

**THE PROCEEDINGS  
OF THE  
SECOND CONVENTION OF  
RELIGIONS IN INDIA.—**

**1911**



EDITED BY—  
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## The Convention of Religions in India. Second Year.

*Report of the Proceedings of the Second Convention held in the Mayo Hall at Allahabad in the United Provinces of Agra and Oudh, on the 9th, 10th and 11th days of January 1911.*

At the invitation of a local Committee at Allahabad consisting of the Hon'ble Mr. Justice Sir John Knox Kt. Chairman ;

The Hon'ble Raja Pertab Bahadur Singh Saheb of Pertabgarh ;

Raja Prithwipal Singh, Talukdar of Oudh ;

Raja Mahendra Pertab Singh Saheb, Brindaban ;

Raja Jogendra Singh Saheb, Talukdar, Aira-Kheri, Oudh ;

Hon'ble Babu Sukhbir Singh Saheb, Mozuffarnagar ;

Hon'ble Rai Bahadur Lala Ramanuj Dayal Saheb, Rais, Meerat ;

Hon'ble Babu Gunga Prasad Varma, Lucknow ;

Lala Baldeo Singh Saheb Rais, Deradun ;

Pandit Bhagwan Din, Gurukul, Farrakhabad ;

Mrs. Besant, President, Theosophical Society, Benares ;

Dr. D'Ying, Principal, Jumna Mission College, Allahabad ;

Pandit Ghanashyam Sarma Saheb, Professor, St. Johns College, Agra ;

Goswami Radha Krishna Saheb, Brindaban ;

Pandit Sri Krishna Joshi Saheb, Allahabad ;

Munshi Gobind Prasad Saheb, Vakil, Allahabad ;

Babu Satya Charan Mukerji, Vakil, High Court, Allahabad ;

Rev. Mr. Holland, Allahabad ;  
Major B. D. Bose, I. M. S. (retired) Allahabad  
and, Late Bijnath Rai Bahadur, Agra, Secretaries ;

The Second Convention of Religions met at Allahabad on the 9th, 10th and 11th days of January 1911.

The local committee was assisted in securing theses, in arranging the programme of the Convention and in conducting the proceedings by the Chairman and the General Secretary of the Central Committee consisting, among others, of

Mr. Sarada Charan Mitra, M.A., B.L., Ex-Judge, High Court, Calcutta, *Chairman* ;

The Hon'ble Maharaja Manindra Chandra Nandi of Casimbazar ;

Raja Paray Mohan Mukherji, M.A., B.L., C.S.I. ;  
Mahasthabir Gunalankar, Calcutta ;  
Rai Narendra Nath Sen Bahadur ;  
Rai Rajendra Chandra Sastri, M.A.  
Mahamahopadhyaya Satish Chandra Vidyabhusan  
M.A., Ph.D. ;

Pandit G. Krishna Sastri, Mylapur, Madras ;  
Moulvi Serajul Islam Khan Bahadur, Calcutta ;  
Mr. I. A. Issac, Calcutta ;  
Mr. Nallaswami Pillay, B.A., L.L.B. ;  
(Nadiad, Madras) ;

Rev. B. C. Sircar, M.A. F.M.C.A., Calcutta ;  
Mr. Lehnidas Nagardas Shroff, Bombay ;  
Srijut Charu Chandra Bose, M.B.A.S., Calcutta ;  
Dr. J. N. Kanjilal, M.B., Calcutta ;

and

Srijut Bhupendra Kumar Bose, M.A., B.L., (*General Secretary of the Central Committee*).

The following *Delegates* attended the Convention :—

Maharaja Manindra Chandra Nandi, *Hinduism*,  
Kasimbazar ;

Srijut Nagendra Nath Basu, M.A., B.S., Prachya  
Vidyamaharnab; *Hinduism*, Calcutta.

Mahamahopadhyaya Satish Chandra Vidyabhusan,  
M.A., Ph.D., *Hinduism*, Calcutta;

Srijut Basanta Kumar Mitra, B.A., *Hinduism*,  
Hooghly;

Srijut Sushil Krishna Mitra, *Hinduism*, Calcutta;

Dr. Birinchi Mohan Kar, L.M.S., *Hinduism*,  
Chandernagar;

Srijut Lalit Mohan Kar, M.A., *Hinduism*, *Kavya-  
tirtha*;

Srijut Kumudbundhu Sen, *Hinduism*, Calcutta;

Mr. and Mrs. I. A. Isaac, *Judaism*, Calcutta;

Srijut Devaratan, *Devasamaj*, Lahore;

Jainacharya Bejoy Dharma Sri Sastravisarad,  
*Jainism*, Benares;

Sayad Mustapha, *Bahai Faith*, Rangoon;

Narain Raghunath, Vakil, B.A., *Bahaism*, Bom-  
bay;

Narain Swami, *Hinduism*, *Husiarpur*;

Khawaji Kamaluddin, B.A., LL.B., *Ahmedia sect*,  
Lahore;

Dr. Mahammad Hossain, *Ahmedia sect*, Lahore;

Srijut Jatindra Nath Ghosh, L.M.S., *Hinduism*,  
Diamond Harbour;

Srijut Pandavnath Singh, *Brahmo Samaj*,  
Calcutta;

Srijut Mammathanath Singh, *Brahmo Samaj*,  
Calcutta;

Muniraj Sree Vidya Vijayji, *Jainism*, Benares;

Srijut Indra Vijayaji, *Jainism*, Benares;

Pandit Rangaswami Iyer, *Saiva Sidhanta*, Trichi-  
mopoly, Madras;

Pandit Kashinath Sahay, *Sakticism*, *Saran*,  
Saran;

Lachmidas Nagardar Shroff, *Vallavacharyanism*,  
Bombay;

Raj Kedar Nath, M.A., *Hinduism*, *Husiarpur*

- Srijiit Ramdas, *Arya Samaj*, Kangir ;  
 Srijiit Iswar Das Bhakat, *Arya Samaj* ;  
 Swami Chidenand, *Satvichar Sabha*, Mondubad ;  
 Pandit Ganga Vishnu Misra, *Kavyatirtha* ; *Sree*  
*Bharat Dharma Mahamandal*, Benares ;  
 Principal S. K. Rudra, M.A., St. James College,  
*Christianity*, Delhi ;  
 Dr. Ewing, M.A., St. James College, *Christianity*,  
 Allahabad ;  
 Rev. Holland St. James College, *Christianity*,  
 Allahabad ;  
 Srijiit Surendra Nath Ghosh, B.L., *Hinduism*,  
 Calcutta ;  
 Pandit Radha Krishna Goswami Saheb, *Hindu-*  
*ism*, Brindaban ;  
 Raja Mahendra Pratab Singh Saheb, *Hinduism*,  
 Brindaban ;  
 The Hon'ble Raja Partab Singh Saheb, *Hinduism*,  
 Partabgarh ;  
 Mr. Janakinath Ghosal *Brahmoism*, Calcutta ;  
 Srijiit Bhupendra Kumar Bose, M.A., B.L., *Hindu-*  
*ism*, Calcutta.  
 Srijiit Satish Chandra Ghose, B.L., *Hinduism*,  
 Benares.

## THE FIRST DAY.

*Monday the 9th January, 1911.*

The *Proceedings* commenced at 0-30 P.M. in the Mayo Hall, Allahabad. The attendance was very large, the entire hall being full.

Among the distinguished visitors present, comprised mostly of the *elite* of Allahabad, the members of the bar, the Professors of Local Colleges, and many eminent men from different provinces, were—

- Babu Jogendra Nath Choudhury of Allahabad ;  
 Pandit Gokaran Nath Misser of Lucknow ;  
 Babu Surendra Nath Sen ;  
 Mr. J. G. Jennings ;

Babu Srish Chandra Basu, B.L., *Sub-Judge*,  
Benares ;

Mahamahopadhyaya Dr. Ganga Nath Jha ;

Pandit Debi Prosad Shuklal of Cawnpur ;

Bahu Siva Prasad Gupta of Benares.

Mrs. Rambhuj Dutt Chowdhury and many other ladies occupied seats on the dias.

The *President-elect Maharaja Sir Rameswar Singh Bahadur*, K.C.I.E. of *Durbhanga* was conducted to the gate of the hall from the Durbhanga Castle by workers in uniform and on bicycles and was received by the members of the Committee and the leading gentlemen present, upon his entry into the hall.

The sitting commenced with the singing of the beautiful Vedic Hymn 'शम्भो भवतु शमिन् शनो मतासि जायताम् &c. by Mrs. Sarala Debi Choudhurani at the piano accompanied by Miss Ryce on the violine and a sweet chorus of children. A special Sanskrit Prayer composed for the occasion was next recited by Pandit Harinarayan Jha, the Pandit of the Maharaja of Durbhanga, of which the following is the English translation :—

## I.

The one Brahman alone is True ; the manifold and the diverse thing is not true. What, in its real nature, is above all attributes, takes upon itself attributes for the working out of the destinies of diverse beings of the world. All this manifold creation comes by its power—it is by its power that all this is born and destroyed. It is Earth (sky)—It is Air—It is Fire—It is Water—It is Earth. All things evolve out of it.

## II.

The Great God, in the beginning, creates the Akasha, the Air, the Fire, the Water and the Earth ;

and then proceeds, in due course, to ordain this world along with its animate and inanimate beings. He imports to all things their names, qualities, forms, and their class characters ;—by these diversities is the ordinary man bewildered ; the Great God remaining unaffected all the time, resembling in this, the true Actor on the stage.

### III.

People in this world should remain firm to the duties to which they have been born under the ordinance of the Great God ;—giving up all differences and conflicts, and observing their God-appointed work, all men will, in the end, reach the Eternal Truth.

Strictly obeying the behests of the Great God,—fulfilling each his own appointed duty,—extending a helping hand to one another—all good men attain the Good and the True.

This was followed by a Christian prayer by the *Rev. Doctor A. H. Ewing*.

*Mr. Justice Sir John Knox* the Chairman of the Local Convention Committee was unavoidably absent and *Mr. Sarada Charan Mitra* M.A., B.L., opened the proceedings with the following address of welcome ;—

Ladies and Gentlemen and Representatives of the Religious Communities in India—We meet once more on a common platform of fraternal love and let us embrace each other as brothers united by a common bond of love and faith in God and loyalty to our King. We meet to know each other more intimately, to exchange messages of peace and good-will. Our points of resemblance are great, our differences are few and we meet in a spirit of peace, love and harmony and not a controversial spirit.

