Nothing is more common than to see shrines dedicated to Hindu deities within a Buddhist temple. In the same way, figures of Buddha and shrines dedicated to him are constantly to be seen within purely Hindu temples. A striking instance occurs in a temple called Mahákála".(4) "Mahákála, who is regarded by the Buddhists as identical with Vajrapáni, is worshipped by the Hindus as an

(1) For the survival of Buddhism in India, and for Dharma-worship, see the Census of India, 1901, Vol. 1, part 1, pp. 369-371. See also Haraprasad Sastri: Buddhism in Bengal;—Nagendranath Vasu: Modern Buddhism and its Followers in Orissa;—Stevenson: On the Intermixture of Buddhism with Brahmanism in the Religion of the Hindus of the Dekkan;—Burgess: The Ritual of the Temple of Rámeshwaram in Southern India.

(2) The term "Dharma" means Buddha and his Religion. Cf. Váyu Purana, 2-49-26;—Lalita Vistara, ch. 7;—Sherring's Benares, p. 85 ff.

(3) Census of India, 1901, vol. 1, part 1, p. 361. The Ten Incarnations including Buddha are worshipped in Cooch Bihar, Kashmir, Nepal, and many other places in India.

(4) Oldfield: Sketches from Nipal, vol. 2, pp. 284 and ff.

incarnation of Shiva.”(1) A sect of Tibetan Buddhists identifies its Avalokita with the Hindu Deity Siva and his consort with the Hindu goddess Tárá.(2) The Bara Budur of Java shows images of the gods of the Hindu Pantheon side by side with Buddhist images. The worship of Buddha in China bears a close resemblance to the Hindu methods of worship; and the walls of the Buddhist temples at Peking are covered with Sanskrit inscriptions and Indian mythological subjects.(3) At Tagoung, the ancient capital of the Burmese Empire, Buddhist images have been discovered bearing on them Devanagari inscriptions.(4) Numberless Buddhist remains have been mistaken for Brahmanical, by antiquaries and even by the natives.(5) “At Jagannath Puri, the image of the temple is traditionally believed to be that of the Buddhávatára. In fact Tulsidása, in his Chhappai Rámáyana, mentions Jagannátha

(1) *Ibid.*;—p. 176. *Cf.* Hodgson's *Essays*, (p. 136 of the edition of 1874 A.D.) :—“Very many symbols, the most apparently Saiva, are notwithstanding strictly and purely Bauddha Metamorphosis of the Chaitya into a Lingam and its worship as the latter may be seen in numerous instances in Nepal.” *See* also Dr. Bloch: *Notes on Bodh-Gaya* (*Archæological Survey of India*, 1908-9; p. 149).

(2) Taranath: *History of Buddhism*, ch. 10.

(3) Maharaja Jagatjit Singh of Kapurthala: *Travels in China*, etc., pp. 34 and seq. *See* Crawford's remarks on the purely Indian character of all the great sculptural and architectural monuments of Buddhism in Java. Also Barrow's remarks to the same effect in his *Travels in China*. (*Cf.* *Oriental Quarterly Magazine*, No. 16, pp. 218-222).

(4) *See* Burney's Article in the *Journal of the Asiatic Society of Bengal*, Vol. 5, pp. 157 and ff.

(5) *See* Hodgson's *Essays*, p. 67.

as the Nintli Avatára, thus identifying him with Buddha.”(1) At Buddha-Gaya, (and throughout India), Buddha’s images can be found, called by the natives by names borrowed from the Hindu Pantheon. A Nepalese Buddhist, who visited the place, writes as follows: “This temple of Mahá Buddha, the Bráhmans (Hindus) call the temple of Jagat Nátha, and the image of Sákya Sinha they denominate Mahá Muni; of the three Lök Náths, one they call Mahá Deva, one Párvati, and the third their son. The Hindus call six of the seven Buddhas, the five-Pándus and their bride; they call the image of Vajra-Sattwa, Mahá Brahmá. The great temple of Buddhism is thus consecrated to Hindu worship, and Hindus ignorantly fall down before the images of Buddha.”(2)

(1) Sj. Rajendra Prasad’s Report on the Buddha-Gaya Temple Question,—§ B.

The Temple of Jagannath is wrongly held to be of Phallic origin, from the obscene images which abound in it. The fact is that in Ancient India, when the lightning-conductor was not known, the Architectural books gave directions for engraving obscene images on the walls of huge temples, as a device to ward off thunder-strokes. For it was believed that the Thunder-god would never touch impure things, he being a moralist of the purest water.