Once more I welcome you, one and all. As Chairman of the Central Committee, I had the

high honor of welcoming you and opening the proceedings of the First Convention of Religions in India. The freaks of fortune are still smiling on me and in the unavoidable absence of the Honorable Sir George Knox, the pleasant duty of formally opening to-day's proceedings and welcoming you has devolved on me. Our worthy and noble brother Sir George Knox, as Chairman of the United Provinces Committee had to open the proceedings, but by an accident, the true astronomical first day of the light side of the moon in the month of Mohurrum has not agreed with the first visible appearance of the lunar disc. Sir George is engaged in his arduous judicial duties. He will, however, grace this Hall with his presence and open the proceedings to-morrow and his words of welcome, notwithstanding a little anachronism, will be the words of opening the second Convention of Religions in India.

I would not encroach upon your valuable time any further by unnecessary intervention. I welcome you cordially and declare the second Convention of Religions in India open.

*The Honorable Maharaja Manindra Chandra Nandi of Cassimbazar then proposed that His Highness the Maharaja Sir Rameswar Singh, K.C.I.E., of Durbhanga should take the chair. He said :—*

LADIES AND GENTLEMEN,

The Convention of Religions in India sits for the second time at Allahabad and this session is a proof positive that the success which the first Convention at Calcutta achieved, has given it a practical shape and it has now obtained a firm root in the land.

India is the cradle of some of the great religions of the world and now under the benign administration it has afforded a common platform for all the great religious communities.

It would not be too much to say, it is the land of faiths. We meet at the city of confluence of three

sacred rivers and practically at the centre of Northern India. It gives me great pleasure to see the representatives of all the great religious communities in this hall and to accept the honour of proposing the President. The Maharaja Bahadur of Durbhanga is too well-known to require an introduction. He was the President of the First Convention and his position, his religious sentiments and feelings, his learning in the religious lore of the Sanatan Dharma and the deep and abiding interest he is all along taking in the success of the Convention pre-eminently fits him to be the President of this sacred Convention.

The fusion of the religions of the world into a harmonious whole is a millenium, but mutual good feeling, mutual respect, and feeling of brotherhood are easy of reach and I expect the Convention of Religions in India would bring about peace and harmony amongst the apparently jarring creeds.

I have great pleasure in proposing the Maharaja Bahadur of Durbhanga to take the chair.

The proposal was seconded by *Raja Mahendra Pratap Singh* of *Hatras* in an interesting speech in *Hindusthani*.

Mr. Mitra then read a message from His Highness the *Gaekwar* of *Baroda* regretting his inability to attend the Convention.

## The President's Address.

The Maharaja of Durbhanga, who occupied the chair, said :—

GENTLEMEN,—I esteem it indeed a very high honour to be called upon for the second time to preside over this great parliament of Religions. The last time on which this Convention was held, was in Calcutta, nearly two years ago, on the 9th April, 1909 ; and those of us who were then present, will not soon forget the fine impression made by the widely diffused fraternal spirit which appeared to animate all the members, as they began to realise, during the course of the session, that they had much more in common in the realm of religion than they had hitherto supposed, and that the outward vestures of creed and ritual and worship which hitherto have acted as walls of separation, were as dust in the balance compared with the spiritual ties which bound them together in the fundamental verities of all their religions.

2. Gentlemen,—It gives me no small pleasure on this occasion, on behalf of myself and all those who have had the charge of arranging this Convention, to extend a right cordial welcome to you, the Delegates, who have so willingly come from all parts of the Empire to take part in the deliberations of this great assembly. It is a most hopeful and cheering sign of the times. Our last Parliament did well. Let this one do better, in more securely welding together the bonds of our spiritual friendship and our more intimate acquaintances and mutual understanding with one another. Many of you are doubtless acquainted with the old story of the Man in the Mist. In the distance he saw an object and thought it was a dog ; on coming somewhat closer he saw it was a man, and when they came near together, he found it was his own brother. This is a parable full of meaning for

all of us assembled here. Let this be a place where all mists shall be dispelled, and where we shall, in clear light, recognise each other as brothers—pilgrims on the march—wending our ways, albeit by different routes, to the Home of all our hearts—Our Father God.

3. I, therefore, welcome this great Convention assembled here today as a proof that the former one has done good work in kindling an interest in the comparative study of religions and in clearing the path of realisation of the truth that all the religions of the world represent, each in its own way, on varying spiritual planes, the strivings of all human hearts to obtain a more and more intimate knowledge of the one God, who is over all and in us all—the Great Father of all Mankind.

4. I desire to emphasise this truth at the outset, for it appears to me that the knowledge of God is the one master-quest of life ; to know Him, His character, and His will concerning us, in order that by loving Him, we may also obey Him and become more and more like Him, as daily we approach Him in reverent worship and lowly thought. This is the ultimate aim of all religions ; and any religion that does not possess its adherent with the spirit and aim I have just referred to, is of little practical use in the ordering of a man's daily life.

5. From the idea of the Universal Fatherhood of God, there follows the natural corollary of the Universal Brotherhood of Man, a truth which, when realised, will solve all the perplexing problems and antagonisms which are rampant in the world at the present day, and which would make our India the abode of love and loyalty, where fanaticism and racial discords would be extirpated for ever, and where all would join in helpful brotherhood in furthering the progress of our country in all its best interests.

6. Gentlemen, this surely is the end sought for in these Religious Conventions, not merely in an academic way to hear papers read regarding the different creeds and cults of mankind (although these are good things in themselves) by men who know them, but to realise in a very practical way that as religious men, belonging to different communities, all travelling on their way to God, we ought to put our religion into our daily life and allow it to permit all our family, social, civil and industrial pursuits, helping each other all the while, and letting it be seen that we are, through all our creeds, beginning to realise that we are all the children of One Father, and therefore we ought to behave as brothers towards each other.

7. Gentlemen, as a general rule, a man is born into his religion, and is brought up and trained in the beliefs of his forefathers. It is the God-appointed way. A man does not require to change his religion in order to arrive at a knowledge of God, and to know that all men are brothers and ought to love one another as such. But he ought to keep his mental and spiritual eyes clear and open to the reception of truth (for all truth is of God) from whatever quarter it may come; for adherence to one's own religion need not include the negation of, and disregard for others. Truth is not the exclusive possession of any race or creed. It is the aim of every religion to know the Supreme, and the only difference arises in the paths by which each should reach Him. I am sure that we would be rendering more faithful service to Him if we were to substitute toleration for bigotry, and instead of wasting our energies in exposing what we may consider to be the defects or fallacies of other religions, we were to strive to discover those beauties (so bountifully scattered in every sacred book) that lie behind the veil in all revelations. And you will agree with me, Gentlemen, that a study in

this direction, carried on with all reverence and humility, will meet with ample recompense from the Most High.

8. Gentlemen, I am a Hindu of the Hindus, and simply for no other reason than that I was born of a Hindu family and was brought up, I hope not unintelligently, in the faith of my forefathers. I do not attempt at this time to give anything like an exhaustive exposition of the Hindu religion, as that will, I trust, be done by others during the course of the present session. The sects of Hinduism can be branched under three separate headings called in Sanskrit :—“तस्यैवाहम्,” “तवैवाहम्,” “त्वमेवाहम्” ॥ The first means “I am His,” the second “I am Thine,” and the third “I am Thou”. The very beginning of our religion is the realisation that a man belongs to God and is safe in His keeping—“I am His.” The second “I am thine,” is an advance on the first thought, and betokens a more intimate personal relationship, and a living faith in the actual presence of God in daily life. In the third and final form, the Hindu enters into a closer relationship with God, becoming one with Him—“I am Thou.”

9. In Hinduism nothing really exists but the one Universal Spirit, formulated in the three words “एकमेवाद्वितीयम्,” “There is but one Being without a second ;” whatever appears to exist separately from the Spirit is mere illusion. This is the true Veda.

Starting from the Veda, Hinduism is all-embracing and adapts itself to all sorts and conditions of men. Its ceremonial observances appeal to some ; others are attracted by its practical nature in regulating the affairs of daily life ; the severely moral aspect appeals to many ; the devotional and imaginative side has also its votaries ; and to others the philosophical and speculative side appeals in its full force. A similar

idea is expressed in that *sloka* of the *Srimad Bhāgavat* :—

निवृत्ततर्पणगम्यमानाद् भवौषधाच्छोत्रमनोऽभिरामात् ।

क उत्तमश्लोकगुणानुवादात् पुमान् विरज्यत बिना पञ्चभ्रातृ ॥

10. All the great religions have their own symbols. It is impossible for the neophyte to apprehend the Deity as pure spirit ; for the great mass of mankind He can only be realised by incarnations and symbols, and hence in Hinduism the symbols are great and manifold, each representing some aspect or attribute of the Divine. This is called by many, who do not understand the inner significance of its meaning, "idol worship." But although the idol or symbol, according to Hinduism, is permeated by God, as every atom is in the whole universe, such worship is directed to the special aspect or attribute of the Divine Being which the idol or symbol is meant to represent. And just as pictures are necessary to a person as long as he has not seen the objects that they portray, so these idols or symbols of the Divine attributes are needful to aid the worship of God by man, until in the course of time, by the development of his intuitive faculties and the unfolding of a higher spiritual life, he will become less and less dependent on the visible symbol, and ultimately reach the final state of *Sāmya* and become merged in the Eternal Spirit.

11. The subject of idol-worship is intimately connected with the question of *Avatāras*. The Supreme Immanent God has no form ; and yet it is a form that the devotee worships as the "idol." The particular form that he gives to the image he worships is one in which he believes God to have manifested Himself. Nor is there anything incongruous in this idea of God's manifestation. God is the ordainer of the world : every item of the world-process is under His guidance,—*"अस्यैव प्रसादने सूर्याचन्द्रमसौ सिततः"*

says the *Bṛihadāraṇyaka*. And at the commencement of this process He sets going those forces which keep the phenomena of the Universe running along their appointed course ; but in course of time, owing to the multiplicity of conditions and diversity of potentialities bearing upon them, the world begins to show signs of disorder and confusion. He is, in fact, like the master mechanic who sets up a machine and starts it, leaving its parts to perform their respective functions ; and just as he has, from time to time, to set right any parts that may have got out of order and give fresh impetus and direction, rendered necessary by the conditions then prevailing—so also in this most complicated machinery of the Cosmos, when the Creator finds that the diverse energies rushing forth in various directions would, if left to themselves, throw the whole fabric into inextricable confusion, He, in his limitless compassion, incarnates as an *Avatāra*, to counteract the disruptive forces of mankind and strengthen and rehabilitate the laws conducive to its welfare. This is what Sri Krishna has himself declared in the following verses :—

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ! अभ्युत्थानमधर्मस्य तदात्मानं  
सृजाम्यहम् ॥ परित्राणाय साधूनां विनाशाय च दुष्कृताम् । धर्मसंस्थापनार्थाय  
संभवामि युगे युगे ॥

“Wherever, O Bhārata ! there is a slackening of *Dharma* (virtue) and corresponding rise of *Adharma* (vice), then I incarnate myself ;—for the saving of the good and the destroying of the evil and for the rehabilitating of *Dharma*, I appear as an incarnation from cycle to cycle.”

In order to make His aid most effective, He has to take some sort of a physical form ; and the form that He chooses for this purpose is the one that he finds most effective in the bringing about of the desired state of things. If the forces threatening disruption happen to belong to the region of water,

He takes the form best suited to work in that element ; if these forces are of the air, the form taken is one most effective in that region ; and so on. There is no limitation to His choice ; and there can be nothing intrinsically high or low in the form He may choose to adopt as long as it serves the purpose of the Incarnation. To Him, all forms are the same. That is why His manifestations have been called "*Avatāras*," crossing down, descending. By having recourse to this voluntary descent for the good of the world, the Supreme God, the fount of all that is good and noble, sets us the example of that Self-sacrifice which stands at the root of all morality and ethics.

12. Gentlemen, perhaps I may be allowed to say a word or two about our caste system. And here I may say, parenthetically, that caste is no monopoly of the Hindu communities. In every nation under Heaven, the caste system exists, although it may be called by different names in different countries. It has its uses, and like all things human, its abuses ; but on the whole, it has wrought beneficently in our Hindu Social Order. The primary caste of Brāhmanas, Kshatriyas, Vaisyas and Sudars were created, as the *Purusha-Sukta* tells us, to serve definite purposes of the body politic—the Brāhmana to keep the religion intact, the Kshatriya to guard and to rule, the Vaisya to look after the economical and industrial interests of the country, and the Sudra to serve. All the other sub-divisions were evolved and developed by social and industrial causes. Each caste has its own religious ceremonies and social rules, as well as its own customs regarding work, and food and marriage and funeral ceremonies and the like, but looked at broadly, it has been a great system of primary education for the people of the land. If education means the drawing forth of the potentialities of a boy and fitting him for taking his ordained place as a member of society, then the

caste system has hitherto done this work in a way which no other plan yet contrived has ever done. The mere teaching of a youth, a smattering of the three R's and nothing else in a primary school, is little else than a mere mockery. Under the caste system the boys are initiated and educated almost from infancy into the family industry, trade, profession or handicraft, and become adepts in their various lines of life almost before they know it. This unique system of education is one of the blessings of our caste arrangements. We know that a horse commands a high price in the market if it has a long pedigree behind it. Is it unreasonable to presume that a carpenter whose forefathers have followed the same trade for centuries will be a better carpenter than one who is new to the trade—all other advantages being equal. Caste doubtless has evolved some abuses. But no other nation can cast stones at us in this respect.

13. The great books of our Hindu religion inculcate all the human virtues which are embraced in love to God and to our fellowmen, loyalty to the Sovereign, to law and to the social order, with help to the helpless and the friendless of all classes. Everything relating to daily life is penetrated with the spirit of religion, and a kindly respect for the religions of all who belong to different cults.

14. Gentlemen, you will pardon me for saying that I am firmly convinced that the beginning of a new life is visible in Hinduism. We are all realising as we have never realised before, that if spiritual Hinduism is to have a chance of regenerating our people, it must begin in family life by precept and example: it must be recognised in the teaching at our primary schools and colleges and universities, and the practice of the presence of God must be carried on in the daily life. We have already begun to sow the seeds of such a teaching by the institution

of a great missionary enterprise throughout the length and breadth of the land which, it is to be hoped, will yield good results in the near future. To a true Hindu, a Godless education is worse than no education at all.

15. Gentlemen, I must now draw these remarks to a close. As a Hindu, I know I am speaking the sentiments of all my co-religionists, when I say that Hindus look with kindly feelings on all the different religions represented here to-day in this vast gathering assembled from far and near, and it is the very purpose and aim of this Convention that these feelings for one another should animate all our hearts. The more we know each other, the more we will respect and love one another. Then all religious bitternesses and animosities will melt away, and disloyalty will cease to be. Religion, the corner-stone of character, will shine in all we think and say and do : righteousness will be exalted in the nation and peace will flow like a river throughout the land. Gentlemen, I cannot do better than conclude with the lines which the American poet, Whittier addressed many years ago to the Reformers in England :—

Press bravely onward, not in vain  
Your generous trust in human kind :  
The good your bloodshed could not gain  
Your peaceful zeal shall find.

Gentlemen, I have to thank you for the kindly patience with which you have listened to my remarks. (loud cheers).

After the excellent address was read, there was some Hindu music.

The following theses were then read by the thesis-writers or representatives :—

1. *Saivism in its relation to other systems*—  
Mr. J. N. Nallaswami Pillay, B.A., B.L., read by  
Pandit A. Rangaswami Iyer, Madras.

2. *Judaism*—Mr. I. A. Isaac, Calcutta.

3. *Modern Buddhism*—Babu Nagendranath Vasu, Prachyavidyamaharnava, Calcutta.

After a short recess, Moulavi Syed Mustifa of Rangoon, opened with a prayer in Arabic.

The following theses were then read :—

4. *Mahapaurasheya Vaisnavism of Assam*—Pandit Padmanath Vidyabhusan, M.A., Gouhati read by Mr. Hari Nath Ohdedar.

5. *The Message of the Christ*—Rev. Mr. Burn Lucas, Bellery, read by Rev. Mr. W. E. S. Holland.

6. *Shaktaism*—Mr. Kasi Nath Sahay, Behar.

7. *Islamism—Ahmediya Sect*—Mr. Kbwaja Kamaluddin, Lahore.

A telegram of sympathy from Mr. M. E. D. Cohen, Calcutta, was then read. The first day's proceedings concluded with Indian music.

## THE SECOND DAY.

*Tuesday, the 10th January, 1911.*

The Convention met again at noon under the presidency of H. H. the Maharaja of Durbhanga. The attendance was even larger than that of the previous day. A magnificent picture entitled 'Salvation for All,' was displayed by a Hindu Deligate on the *dais*. It represented the great prophets of humanity, a sort of Society of Saviours. In the centre of the painting was the beautiful Sree Gauranga, with his arms uplifted, his face filled with rapturous devotion. On his right in the front stood the great Sankara, sweetly smiling, with Ramanuja quietly folding his palms, Madhwacharya, Nimbarkacharya and Vallabhacharya. Behind these great ones from the South there were seen, from the centre, the great Guru Nanak, the strong face of Swami Dayanand Sarasvati and the mystic, serene appearance of Sri Ramakrishna Paramahansa rapt in divine ecstasy.

On the left of Sri Gauranga, one met the quiet compassionate gaze of Buddha, the grand simple aspect of Zoroaster and the sorrowful yet triumphant eyes of Jesus. Next was seen the serious face of Ram-mohan Roy. Behind these, in the second row, were Adinath Jain with a piece of cloth before his mouth, Moses clad in his priestly vestments, and Mohammad severely austere. In the foreground of the picture were the holy books of the prophets, and in the background, the holy places of their respective religions.

The proceedings began with some Indian music. The Rev. Mr. C. F. Andrews then read a prayer, after which the *Hon'ble Justice Sir George Knox* delivered the following *Address of Welcome* as President of the Reception Committee of the Convention.

‘Brothers !

In the name of God, the common Father of us all, I bid you a hearty welcome. I thank you for having entrusted to me the honor of speaking, though it be only a few words and welcome. In performing this trust, I feel I cannot do better than to carry you back in thought to the spot to which Mr. Sarada Charan Mitra in his opening address, all but two years ago carried you.

“We all meet” he said, “on a common platform of love in this Convention, each earnest in the removal of the causes of discord and animosity. Universal humanity is our watchword.” May I venture to ask you to carry the standard one step further and to add, the raising of universal humanity towards the Divinity from which it sprang, as our aim ? I agree that to know ourselves and to know our neighbours is the first great step. But this knowledge, even when we attain to it, leaves us in a comparatively low place. Surely we shall never be content to rest there, and the more so, as each realises when he wins that knowledge, that our origin is not of the earth earthy. As we roll

back, each one of us, our pedigree, if we only carry it far enough back, we see it more and more clearly, that in the first instance, it was God who breathed into us the breath of life, that we were created in the Divine image, and that it was God's breath which made us living souls. This is undoubtedly what Christianity teaches me. If I turn to the Rig Veda, I find the same idea.

"With invocations on the gracious Father's mind and on the Mother's great inherent power, I muse. Prolific Parents, they have made the world of life, and for their brood all round wide immortality."

If I turn to Greek literature, it is the same. In Pindar I find it.

The Koran tells us—Humanity is one vast brotherhood, with God as their Creator and Master who looks upon them all as equal.

Realising thus that we are heaven-born, our next step is to realise that we have to recover our birth-right and the means whereby it can be recovered.

It is at this point that creeds diverge, give such different utterances and draw such widely different ideals of the end. But if we are in earnest, then difficulties will spur us on rather than discourage us, and our evident aim should surely be to prove all things and to hold fast that which is good.

As I said, the divergences are at this point very great : to take only one or two instances. All creeds more or less realise that sin is the great barrier which shuts us out from divinity—but what is this sin? In the Vedas the conception would seem to be a conception of guilt as a substance temporarily clinging to man, to be removed by prayer or sacrifice, or washed away by man for whose action the help of the Gods would be invoked. In the Christian religion it is disobedience to the will of God as revealed to man and as written in the hearts of men only to be removed by the sacrifice of a sinless God.

This will, I hope, illustrate my meaning and explain the anxiety with which I again impress upon all to examine, each the creed of the other with an open mind, and thus to take the first step forward.

As I was reminded the other day, God helps the going man, hence is the necessity not for academic knowledge, but for ascertaining, holding fast and moving onward, taking our stand on that which we, by proof, find to be good.

Brothers, I was born in India, not, it is true, in the Aryavarta, but it has pleased God to place me in Aryavarta for nearly half a century and to enable me to make friends with those who are Aryans in the true sense of the word. Six-sevenths of my life have been spent in India. I love her in all her phases and I love her sons. I recognise and trust how very much she has done for me, how widely she has broadened my view of spiritual life, and I would fain give her the best of my hopes, energies and aspirations. I love her language, the perfect temper of her philosophy and I have given to it not a little study. Never shall I forget the eager interest with which I first read the beautiful idylls of Kalidasa, the Meghaduta and the Ritu-Samhara. I was filled with delight in going through the Sakuntala. I admired the broad legal mind of Manu. But with all this love still I am a Christian. My Christianity would be a poor thing if I did not try to make those whom I love partakers of my knowledge, leaving it for them to make the choice whether they will be partakers of my belief.