(2) Hodgson’s Essays; p. 136 of the edition of 1874 A.D. For the prevalence of Brahmanical worship of Buddha at Bodh Gaya, even during the period of Buddhist supremacy, see Dr. Bloch’s Notes on Bodh Gaya, § 3. Cf. also Hamilton’s Ruins of Buddha-Gaya, the edition of 1823 A.D., in which the author has left a record that in 1795 the Hindus owned the Great Temple, and that a little later, a mission from *Tamasā-dwīpa-mahā-amarāpurā-pāigu*, sent by *Mahā-dharmarājā*, found it completely in the hands of the Hindus. “The Hindu *Sannyāsis*

It is a notable fact (and one which decides the point) that all images of Buddha show postures and attitudes of the body which answer to Hindu rules for idol-making. Most of these images have the Tilaka mark on the forehead, and some have the mark of the sacred thread around the breast,—these marks being carved out of the sculptured stone itself.(1) On the evidence of recent researches it has been held by some scholars that modern Hinduism is not Hinduism (the pure religion of the Vedas) at all, but is only a Crypto-Buddhism; (2)—its last great reformer, Sankarácharya, being himself a Crypto-Buddhist.(3) Idolatry in Hinduism is also supposed to be a relic of Crypto-Buddhism, it being foreign to the spirit of the Vedas.(4)

have held the place for over five centuries." (Record by the Government of Bengal in the Buddha-Gaya Temple Case of 1894; p. 32,—q. v.)

(1) *See* Buddha-Mimansa;—(Plates and their Explanations). An image with the sacred thread depicted on it is to be seen at Baidyanath, as mentioned by Prof. J. N. Samaddar in his Article on Buddha-Gaya Temple.

(2) This is the opinion of Haraprasad Sastri. (Few scholars have done so much as he to clear up obscure and unknown points in Buddhism).

(3) Padma Purana, quoted by Vijnána Bhikshu in his Sánkhyá Pravachana Bhasya, 1-22. The term "Prachchhanna-Baudha" is precisely what is meant by Crypto-Buddhist. Undoubtedly, the Mâyáváda and Mukti of Sankara's Vedánta Philosophy are no other than Soonyaváda and Nirvána of Buddhism under a difference of names only. The followers of Sankara, viz., the Sannyásins, closely resemble the Buddhist Sramanas of the past. Cf. La Vallée Poussin: Vedanta and Buddhism. Also Sen: Buddhism and Vedanta,—a Parallel. (Journal of Bihar and Orissa Research Society, 1918, Vol. 4, p. 141 ff.).

(4) The fact seems to be that idolatry arose in India after the Vedic times but before the advent of Buddha.

The texts extant which enjoin Buddha's worship upon the Hindus are meagre and are therefore supposed by some to be mere interpolations. The fact, however, is that they are only fragments left out of a complete system which has been expurgated by the Hindus from their Scriptures after they had excommunicated the nominal sect of Buddhists.

However that may be, the mass of evidence that has been gathered by the patient investigations of scholars during the past century is conclusive as to the fact that the Hindus were the real worshippers of Buddha and that they have been compelled to give up their open worship of the Buddha not through any reason on their own part, but through the fault of the Foreigners whom they admitted into Buddhism. Not the Buddha but the Buddhists are the thing that has been ejected by the Hindus.

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* The blowing of the "Shankha" or conch-shell by the Hindus is a substitute for the "om," the correct pronunciation of which is very difficult.

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OBSERVATIONS.

The delay in the publication of the book is owing to the circumstance that the proof-sheets had to pass through the criticisms of scholars of all religions before the book could be printed off.