For myself and for them, my prayer is that contained in the noble and practical Hymn of that robust man, Thomas Hughes:

“Oh God of Truth, whose living word  
Upholds whate’er hath breath,  
Look down on Thy creation, Lord,  
Enslaved by sin and death.

Set up Thy standard, Lord, that they,  
Who claim a heavenly birth,  
May march with Thee to smite the lies  
That vex thy ransomed Earth.

Then God of Truth for whom we long,  
Thou who wilt hear our prayer,  
Do Thine own battle in our hearts,  
And slay the falsehood there.

Yea, come ! then, tried as in the fire,  
From every lie set free,  
Thy perfect truth shall dwell in us,  
And we shall live in thee."

With this prayer on my lips I again, brothers,  
bid you welcome (loud cheers).

The following papers were afterwards read or  
taken as read.

1. *Israelitism*—Mr. N. E. David.
2. *Islam*, read by Mr. Mohammad Ali, M.A., B.L.
3. *A Rational Teaching of Zoroastrianism*—Mr.  
B. F. Anklesaria.
4. *Zoroastrianism, A Revealed Religion*—Mr.  
T. T. Vinadalal, M.A. (read by Professor Nalin Bihari  
Mitra, A. C. College).
5. *Buddhism, The Doctrine of Immortality* Mr.—  
Anagarika H. Dharmapala (read by Professor P.  
Sinha of A. C. College).
6. *Buddhism in Its Relation to Hinduism*—Rai  
Bahadur Jadunath Mozumdar, M.A., B.L.
7. *The Arya Samaj*, read by Professor Rama  
Deva, B.A.

The Convention then rose for recess.

After the recess, the chair was, in the temporary  
absence of the Maharaja of Durbhanga, taken by  
the Hon. Maharaja Manindra Chandra Nandi, of

Kasimbazar. The following papers were read by the gentlemen named ;—

*Jainism (Shvetamvari)* by Srijut Vijoy Dharma Suri Shastravisharad, (Hindi).

*Christianity as Redemption from this World*  
Mr. A. G. Hogg M.A. (read by the Rev. Dr. A. H. Ewing.)

*Bahai Faith* by Sayed Mustefa.

*Practical Vedanta* by Swami Chidananda.

The papers on *Brahmo Samaj* by Prof. Ruchiram Sahani, Rai Sahib, and *Angelology* by Mr. E. J. J. Modi, B.A., were taken as read.

### THE THIRD DAY.

Wednesday, the 11th January, 1911.

The attendance was fair on the third day and included many European ladies and gentlemen. After the President came, there was some music by a band of Indian musicians. This was followed by a prayer in Hindi by Rai Bahadur Lala Baijuath. The President then called upon the delegates to read their theses.

(1) *Deva Dharma* by Pandit Deva Ratan.

(2) *Pusti Margu of Ballabhacharya* by Lallubhai P. Parekh, (read by Mr. N. Sheriff).

(3) *Sanatan Dharma* by Pandit Gangabishnu Misra Kabyatirtha.

(4) *Suddhadwaita Philosophy* by Mr. L. Nagardas Shroff.

(5) *Sikhism (Hindi)* by Pandita Jivan Mukta.

After the recess—the proceedings were opened with some sweet *Bhajans* (prayer) in Hindi by Pandita Jivan Mukta of the Arya Samaj and the following papers were then read :—

(6) *Indian Christian's Confession of Faith* by Mr. S. R. Buda, M.A.

organised by the local Vivekananda Society with the help of Sriyut Kumud Bandhu Sen who was specially deputed by the Calcutta Vivekananda Society to help the Committee.

#### CLOSE OF THE SESSION.

The following was the closing address on Wednesday by the President H. H. the Maharaja of Durbhanga :—

“Gentlemen, our deliberations for the present, have now come to a close, but I cannot let you disperse without thanking you all for your presence at this session of the Parliament of Religions and for the living interest you have manifested in all its proceedings. Very special thanks are due to those friends belonging to various religious camps for their luminous expositions of the different creeds to which they severally belong, and for the fine spirit of toleration and sympathy which pervaded all they said.”

“Many of you have come from considerable distances and at no little personal inconvenience to attend these meetings, but I am sure you will all feel amply rewarded by the kindly welcome you have received, by the new friendships you have formed and the enlarged views you have obtained by the comparative study of religions which has been placed before you. We are making progress. I am sure we have attained a higher platform for our spiritual outlook than we did when last we met at Calcutta and the oftener we meet in the same spirit for conference on these most exalted themes, the more we will be able to see human life in a truer perspective and in all the Religions of the world see God's way of revealing himself to men according as they are able to bear it. I, therefore, bid you all adieu for the present, trusting you will all carry away to your homes pleasant memories of your short sojourn in

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Allahabad—the City of God. ‘Happy to meet, sorry to part. Happy to meet again.’”

With a vote of thanks to the Chair the sessions of the Second Convention of Religions in India at Allahabad came to a close.

As the first Convention at Calcutta came to a happy conclusion with the most successful Evening Party given by Mr. R. N. Mukherjee, Sheriff of Calcutta, in honour of the Delegates at his palatial residence at Beadon Street, Calcutta, this year too, the Maharaja Bahadur of Cassimbazar, with his usual geniality, entertained the whole audience of this Convention with light refreshment at the compound of the Mayo Hall, which under the able management of the the Secretaries, was highly enjoyed by Europeans and Indians alike. Major B. D. Bose, hospitably entertained, at his local residence, several delegates from Calcutta and elsewhere

SARADA CHARAN MITRA,

*Chairman,*

BHUPENDRA KUMAR BOSE,

*General Secretary,*

*Central Committee, Convention of Religions  
in India, Calcutta*

# CHRISTIANITY.

## THE MESSAGE OF THE CHRIST

BY

THE REV. BERNARD LUCAS, BELLARY.

**B**RETHREN, the object of this Convention, as I understand it, is the proclamation in word and deed of the Gospel of Reconciliation, a reconciliation, not of all religions, but of all religious souls. We are met here frankly to confess that in the formulation of our various faiths we are not one but many. It is in this clear recognition of our differences that we realise the possibility of our union. If, in an excess of warmth, we were to declare that we are all one, it would not be long before we began to discuss, with more of heat than of profit, who that one was. We stand not for a unit, but for something infinitely higher and better, a unity. Our religions, regarded as systems of thought, divide us, not however into warring sects sworn to seek each other's overthrow, but into companies marching against our common foes—error and wrong. In the formulation of our faiths, while we freely acknowledge that we are distinct and different, yet in the fact we have a faith to formulate, we recognise that we are a spiritual brotherhood.

If it is true that Religion is one, it is equally true that Religions are many. We must be careful, however, not to emphasize the first at the expense of the second. We are sometimes tempted to assert the reality of the one and deny reality to the many. This is to predicate, if I may be allowed to borrow a Vedantic expression, a Nirguna Religion, a religion which is both unknown and unknowable. and to characterise all our religions as

unreal. Far from our various religions being unreal, I venture to think they are the great reality. The oneness of religion which unites us is the one great reality of the religious life which is manifested in and by means of the many.

It is in this spirit and under the influence of this great truth that I desire to set before you what I conceive to be the distinctive aspect of religion which Christianity has presented to the religious life of the world. The task is by no means an easy one, for in dealing with the distinctive features of Christianity, I must of necessity emphasize its difference from other faiths rather than its likeness and yet I must do so in conformity with the just and wise provision laid down for this Convention, that papers shall not be controversial, a provision which has my full and hearty approval. To some, I have no doubt, it may seem to be an impossible task, and I freely admit the impossibility unless we all strive in the uniting bond of peace and good-will to maintain the unity given to us by the Divine spirit, and clothe ourselves with the garment of that true love which is the perfect bond of union. It is by no means impossible, however, if we once recognise that every truly religious soul has a capacity for religion very much greater than the religion he has formulated is able to supply. The soul is greater than the mind, and it absorbs more than the mind is able to formulate.

Religion is greater than religions, even as the whole is greater than the part. I am not therefore concerned with Christianity as a religion, but with Christianity as religion. Christianity is undoubtedly a religion, and as such it has its specific doctrines which may stand in more or less of opposition to those of other religions. Its doctrines, however, are merely the formulation by the mind, and that formulation made largely by the western mind, of its perception of the relation between God and man, as that relation has

been perceived in the revelation of God in and through Jesus, the Christ. Its doctrines are conceptions which have been formulated as the result of the soul's perceptions. Theology is conception, Religion is perception. We must formulate our perceptions into conceptions and therefore we must have theology, but it is not our conceptions but our perceptions which are of supreme value. Every religion is the result of some perception of the Divine, its theology is the attempt to express that perception in conceptions. I do not therefore intend to deal with Christian theology, but with the perception of the Divine which is characteristic of Christianity as religion.

This Convention is held because we believe that every religion is the result of some real perception of the Divine, and we believe that however much our conceptions may differ, our common perception unites us in a spiritual brotherhood whose true bond of union is not religious thought, but religious life.

I wish to make this plain not merely for the sake of this audience, but for the sake of my Christian brethren who may possibly misunderstand me. I repeat therefore that I am not dealing with Christianity as theology, but as religion. My desire here is to attempt to present to you that perception of the Divine which underlies Christian theology. I have repeatedly insisted that the West has not yet formulated, in any adequate measure, the perception of the Divine which came to it from the East, and I for one, look forward with eagerness and hope to the help which we have yet to receive, when the East, to which we owe the perception, brings its Eastern mind to formulate our theological conceptions.

What then is this perception of the Divine which is characteristic of Christianity? It is the revelation of God in the personality of Jesus. This is no assertion of theological dogma; it is a simple statement of fact. We are not here to discuss or to dispute whether the

perceptions of the Divine which each religion represents are correct or incorrect; but to understand sympathetically what the perceptions are. Apart from such a statement, or one in similar terms, I should be unable to speak to you about Christianity at all. The statement is merely a phrase to express what Christianity really is. The Christian, as a religious soul, feels that in Jesus of Nazareth a life has been manifested, in which is seen within the limits of human personality, the very glory of God. It is to that manifestation of the Divine that his soul bends in lowliest devotion, and it is that life which has been the inspiration of all that is noblest and best in the religious thought and feeling and life of the West. We are not here concerned with the theology to which that perception has given birth, but with the perception itself. It is not the assent of the mind to the theological conceptions which Christian thought has formulated, which ministers to the religious life of Christians, it is the response of the soul to the perception of the Divine.

In calling your attention to this distinctive feature of Christianity as religion, I am not asking you to consider the particular doctrines as to the nature of God or the Person of Christ which have arisen out of it, but to the manifestation of the Divine within the limits of human personality which the Christian religion emphasises. It is religious experience and not religious thought with which we are here concerned. We are here to give the benefit of our religious experience to each other, not to discuss the religious conceptions of our faith. The spiritual life, which we share with all religious souls of every faith, has been quickened and nourished because we have perceived the Divine as it was manifested in Him whom we call our Lord and Master. To me it is a matter of indifference whether you agree or disagree with the theology which Christian thinkers have formulated. It is, however, a matter of supreme importance to me that you should know

what that perception of the Divine is, which has nourished the spiritual life of the West, a spiritual life, the reality of which, I am sure, you all gladly recognise.

It is this special perception of the Divine which has given to Christianity its distinctive message to the religious life of the world—that message of the Christ. Take away this message of the Christ from Christianity and there is nothing distinctive left. You may have a religion left, you may even have religion left, but you have lost Christianity. Christian theology changes from age to age as each type of mind sets to work to formulate its conception of Christian truth, but the result ceases to be Christianity the moment the Christ idea is left out. If it is true, as Christianity declares, that God is manifested in humanity, then Jesus is the Man in whose human face we see the glory and moral beauty of the Father. Each religion has some distinctive feature, which though it may not be an exclusive possession, is yet some special aspect of the Divine which the soul has perceived.

The Incarnation of God is not primarily a theological dogma, it is first a religious experience. Underlying the formulated conceptions of Incarnation distinctive of Christian and Hindu religious thought, there is a very real perception of the Divine manifested in and through humanity. Hindu religion, as I am able to understand it, is unintelligible apart from a very keen perception of the Divine manifested in the Universe. The innumerable deities worshipped in this land are a witness to this perception, and emphasise the fact that the Hindu mind is so impressed with the perception that there is hardly anything around him which does not in some way or other bring home to him the sense of the presence of God. Indian religious thought is distinctly pantheistic, but we have to remember that Pantheism is a religious feeling before ever it become a philosophical system. However

much we may dispute about the system, we must all agree in the religious feeling which is at its base. With the Pantheistic philosopher I may doubtless contend; with the Pantheistic saint I must commune. With Incarnation, therefore, regarded as the manifestation of the Divine within human personality, the Hindu religious nature, I feel, must have a deep sympathy. In its message of the Christ, Christianity emphasises the manifestation of the Divine in the Personal as distinct from the Impersonal. This again is by no means strange or foreign to the Indian soul. The incarnation of Rama and Krishna bear witness to this same perception which is emphasised in the Christian message of the Christ.

I am by no means attempting any superficial reconciliation of Christian and Hindu thought on this subject. There are vital and important differences which demand a full and frank consideration. I am however emphasising what is far more important than intellectual agreement, namely, spiritual fellowship based upon similar perceptions of the Divine. We shall never get our intellectual conceptions to harmonise until we first realise that at their base is a common perception of the soul.

It is difficult to avoid the Charybdis of theological dogma on the one hand, and the Scylla of religious indefiniteness on the other, and it is extremely likely that I shall be charged with having wrecked my vessel on one or the other. I have tried thus far to avoid Charybdis, and have doubtless in consequence approached very near, dangerously near some may think, the whirlpools of Scylla. Those of you who have followed me thus far sympathetically, realising the difficulty of the task, will be prepared I am sure, to follow me still further as I try to steer as close as safety will permit to that dangerous rock of Dogma which has so often proved fatal to spiritual fellowship. If in your judgment I seem to touch it, I trust you will generously

acquit me of any deliberate intention. If I am to bring out the distinctive message of The Christ however, I must attempt to indicate a little more definitely what that perception of the Divine in human personality is, which I have called the message of The Christ. Just as Mahomedanism may be said to stand for the oneness of God, so Christianity may be said to stand for the oneness of The Christ. In some quarters, at the present day, you will hear a great deal about many Christs who have appeared at different epochs and in different lands. I need hardly say that such a conception does not represent to think that this preception is distinctly Christian, and that it is of priceless value to the religious life of the world.

While the mystery of suffering still confronts and baffles the intellect, the Christian perception has lifted the burden of the mystery from the heart. The suffering of the Divine at the hands of the human is a vicarious suffering which issues not in defeat and ruin but in triumph and exultation.

It is true that Christian theology in its attempt to formulate this perception has shaped it under the influence of ideas which the modern Christian mind repudiates, as for instance, in the conception that the Divine suffering is a vicarious punishment by means of which humanity escapes the consequences of its sin. The modern mind regards this as a misrepresentation and not a representation of the true Christian perception. Vicarious suffering is the Christian perception, vicarious punishment is a theological conception which modern Christian thought regards as a misconception. I am calling your attention to the religious perception, not to the theological misconception. The Hindu religious nature has not been insensitive to this aspect of the mystery of suffering. The true Yogi is a man of sorrows and acquainted with grief. Here again, there are very great differences between the Hindu and the Christian conceptions, which I have no wish to ignore,

for they are real distinctions. Underlying Hindu conceptions, however, there is the religious perception that the Divine within humanity is and must be a suffering Divinity.

There is one other perception, arising out of this, to which I must refer or the message of the Christ is incomplete. The Christ of Christian perception is not a dead Christ, but the Living, Eternal, and Exalted Christ. The perception which underlies the doctrine of a risen Jesus who is the exalted Christ, is a perception of the religious soul which sees that the Divine within humanity, which suffers at the hands of humanity, is a Divine which rises in triumphant glory above all apparent defeat and temporary eclipse, and abides when all that is merely human and phenomenal has passed away. It is a matter of historic fact that this perception came through the death and resurrection of Jesus. I am not here concerned with what is called the fact of the resurrection of Jesus, which is a controversial subject, but with what is an essential feature of the message of the Christ. The Christian perception of the Divine includes this aspect of the triumph of the Divine in humanity over all error and passion and sin, and its final exaltation. The descent of the Divine into the human, its conflict with the human, means the triumph of the Divine within humanity and its ascent to the supreme place of authority and power.

All these great perceptions of the soul have their vital influence on the religious life, quite apart from the theological dogmas which have been constructed out of them. They minister, they are imperishable possessions of the race. There is no real perception of the Divine contained in any religion which can ever perish. Our theological conception alter from age to age for they are the product of the ages, but our religious perception abide. That which the mind conceives is temporary, that which the soul perceives

is eternal. We know in part and we all prophesy in part, but when that which is complete arrives, the partial and incomplete are of necessity done away. Whether there be prophesies therefore, they shall be done away; whether there be tongues, different modes of expression that is, they shall cease; for now we see in a mirror and are puzzled; later on we shall see face to face. For the present our knowledge is imperfect, later on we shall know even as we are known. And yet there abide Faith, Hope, and Love, those eternal qualities of the religious soul, by means of which it perceives the Divine, and furnishes the mind with the Truth upon which, with more or with less of consistency, our various religions are built.

We hear a great deal in some quarters of the religion of the future and many are looking forward to some one religion which shall take the place of the various religions with which we are familiar. That one religion is a vision which none of us are ever likely to see realised, for it is the perfect which alone does away with the imperfect, and the human mind has still a long journey before it. That one religion is doubtless an object of hope, but by that very fact it is not an object which is present to view, for what a man seeth why doth he yet hope for? If however we all hope for that which we do not see, then do we with patience wait for it. Let us however beware of the impatience which delights in making short cuts, and of all short cuts, that of eclecticism is the worst. We shall never arrive at the one religion by any such path. The one religion must reach us, and it will arrive by the great law of the universe, the law of evolution. This Convention, by giving an opportunity for each religion to present those great perceptions of Divine which constitute their most cherished possessions, is working towards the true evolution of that of one religion in which no single perception which has ever nourished the religious life of the world will be lost.

"Gather us in, Thou Love that fillest all,  
Gather our rival faiths within Thy fold,  
Rend each man's temple veil and bid it fall,  
That we may know that Thou hast been of old,  
Gather us in.

Some seek a Father in the heavens above,  
Some ask a human image to adore,  
Some crave a Spirit vast as life and love ;  
Within Thy mansions we have all and more ;  
Gather us in. "

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## CHRISTIANITY AS REDEMPTION FROM THIS WORLD.

By PROFESSOR A. G. HOGG, M.A., MADRAS.

Morality, said David Hume, may be regarded as constituting "the *party* of humankind against vice or disorder, its common enemy," and it is only because religion is also capable of uniting spiritual men in a bond of common sentiment against irreligiousness that a Convention of Religions like the present is possible at all. Yet the existence of an important affinity between all religions is a fact so well admitted amongst all cultured men that this assembly would be in danger of degenerating into a mutual admiration society if it devoted itself to nothing else than the affirmation of our unity. More is to be learned by the friendly study of the divergent ways in which the religions which we respectively represent exhibit their common nature,—a study directed not to an adjudication of their rival claims to truth, for this is quite rightly excluded from discussion here, but simply to a sympathetic understanding of the significance of these differences. In this spirit, then, I respectfully invite your attention

to an investigation into the distinctive way in which Christianity conceives the redemption which man stands in need of and which it believes to be obtainable through Christ. All the greater religions offer to men release or redemption from very serious evils. But in respect of this matter every great religion has something which it says in a way of its own and with its way of saying which other religions disagree. Could we all gain an inward and intelligent comprehension of these points of difference, it would mean a great step forward in the religious history of India. Accordingly I will, with your permission, address myself to the following question. In the great song of deliverance or release which all religions try to sing what is the particular note sounded by Christianity? In its way of expressing our common consciousness of a need of redemption what is it that Christianity utters differently from other religions—differently, and therefore as some would say falsely, but in any case with a distinctiveness which entitles it to respect itself as a religion possessing an individuality of its own? To the question thus formulated I venture to suggest the following answer. (1) Christianity resembles both original Buddhism and the Vedānta in recognising a human need of deliverance not simply from particular ills or misfortunes but from an unsatisfying world-order, and in offering this deliverance not primarily in a remote future but in the present life and upon condition of an inward change in man himself. (2) Christianity differs in that it condemns the finite world-order not as unreal but as necessarily unsatisfying. (3) A further most important distinction is that while it has proved not impossible to effect a certain reconciliation between the Vedāntic ideal of emancipation and the continued discharge of ordinary social obligations, in Christianity the problem of such a reconciliation does not properly arise at all; for the very same principle which releases the Christian from the unsatisfying world-order inevi-

tably impels him to a whole-hearted service of God within that world-order.