- P. 81, note (1).—Read 'sublate' for 'subtle.'
- P. 83, note (2).—In the Rig-Veda there are texts which refer to the Doctrine of Mâyá or unreality of the phenomenal world. These have been wrongly taken to mean a Nihilistic teaching. So also the text in the celebrated Násadiya Sukta (Rig-Veda, 10-129), which says: "He who is the overseer in the highest heaven, he knows, or, haply, he knows not," has reference to the Doctrine of Mâyá, according to which the creator himself does not know what he is going to create the next moment, just as a dreamer does not know what will turn up in his dream, although he himself is the creator of that dream.
- P. 170, note (1).—The Aryan mode of dressing the body partly survives among the men of Afghanistan,—in their topi (for the helmet), in their waistcoat (for the breastplate), in their sandals, in their hair trimmed up to the ears. The dress of the women has undergone considerable changes since the advent of Islam, owing, no doubt, to the outrageous character of its followers:—a similar state of things being observable wherever Islam had its sway.
- P. 224, the note in continuation.—Readers of Psycho-pathology should remember that unsatisfied or morbid sexual cravings often take the form of religiousness in the afflicted person. Churches and Temples are the places where priests and women are brought into mutual contact, resulting in flirtations which often end in the darkest crimes and sins, or in endless domestic miseries. (On the subject of "Priests, Women, and Crimes," see Decameron and allied literature). In fact, Bacchanalianism owes its origin to the secret rites practised in Temples, especially in connection with Idolatry. The Templars degenerated when they

fell into similar vices. It was for such reasons that Manu, the great Indian law-giver, following the authority of the Rig-Veda, has prohibited women from taking part in the religious affairs of men, excepting their own husbands in the rites of the "Household Fire" (Gárhapatyágni). The Muhammadans, to their great honour, have always kept their Mosques scrupulously clean and rigidly free from such defilements. Yet this is only a shadow of the purity (sincerity of faith) which reigned over the whole of Moslemdom during the days of the Prophet and the Early Caliphate. Among the idolatrous Hindus, some secret societies have developed a system of lechery which surpasses all imagination; compared with which the bestiality of the lower animals is mere innocence. A rehabilitation of the pure cult of the Vedas is most desirable for the uplift of this fallen nation. In the Bible it is said that idolators "went a whoring after" their idols. "The harlot was not only involved in, but was the symbol of, idolatry." (See Paterson, in Hastings' Dictionary of the Bible; s.v. 'harlot'). The history of Religion shows that nations which gave up idolatry, experienced a change for the better. (Cf. also the works of Lucian and Pausanias).

- P. 227, the note in continuation.—Add the word 'mostly' before the words 'from the lowest strata.'
- P. 265, note (2).—Note that Sufism is more of Hinduism and that its followers have been persecuted from its commencement by the Islamites.
- P. 276, note (1).—Add the following:—The Niragnis are those who give up the worship of Agni or the Sacred Fire.
- P. 303, note (1).—In connection with the spread of Buddhism, note that Burnouf and others are of opinion that Xáca, the Mexican deity is identical with Sákyá Muni (i.e., Gautama Buddha).—See Lillie: Buddha and Early Buddhism, p. 244.
- P. 311, note (2).—Add the following:—According to some the Bodhi-tree, not the Buddha, is to be worshipped by Hindus. But the Hindu Scriptures say that every Hindu who goes to Buddha-Gaya on pilgrimage, should *first* worship Buddha and *next* the Bodhi-tree. See the Váyu Purána, 2-49-26.

A Postscript.

After the book has been printed off, some criticisms on it have been made which require brief replies.

(1) *The first criticism is a racial dispute. The book has been said to show a partiality to Hinduism with a bias against Islam. In reply it may be said that a leaning towards the Religion of the Rig Veda cannot be construed as partiality to Hinduism, for Hindus have totally discarded that Religion. As for the question of bias, anyone who would prove the superiority of some Religion, must of course have to show the defectiveness of all other Religions as compared with it. As for bias against Islam, anyone who takes the trouble of going through the whole book, will see that Hinduism has been criticised as freely as Islam, while reasons have been shown as to why Muhammad should be regarded as the Prophet of the day (p. 219), and a founder of the Universal Religion (p. 275). If there be any bias against Islam, it is not against the Religion of Islam but against those followers of it who have tainted its original purity. In defence of such a bias, the attention of ethnologists and travellers is invited to the curious fact that in cases of outrage by man upon woman it is the man who is generally held guilty of the offence, while in lands which are under the Moslem regime the woman is blamed for not being more secluded or circumspect or unyielding, as though the man's act were quite befitting his manliness. This perverted moral sense is due not to the Religion of Islam but to the fact that the followers of Islam are recruited mostly from the peoples of the backward nations and ignorant communities, who change their religion only, but do not give up their natural dispositions when they change their religion. The lower classes of Hindus, Christians, Jews, Buddhists, etc., also show the same perversion.* In fact it is the Hindu converts to Islam who are most responsible for the taints in Islam. It is well known that owing to the intense hatred of the higher castes of Hindus to the lower ones, the lower castes of Hindus become converts to Islam in large numbers, and that these converts retaliate their hatred upon the mass of the Hindus; the whole fault, which really belongs to the Hindus from every point of view, being wrongly laid on the Religion of Islam.*