In endeavouring to substantiate the view which I have outlined in this preliminary statement, I must address myself first to the task of showing that the redemption offered by Christianity consists in emancipation not from particular evils but from an imperfect world-order, that is, from a plane of being and attainment which is radically and necessarily unsatisfying. It should not be surprising if to many here present this statement seems almost glaringly untrue. Is not the most striking difference between Hindu and Christian civilisation just this, that the former is static and the latter dynamic? In social and economic and political matters is not the West ever pushing onward, inspired apparently with the idea that a satisfying future lies ahead and is to be reached by readjustments here, there and everywhere, and above all by intelligent hard work? A belief in the indefinite perfectibility of earthly existence seems to be the keynote of the life of Christendom; while India, on the contrary, except where she has been touched by the Western spirit, seems to prefer to take things as she finds them, feeling that this world is so radically incapable of being perfected that it is hardly worth while to spend labour on what can in the end be only an infinitesimal improvement. If such be the contrast between the Indian spirit and the spirit of Christendom, how is it possible that the religion which inspires the latter can be a gospel of emancipation from an unsatisfying world? Moreover if, instead of considering the spirit of that civilisation which is called Christian, we turn to the exponents of Christianity itself, do we find them proclaiming a message of release from an entire system of being, from a plane of existence that is radically defective and unsatisfying? On the contrary does not their preaching seem to be preoccupied with one particular evil, the evil of sin, and is not their gospel

mainly one of redemption from sin and its punishment ? Surely, then, both Christian preaching and Christian practice make it evident that the first part of the thesis of this paper is entirely in error.

In reply to this objection I would first offer the reminder that Christinity and the present civilisation of Christendom are two very different things and that the latter is very much younger than the former. Its spirit is, as will appear presently, a one-sided distortion of the true spirit of Christianity. The objection drawn from the character of Christian preaching, on the other hand, would, if it were true, be much more serious. But is it true ? Sin is not one particular evil on a level with the other ills of life. Man's tendency to sin is a fact so intricately interwoven with every aspect of his psychical nature and with the whole structure of society that a message of emancipation from sinfulness really implies nothing less than a metamorphosis of the whole present order of psychical and social reality. If time permitted I might try to show that this tremendous implication of the Christian message of redemption from sin (*i.e.*, from sinfulness as well as from its punishment) is by no means absent from the Christian preaching of to-day although I think it ought to be more prominent. Instead of this, however, I will content myself with saying that even if the objection which I am discussing were true—even if it were true that the average Christian preacher of to-day proclaims a message of redemption from sin alone and not from an entire defective order of being, this would only prove that present-day Christianity had fallen away from its original spiritual greatness. Original Christianity, the Christianity of the New Testament, certainly offered a redemption from sin, but only as the most urgent and most important part of a much wider transformation of the conditions of existence.

In order to be convinced of the truth of this assertion let us recollect the fact that the message with which Jesus began His short public career was an announcement that the Kingdom of God, or the Messianic Age, was at hand ; and although not to any very great extent by His words, yet unmistakably by His acts He presented Himself before the world as the Messiah or the Christ. Now in quite recent years New Testament scholars, particularly in Germany, have begun to recognise that it is not right to slur over the Messianic elements in the teaching of Jesus as though they were simply a part of the religious thought and language of His day which He had to make use of in order to be understood but which did not really belong to the spiritual message that He wished to utter. On the contrary in growing numbers voices are beginning to tell us—in my judgment, rightly on the whole although sometimes with absurd exaggeration—that certain apocalyptical Messianic ideas permeated Jesus' life and teaching to the very core. It is, therefore, absolutely essential to an adequate apprehension of Christianity to gain an understanding of the inward spiritual significance of Jewish Messianism. And when we endeavour to do this, we find that the Messianic idea was essentially an attempted solution of the very same problem as has so persistently occupied Hindu religious thought, namely the problem of unmerited disaster and suffering. In India the problem has been conceived individualistically, while by the Hebrews it was in the main conceived socially, but fundamentally the problem was the same. The Indian mind has looked out upon life and beheld suffering on every side,—suffering which, almost more frequently than not, appeared unmerited. It has thought to solve the problem of the disproportion between suffering and demerit by the hypothesis of *karma* and transmigration. In doing so it extends the grievous spectacle backward into an indefinite past and forward

into an indefinite future. Behind and before, as far as the eye of imagination can pierce, there are seen stretching into the dwindling distance the unbroken links of unsatisfying finite existence; and in recoil from this intolerable spectacle the spiritual mind of India makes one noble, venturesome leap to reach the satisfying Infinite. Now just such a leap to the Infinite was that which the Hebrew mind dared to take in its own very different way, and though the way was so different, yet the motive was fundamentally the same. How similar it was is perhaps not easily recognised without a certain effort of historical imagination and sympathy. One has to put oneself at the standpoint of a people who, having started with a belief in a Deity who was peculiarly their own God, linked to them by the mutual tie of distinguishing favour and humble worship, had risen to the thought that this Jéhovah was the one and only real God. One has to realise how inevitably this combination of the new monotheism with the old religious nationalism led the Jews to regard all worshippers of other gods as really worshippers of no God at all and so as godless and impious. One has to perceive how naturally this would produce a tendency to a quite honest identification of the cause of righteousness and the national cause, and to an assumption that Israel deserved the favour of Heaven more than any other nation; because, imperfect though her own service of God had been, yet the other nations ignored God altogether. To gain a sympathetic comprehension of these presuppositions of Hebrew thought may perhaps be difficult, but as soon as one has done so, it becomes evident that the religious problem which the Hebrew mind had to face was profoundly similar to that faced by the mind of India. From the standpoint of their own tragic national history the Jews looked out upon the troubled political world of their day and beheld godless nations triumphant, wickedness in the seat of power, pain and misery

rampant, the people of Jehovah down-trodden. Prophets had told them that all this was to be but temporary, that it was Divinely permitted as a chastisement for the sins of Isreal, or else as a testing of Isreal's character, or else as vicarious suffering for the sake of the unbelieving, and that a time of restoration and glorious blessedness was at hand. But when the restoration came and the faithful remnant of the people returned from exile to rebuild the temple and the holy city of Jerusalém, the expected prosperity was still withheld. The reins of world-empire remained in the hands of the godless nations; the holy city was still the plaything of her enemies; the godly Jews were still oppressed and persecuted. And then it was that Jewish thought took its great, venturesome leap over the conditions of the finite—its daring leap to reach a satisfying Infinite. In the strength of the faith that the victory of the wicked, the oppression of the good, the reign of misery, pain and death could not possibly be the will of God, Jewish thought dared to condemn the whole existent world-order as a kingdom of darkness, a kingdom of Satan, and in the gorgeous imagery of apocalypse it began to picture an imminent 'Day of Jehovah,' a coming Messianic Age when the existent conditions of experience would be transeended, a time when Divine Omnipotence would at last give itself free play for the overthrow of the kingdom of evil and for the redeeming of the righteous from pain and diseases and death and every other calamity that sin had brought in its train, an epoch which would be truly a 'Kingdom of God' because in it His infinite power would be manifestly dominant.

Such, I believe, was the inner significance of that wonderful apocalyptical Messianic idea of which Jesus subsequently presented Himself as the true fulfilment. I have described the act of faith which gave birth to it as a daring leap of the mind and I have ventured to

apply the same term to the course of India thought. By this I mean that in both cases the religious solution of the problem of evil and suffering is reached not by way of analogy, not by a constructive transformation of the facts of experience into the unity of an intelligible system, but by an intuitive condemnation of the whole system of present experience as irrational and bad, and by postulating an Infinite which transcends all known conditions. What has chiefly impelled India to this mental leap has been the conviction that the principle of *karma* makes it impossible to reach true spiritual satisfaction by any natural means, since good deeds as well as evil prolong the chain of unsatisfying finite existence. What impelled the Jewish mind to make a similar leap was something much more practical. It was the growing contrast between the insignificance of the Jewish people and the might of the world-empires which followed each other in discouraging succession—a contrast which made it patently absurd to expect national deliverance and exaltation unless by an overwhelming intervention of the supernatural. Another point of contrast is equally important. The Indian mind, being predominantly speculative, effected its intuitive leap by the aid of philosophical hypotheses which, whether accepted or not, demand respectful treatment at the hands of the metaphysician. The Hebrew mind, on the other hand, was almost destitute of metaphysical capacity. It had therefore to rely upon the resources of the imagination. Yet that which it attempted by the aid of the imagination was really nothing less than what India attempted with the help of metaphysics. It was an attempt to conceive of a kind of experience absolutely transcending the conditions of that human experience which had proved itself so finite and unsatisfying. Now imagination can only proceed in terms of past experience. How, then, can imagination picture forth something which transcends all previous experience? It can do so only if it

uses the materials supplied by experience but at the same time combines these materials in a way which contradicts experience. Now this is precisely what Jewish apocalyptic thought did. It revelled in picturing the impossible. It pictured the Messianic Age in colours drawn from earth and yet the pictures which it painted were pictures in which the conditions of the physically possible were turned upside down, and in which wickedness was overthrown and pain, disease and death abolished by the action of an irresponsible Omnipotence. Still, however fantastic and grotesque the products of apocalyptic thought may seem to us, we do it no less than justice when we recognise in it the same spiritual motive which we find in Indian mysticism—the passionate yearning of the soul that has despaired of finding God satisfyingly within the known conditions of experience and that is consequently driven to seek Him beyond those conditions. The Vedantist transcends those conditions by postulating an experience from which the distinction of subject and object shall be absent; the Jew transcended them by postulating an experience for which the physically impossible should be possible; but both were acting under a similar spiritual impulse and were seeking a similar satisfaction. The Vedantist followed the clue of immanence, the Jew the clue of transcendence; but both condemned the existing system of experience in its totality as being only imperfectly divine, and both did so from the same motive.

Let us now turn to consider the attitude of Jesus to the Messianic idea. Fundamentally He ratified it, and yet in ratifying He altogether transformed it. He ratified it, and in so doing He ranged Himself alongside of Jewish apocalyptic thought and Indian mysticism in their opposition to the tendency of modern civilisation to expect to reach the goal of satisfaction by the purely human methods of industry, invention, and economic, social and political reform and in their

opposition to the tendency of modern science and philosophy to identify the Infinite with the systematised totality of the presently experienced. Yet at the same time Jesus transformed the Messianic idea, and by transforming it He made possible an attitude to earthly life and its concerns of which the said tendencies of modern civilisation and thought are, no more than one-sided exaggerations.

What exactly was it, then, that Jesus did? He took the apocalyptic idea of the Kingdom of God or Messianic Age; He retained in it its meaning of an epoch in which the conditions of life hitherto known were to be transcended; and He announced that this Kingdom or new era was close at hand. Upon a nearer view we find Jesus' announcement of the Kingdom as close at hand resolving itself into the double meaning that in one sense the Kingdom was already present while in another sense it was still future.

When we proceed next to examine these two senses in which the Kingdom is spoken of, we discover in both of them the apocalyptical characteristics. In respect of the sense in which the Kingdom is conceived as still future, this is self-evident. Restrained though the language of Jesus is, yet He tells of a coming epoch when the physical constitution both of man and of nature will be fundamentally altered, when death will be no more, when those who are already dead will be raised to life again and the wicked will be irretrievably overwhelmed. These apocalyptical features in the teaching of Jesus about the future Kingdom are generally recognised; but what is commonly ignored is the fact that the apocalyptical element has a place also in His conception of the Kingdom of God as a present reality. For what is the significance of the miracles which form so large a part of His life-work but just this, that the new era in which what was

formerly impossible is to become possible and the conditions of all previous human experience are to be transcended—that this era has already actually arrived? Jesus Himself tells His opponents that His miracles of exorcism are a proof that the Kingdom of God has come upon them; He Himself points John the Baptist to His miracles as evidence of His Messiahship; He bestows upon His disciples the power of working miracles; and He proclaims that all things are possible and nothing impossible to the man of faith. This miraculous element in the thought and actions of Jesus with respect to the Kingdom of God as a present reality is just as intrinsically an expression of what we have seen to be the inner spiritual motive of the apocalyptic idea as are His utterances about a future Judgment and a regeneration of physical nature. And yet at the same time how strikingly different is the thought of Jesus from the apocalyptic idea! Both postulate that a satisfying experience of the Infinite is possible only by transcending the limits of the natural; that when God is really known the conditions of previous experience are superseded and physical impossibilities disappear. But with the apocalyptists this is a mere matter of theory; with Jesus it is a fact of experience; for Him the miraculous or supernatural is a matter of daily occurrence. And secondly, by the apocalyptists this intrusion of the supernatural is conceived as a crisis by which the existing order is to be rudely and violently shattered through the autocratic volition of God. Jesus, on the other hand, looks on the supernatural as an element which may enter quietly here and everywhere—an element which however transcendent may be its effects, as in the cures of the incurable, the raising of the dead, the stilling of the tempest, is yet not an arbitrary intrusion from without but an intelligible response from without to a development from within. For just as the Vedanta finds the condition which ushers in a satisfying

experience of the Infinite to be an inner change in man himself, so does Jesus declare the condition of the corresponding Christian experience to be faith, that is, personal trust in a personal Divine Father together with the surrender of self-will which inevitably accompanies real trust. Not only is faith of this kind the sole condition of those miracles in which the Kingdom of God manifests its present reality but it is also the condition of the final establishment of the Kingdom in its future completeness.\* Not till the harvest of mankind is ripe, not till the faith-producing gospel has been preached to the whole world—not till then Jesus tells us, will the end come. Because its coming is thus conditional upon human faith, even the Son of Man Himself on earth knew not when it would arrive. He trusted that it would arrive speedily, for surely mankind could not long remain deaf to that message of the infinite grace of God which He was about to seal and demonstrate by His own death and resurrection; and when man responds, there is no limit of speed upon Divine omnipotence. But man's response has to be waited for. Because God is Father, it is only to trustful children that He can be freely Himself; faith is the necessary and the sole condition of a satisfying experience of the Infinite Father.

Up to this point I have been endeavouring to lead the way to a truly historical conception of the general significance of the religious message of Jesus by the methods of comparison and genetic development. Time restrictions, however, compel me in what follows to proceed in a more summary manner. Having carefully led the way to a discovery of what seems to me to be the key to an intelligent understanding of Christianity, I must content myself with stating dogmatically what the use of this key discloses. Before doing so, however, let me remind you that from the outset my paper has been restricted to an investigation of *what Christian redemption means*; it has not

proposed to discuss *how that redemption is obtained*. Incidentally we have discovered that it is conditional upon faith; but both Christian experience and the words of Jesus point to the conclusion that the quality of faith required is experimentally impossible except through a certain personal relation to Jesus Himself, and out of this conclusion there rises inevitably the Christian belief in the Divinity of Christ. Of this whole aspect of Christian doctrine I must here say nothing because my subject is not the way of redemption but its nature.

What, then, is the general view of the Christian conception of redemption to which the foregoing investigation leads up? According to Christianity what is it that man needs to be redeemed from, and what is the redemption which he receives? That which he needs redemption from is a plane of experience and of capacity which is intrinsically unsatisfying and which, if clung to, issues in spiritual ruin. And the redemption which man receives is an elevation to a plane of experience and of capacity which is religiously satisfying from the very first, and which issues in the ultimate satisfaction of every aspect of his complex nature. Let me try to make this statement clearer by concentrating attention on one or two points.

(1) *The moral problem.* The Christian view is that so long as man remains upon the natural plane of experience and capacity, it is impossible for him, no matter how intensely he struggles, to live free from sin. The holiness which Christ demands is nothing less than a free, spontaneous goodness and by the very nature of the case this cannot be produced by effort of will but only through the indwelling of the Divine Spirit of goodness. By an act of trust and self-surrender man must permit the fullness of God's Being to become immanent in him and to elevate him to a supernatural plane on which that becomes possible and easy which on the lower plane is morally impossible.

(2) *The goal of endeavour.* According to Christianity the only perfectly satisfying experience is communion with God, and to hope for satisfaction through mere wordly enterprise and effort of will is the essence of irreligion. But since the communion with God which affords satisfaction is communion with a personal Being who loves mankind and seeks to raise all men above the unsatisfying lower plane of experience and capacity, it follows that communion with Him must lead the Christian into a life of devoted service on behalf of mankind. What will be the nature of this service? Its motive is that others may be raised to that supernatural plane of communion with God which the Heavenly Father desires for them. This can be effected for them only by the power of God, but His exercise of this power is restrained by their distrustful self-will. The primary activity of the Christian should, therefore, consist in an effort so to interpret to others by his own life and conduct the goodness of God as to put an end to this distrust. Out of this primary activity of the Christian, directed upon individuals, there rises indirectly a more public line of endeavour. For, although schemes of social, economic and political reform cannot usher in the perfect Kingdom of God, yet reform is worth striving for, because social, political and economic abuses hinder the development in man of that spirit of faith which is the condition of God's highest blessing. Moreover, since the lower plane of experience, while it does not adequately manifest the Infinite God, is yet a partial expression of His nature, all natural goods are worthy of being enjoyed in so far as they do not interfere with higher aims.

(2) *The problem of suffering.* The higher plane of experience to which the Christian is raised through faith is one where the restriction which unbelief places upon the Divine freedom of self-manifestation is done away, and where, therefore, God is at liberty to employ all His infinite resources on man's behalf.

There is no evil whatever from which the Christian may not count upon being preserved if he maintains implicit humble faith. Yet there are sufferings from which the Christian will not ask to be preserved because he will reckon them not evil, but good. If by suffering patiently at the hands of evil men, he can overcome evil with good and so help to reconcile men to God ; or, if endurance of suffering is a personal discipline whereby he can be trained into fitness for a more perfect fellowship with his Heavenly Father ;— in either case he will count the suffering not an evil but a privilege and an honour. And being thus assured that the Omnipotence of God is free to act for the safeguarding of all that is good in him and good for him, the Christian can throw himself into the service of God among his fellowmen with all that passion of devotion which has ever been the hall mark of genuine Christianity.

## AN INDIAN CHRISTIAN'S CONFESSION OF FAITH.

BY PROFESSOR S. K. RUDRA M.A., DELHI.

In compliance with a request from my distinguished countryman Bahu Sarada Charan Mitter, I have undertaken the difficult task of expressing my own central Christian Faith before this Convention. It is none too soon, so I think, that my own fellow countrymen have inaugurated this Religious conference. For it is growing daily clearer that the people of India can no longer live in the isolation of past mediæval times, in scattered villages, in secluded Asrams, in the recesses of the Himalayas making weary pilgrimages to distant temples and river, ill-shepherded and little organised, living and dying to themselves more or less shut off from the rest of the world. Our inherited, traditional religion, with its ritual and ceremonial, penetrating every corner of our domestic life and binding it with time-honoured regulations, is now being strained to the breaking point by the stress of modern economic and political conditions, and unless we are prepared to give up the struggle for political existence, we must of necessity revise it. Religious faith underlies national life, and national life depends on religious truth.

At the last resort religious faith resolves itself into the one supreme question, what is man's relation to the Invisible God? The relation of man to his fellow men is included in that question and is dependent on its answer. No progressive commonwealth, no inspiring morality, the life-spring of lofty achievement, is possible to a people in a corporate capacity, where the fundamental conception of religion itself is unsatisfying, decadent or obscure.

It is therefore of the utmost importance that we who have assembled here as serious thinkers, who have

realised the supreme importance of religion in the life of our own nation, should try to find out the true answer concerning God and man, which may bring new life to our fellow-countrymen. In doing so we shall help India to realise herself and to fulfil her destiny in the organic life of the modern world.

In this ancient land where diverse forms of faith from the highest to the lowest have prevailed, the religious problem now propounded is not new. We have had a race of remarkable thinkers from the days of the Aryan Migration onward, who have pondered deeply over the central question of religion and have stamped upon India the result of their meditations. Their convictions have determined more or less the character and conduct of all of us who are Indians the children of the soil. For in India thought and even speculation have guided and directed practice to a very remarkable degree.

The joyous, militant, Aryan conquerors of old worshipping the powers of Nature with sacrifices and chants, in the course of time went deeper into the mysteries of religion and tried to probe down into the character of the divinities they worshipped. They were consumed with a noble passion to get back behind all outward forms and ritual to the Real, the Eternal, the Unchanging. The Variable, the Unstable, the Illusive, they would have none of it as the object of worship and meditation. They found in it no satisfaction for the soul. All the universe round them in its infinite variety of changing forms and manifestation was to them only a conditioned form of being. They reached out, groping in the darkness of human thought, to the unconditioned that never varies never changes. But here they met the central problem of all speculative thought. The conditioned being can never know with infallible certainty the unconditioned. The Brahma is Nirguna. No predication is possible about it. The

soul in its active state of limited human existence, in its changing state of life and birth and death, can never know the unlimited existence which is free from all change. Salvation or Mukti therefore to them consisted in the attempt to get free (by the suppression of desire) from the active state of human limited existence which took the soul further and further away from the the unlimited which alone was the Real.

But that was not all. The conditioned human existence itself with its everchanging phenomena needed explanation. Here the exigencies of thought compelled the speculation of Brahma Saguna correlated with the Brahma Nirguna. The Brahma Nirguna is the Noumenon in relation to the Brahma Saguna, its manifestation; and all conditioned existence, human included, is derived from Brahma Saguna. Phenomenal existence with all the varieties of conditioned being needs to find its consummation in Brahma Saguna, and at last its absorption through Brahma Saguna into Brahma itself.