In the beginning these low-caste Hindu converts were looked down upon by the invading Moslem conquerors, who bore the standard of a higher civilization and refused to give their accomplished daughters in marriage to the detested converts. The latter had no other way of getting wives to themselves than by forcibly abducting the virgins and the widows of the Hindus, and this act of theirs was generally condoned by the Muhammadan rulers. But this was galling to the feelings of the Hindus (p. 171, note 3) and led them to adopt the inhuman customs of child-marriage and

* Cf. Mayne's Criminal Law, II—171:—"Among the lower classes such offences (rape) are very common and are effected with most revolting brutality."

of "Sati" or immolation of the widow on the funeral pyre of her husband. These customs have no other foundation in Hindu Religion. (See p. 246, note 3). That unarmed men were not regarded as sufficiently qualified to possess wives, proves that child-marriage was not allowed among the Aryans. (See p. 170, note 3, where the word "disarmed" is a mistake for "unarmed.")

(2) Another criticism is that the texts quoted on page 194 do not show any definite purpose in them. But those texts should be taken as having reference to what has been said before regarding Darwinism (pp. 152-154) and Chastity (pp. 168-170).^{*} Thus taken, the passages have the purpose of exhorting the King to award capital punishment to the offender in cases of violation of chastity; for capital punishment has been sanctioned in such cases by the Rig Veda, the Bible, the Koran and all the great Religions of the World with a view to root out the bad seed from the earth so that the race of the Criminal be extinct. The exhortation is conveyed in the form of a warning that if the King is over-merciful and neglects to be careful of this point, his kingdom is sure to pass into a state of the utmost disorder. The New Science of Criminology, which owes its origin to Darwinism, advocates the total abolition of capital punishment. The result of this policy would be the triumph of Darwinism. For, while the struggle for existence would induce the better section of the population to restrain themselves from bringing forth progeny, those sections of the community who add to the Criminals would be reproducing their kind without restraint. Such a state of things would by degrees pass into the state of "war of each against all and the survival of the fittest,"—just what Darwinism wants to bring about in order to prove the truth of its doctrines. (See page 172).

Bearing in mind what has been said as regards the place of slaughter in Religion, namely, that slaying of life is shocking to the religious sentiment (page 227) and that Religion takes 'Ahimsá' or universal love as its watchword (page 288), it must be admitted that capital punishment cannot be supported by Religion, although that regrettable custom might arise through necessity. But custom, however necessary it may be, is not religion in all cases. What Religion seeks is to prevent the Criminal from being born, or, if the Criminal is already born, to prevent the Criminal from propagating that species. It is with a view to this that the Vedic literature (the Sutras) have laid down excellent rules for man and woman to regulate their conjugal life thereby. Unfortunately these rules have been branded as unscientific by an enlightened civilization which has based itself on the Eugenics of Darwinism or Animality. A true Eugenics of Spirituality will produce a race among whom wars and "capital offences" would be impossibilities. The Disarmament of Nations is surely a step towards it.

^{*} On page 168. foot-note(1), read Malthus' for Mathus'.

(3) *Another criticism says that the book advocates the total abolition of animal-sacrifice from the domain of religion, (p. 227), while it is a fact that sacrifice has always been an important element in all religions. In reply to this, it may be said that slaughter of animals to provide food for man had existed from time immemorial, but it was incorporated in Religion at a much later date. The texts of the Rig Veda, from which the Hindus derive their rites of sacrifice, have been proved to be interpolations. (See Kaegi: The Rig Veda, p. 133). From time to time, Hindu religious reformers have appeared and raised their voice against this unauthorized practice. The controversy had at one time been so keen and widespread that the term Yajna, which means worship pure and simple, has since come to be identified with the rites of animal-sacrifice. It should be noted here that Buddha did not speak against the Yajna of the Vedas, but only objected to animal-sacrifice being made part of it,* and that long before his time, the custom had been denounced by the Upanishads and also by the Bhagavad-Gita of the Hindus.†*

In the Bible it is said that originally fruits, seeds, herbs and vegetables were the meat of man, though subsequently flesh was added to them (Genesis, 1—29). Sacrifice of animals became part of the Semitic Religion since the time of the Patriarch called Abraham by the Jews and Ibrahim by the Moslems. The Jews have discontinued the sacrifices in their Temples since the time of Isaiah, who declared that sacrifices are an abomination to the Lord.

Islam was originally a religion of pure spirituality,—of “no priest and no sacrifice.” It was “every man’s own religion,” which could not be practised through the proxy of a victimizer or of a victim. The sacrifices which still adhere to Islam “are relics of the pre-Islamic paganism and have little religious significance.” (See Bosworth Smith: Mohammed and Mohammedanism, p. 223; Margoliouth: Early Development of Mohammedanism, p. 160). The text of the Koran, “to every people have we appointed rites” (Surah 22, verse 35), clearly says that the Prophet allows his followers to have a sacrificial rite in their religion because all other peoples of the world have it in their religions.

The custom of cutting the throat of the victim (the Javai or Qurbani, which originated with the Rabbinical followers of Jehova or Yaveh and was adopted by the Mullahs of Islam), has no authority in the Scriptural texts. The story of Isaac or Ismaël cannot support it; for in that story there was both a heavenly voice as the guide and a complete submission on the part of the victim, while in sacrifices both are wanting. This most revolting custom, like frequent commission of crimes, serves only to harden the heart. Another custom which prevailed among the Yavanas, the pre-Islamic Arabs being so called by Hindus (p. 86, note 5), viz., that

* Padmapurāna: Kriyā-khanda, 6-188; Sankara Vijaya, 12-8; Gita-Govindam,—in the Hymn to the Avatāras.

† Mundaka Upanishad, 1-2; Bhagavad-Gita, 2-42, ff.

of selecting the female kind as the victim, is altogether detestable to man and to the gods, apart from the fact that it hastens the extinction of a race. The *Mahábhárata* says that even the senseless male brutes show a nice discrimination in this point, for they do not kill their females. (See the *Sántiparva*, 266—42). This super-brutal custom was put an end to by the advent of Islam. It is worth while to note that Muhammad's attitude to the weaker sex was worthy of the Prophet, although his opponents have painted it in the blackest colours. He forgave the woman who poisoned him, because she was a woman, although he never recovered from the effects of that poisoning. Even at the time of his death, he would not enter Ayesha's room without the consent of his other wives. The attitude of the Moslems, however, is at variance with that of their Prophet. (See Palmer: *The Quran*, Intro., p. 76; Muir: *Life of Mohammad*, p. 335, note 3; Hughes: *Dictionary of Islam*, s. v. 'Women.'). The greatest veneration for the female sex as the mother-kind is demanded of the Hindus by their sacred books. A result of their veneration for the female sex is that the worship of goddesses predominate in the religion of the Hindus. Another result is that the Hindus are forbidden to sacrifice female animals; although the lower classes among them do not observe this rule.

As for the sacrifice of the cow, it is prohibited by the Vedas not because she is a female animal and is as beneficial to man as his mother, but because her butter has the mysterious quality of drawing the Devas into the Fire (p. 113, ff.). The slaughter of cows is positively detrimental to man's welfare, and he can thrive better by giving it up. The Parsis gave up cow-killing when they came to India; Christians and Muslims also can if they will. It should be observed here that only a few cows are killed on account of the Muslims: the large majority of the slaughtered cows go to supply salted meat for Buddhists in distant lands. Christians and Muslims have a precedent for cow-killing in a distorted Semitic tradition which came out of the heifer-sacrifice of the Hebrews, but the Buddhists have no such warrant. (See Koran: II, 63—69, and Wherry's commentary thereon; also Lane's *Selections from the Koran*, p. 125 ff. Cf. Bible: Numbers, 19; Deuteronomy, 21—1 to 9). Let the Buddhists, out of reverence for the Buddha, give up meat-eating; let Christians out of reverence for the Prince of Peace, disarm themselves also as they do the world, and teach the people to learn war no more;* let Muslims out of reverence for the Prophet's regards to the weaker sex, keep their low-born and depraved converts under proper restraints; let Hindus, Parsis and Jews, out of reverence for the Rishis and Prophets of old, ignite and maintain their Sacred Fire:—and Jacob's dream of a "Ladder to Heaven" may yet come true.

* Christians, although professing to be the followers of the Prince of Peace, have been the greatest persecutors and war-masters of the world. There is no wonder at it remembering that martyrdom and persecution are only two sides of the same thing and that the Prince of Peace was also the Prince of Martyrs. (Winwood Reade: *Martyrdom of Man*, p. 223.)

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