I need not go further for the purposes of my paper in this very crude and elementary outline of the thought of the past. To my Indian way of looking at things in the light of Christianity there could not have been a better *preparatio evangelica* a nobler preparation for the Gospel than this thought of my own country. I for my part as a Christian feel that I owe a boundless debt of gratitude to these giant ancient thinkers of India. No man I feel can declare to me the nature of the invisible whom we call God. It is impossible for the conditioned being to know with certainty in and through his own conditioned existence the essential character of the unconditioned God. The search along that line seems to me vain; and if I were not a Christian I would certainly be a positivist or an Agnostic. I could worship saints and heroes and call

them prophets, apostles, seers and so forth. I could make positive assertions concerning human life which I can see and feel and handle, but I could make no positive assertion about the great unseen reality that is beyond me, and nobody's statements however plausible would carry any conviction to my soul.

The Indian thinkers were not alone in coming to agnostic conclusions. The Jewish Scriptures also contain passages of like import. "As high as the heaven is above the earth, so are my thoughts higher than your thoughts," saith the Lord. So one prophet writes and another sums up his argument with these words "As touching the Almighty we cannot find Him out." The Greek philosophy again passed, as we all know, from an abstract idealism in Plato to a complete agnosticism in Aristotle. Indeed it is clear from the history of human thought that no definite positive knowledge but only a vague surmise is possible to man about God if he has to trust to his own powers alone to verify his speculations.

But once go further with Indian philosophy as a guide and allow that the Brahma Nirguna which cannot be known may become the Brahma Saguna who can be known, and then the Christian position of the Logos, the Incarnation of God is a highly possible conception and the question of the historic fact would alone remain. The knowledge of the invisible God is only possible through Him who is the objective self-expression of the Unknown. The Christian wholly agrees with Indian thought in regarding the knowledge of God as the supreme quest of man, as the pathway of salvation, as the condition of Eternal Life. "This is life eternal" the Christian Scriptures say "that they may know Thee the Only True God." But that knowledge, so the scriptures state, comes through the Son, the Logos, the Revealer of the Father. The Invisible God, the Father, is expressed in and through the Son, the Visible Image

of the Father. "No man hath seen God at any time" these are the words, "the Son who is in the bosom of the Father. He hath declared Him"; and again we have "No man hath seen God at any time, if we love one another God abideth in us, and we have seen and bear witness that the Father sent the Son to be the Saviour to the world. Whosoever shall confess (*i. e.*, by his life) that Jesus is the Son of God, God abideth in Him and he in God. And we know and believe the love which God hath in us. "God is love." And once more the writer breaks forth almost into song as the full glory of the revelation of the Invisible God in the Visible Christ comes home to him. "The life" he cries "has been manifested, the Eternal Life, which was with the Father and hath been manifested to us \* \* that which we have seen and heard declare we unto you that ye may have fellowship with us; yea and our fellowship is with the Father and with His Son Jesus Christ and these things we write unto you that your joy may be fulfilled. And this is the message which we have heard from Him, and announce unto you, that God is light and that in Him is no darkness at all."

Yet once again St. John writes "He that hath the Son hath the Life; he that hath not the Son hath the Life. This is the true God and Eternal Life. My little children guard yourselves from idols" (that is the unreal, the illusive conceptions of God). In another scripture it is related that Philip one of the disciples asked of Christ "Lord, show us the Father and it sufficeth us." Jesus said to him "Have I been so long with you and dost thou not know me Philip? He that hath seen Me hath seen the Father. No man cometh unto the Father but by Me. I and my Father are one."

This central conception of the Christian faith is not found in St. John's Gospel alone, although there

its philosophy is most fully expressed. In the earlier Synoptic Gospels it is equally clear. We read for instance "No man knoweth the Father save the Son and he to whom the Son revealeth Him. Come unto me all ye that labour and are heavy laden and I will give you rest." Again St. Paul calls Christ "The Image of the Invisible God, in whom dwelleth the fullness of the godhead bodily." The writer of 'Hebrews' calls Him "The Effulgence of God's glory, the express image of His Essence."

To me, therefore, as I follow the Christian Scriptures, the knowledge of God is attainable with certainty only through the Incarnation of God—God manifest in the flesh, to use the New Testament phrase. The Incarnation expresses the eternal unchanging reality whom we call Father in ways that we who are human can understand, the philosopher as well as the peasant, the weak as well as the strong. As we read the life of Christ and enter into the inner secret of His Being, we find such words as these "I am the Way the Truth and the Life. No man cometh to the Father but by me." Christ's consciousness is never at fault on this question of his Sonship. He is always and in every circumstance of our common human life in absolute union with the Father reposing in His love and peace, yet ever working, for His Father is always working. He is evermore in communion with the Father in the midst of His work, for He dwells while present in His earthly life in the bosom of the father. That which is a momentary gleam with us, a flash of light which comes and is gone, that light which with us is darkened by ignorance and sin and weakness is with Him an everlasting vision a never-changing reality, for He and His Father are One. He is ever in that Light, and thus He becomes that Light to the world. We can come to Him and enter into that Light, and know and declare to others that God is Light and in Him is no darkness at all, that God is Love. The witness of the Incarna-

tion is the consciousness of Christ supported by His works and words, his life, death and resurrection.

That then is the first position. The knowledge of God is only possible in its certainty through the Incarnation of God. If this is so, Salvation, or as I had rather put it, the true goal and destiny of the individual man is reached only by union with the Incarnate God in Christ; and this in its turn is possible only through the actual participation in the life of Christ, by what St. John calls 'Abiding in Him.'

The individual, continually inspired with divine life through his union with Christ, the Incarnate God, no longer lives as an isolated unit, bent on his own personal salvation or Mukti, but he becomes transformed into a being potent with the highest social efficiency losing his life that he may find it, not seeking his own welfare, but mindful of others of the world in which he lives. Organic forces are thus at once set into operation making for solidarity, the Christ-life within the individual linking him to all humanity and creating organic forms, corporate bodies, inspired with a single spirit and life. These organic forms are charged with vital resistance to evil in every shape and are penetrated with living energies of goodness. In this way an ever-increasing and widening social progress in all directions becomes the direct issue of the union of the individual with God in Christ. When at last humanity had found its true centre in Christ the Son of Man, a fully organised human society embracing all the world in one common brotherhood will be both possible and practicable. Mankind, we believe, is pressing forward to that consummation through innumerable obstacles. The one dynamic that human society needs for its uplifting and unification therefore is Christ the Incarnate God. Without a centre, humanity can never become one. We can conceive of no other ultimate centre but Christ the Incarnate God.

One further point remains. My Christian position is essentially bound up with the historic character of the Incarnation. We do not worship a Christ of myths and legends, one whose features are only given us in an idealised poetic form, having no adequate and substantial basis of historic fact. The Christian record has undergone and will still undergo quite rightly the closest scrutiny—to no other documents in the world has such searching examination been applied. The fire of modern criticism has only brought into clearer relief the ineffable portrait of Christ and his apostles, and has made it living, striking and real to the modern mind. I do not wish it to be understood that I believe in the complete verbal accuracy or the verbal inspiration of the New Testament. There may be, there are no doubt, mistakes in detail in the narratives. There probably are certain elements in their conception of the supernatural due to the popular ideas of the age, and passing beyond what actually occurred. But all this is as it were the fringe, the outer border, the framework of the real picture. The picture itself with its supreme central figure of the Historic Christ comes out more and more distinctly as the minor points are cleared away. These matters are not of the 'esse' of the Incarnation. History, in the strictest sense, is not concerned with them; but, on the other hand it is history that vindicates the undying Majesty of Christ, the moral and spiritual character and activity revealed amid the strain and stress, the vicissitudes and natural circumstances of the daily life of the Son of Man. It finds them amply recorded and easily intelligible by the simplest and poorest, as Tennyson has so well expressed it :—

Though truths in manhood darkly join  
 Deep-seated in our mystic frame,  
 We yield all blessings to the Name  
 Of Him that made them current coin.

For wisdom dealt with mortal powers,  
 Where truth in closest words should fail,  
 When truth embodied in a tale  
 Shall enter in at lowly doors.  
 And so the Word had breath, and wrought  
 With human hands the creed of creeds,  
 In loveliness of perfect deeds  
 More strong than all poetic thought.  
 Which He may read that binds the sheaf  
 Or builds the house or digs the grave  
 Or those wild eyes that watch the wave  
 In roarings, round the coral reef.

Jesus, in the weakness of His human conditioned life, and in the utter weakness of the instruments he used to manifest the Unseen Father, has set a seal on His Divine mission and office. The Pauline statement that Christ emptied Himself of His divine Glory is equally true and parallel with the Johannine statement that when the "Word became flesh and dwelt among us, we beheld His Glory—the Glory as of the only-begotten of the Father, full of grace and truth". The humiliation, the weakness, the Cross, are to the Christian the exhibition of the mystery and the majesty of the Eternal God. The ultimate conception of God is not in terms of power and force, not in terms such as 'the Unknown, and the Unknowable', but in terms of the humiliation of the Cross, in terms of deathless love, for God is love.

But further, we Christians believe in the real and true resurrection of Christ from the dead—not in the revivification of the mortal body, but in the real and true resurrection from the dead, in the endless life of Christ, who is alive to-day and works to-day as he ever has done. This life from the dead He has manifested in the past and He quickens in His followers to-day. The words in the Apocalypse of St. John in which Jesus says, 'I am He that liveth and was dead,

and behold I am alive for evermore' are not symbolic language for the Christian, but real and true today. Through communion with this living Personal Christ we have to-day the sure means of access to the Father, the Unchanging, Eternal Being, the quest of our great thinkers of old.

The message of the living Christ is before India at the time of her awakening. Will India receive Him and attain to the fruition that comes from union with the Incarnate God, the unconscious longing of her philosophers, saints and sages? Can she refuse the message and continue to vindicate the truth of the law of Karma which operates with unerring precision and casts a gloom and a spell of helpless indifference on the care-worn and depressed lives of her children? The law of Karma is but a cold intellectual statement of an inflexible moral principle. The Christian message of union with the Incarnate God is on the other hand the living touch of the son of man to-day, providing the power for upward certain progress of the individual and of the nation through the individual. Can the better mind of India refuse this power and repudiate the primal source of new life offered to it for its acceptance? As an ardent lover of my own dear Motherland my prayer is, God forbid that it should.

If the individual lives of the millions of India's children can become theo-centric, united with the Unseen God in the Incarnate Christ, what a fund of true spiritual power will be available to renew, uplift and regenerate India, making her strong and united, and pressing forward to a future far more glorious than her ancient past has been! It is spiritual power from the Unseen, the Real, that we need. The philosophers of old unconsciously pointed to the far off historic event of the Incarnate God. That source of life and spiritual power is present with us. Christ, the Sun of righteousness, the centre of life, has risen and can never set.

# CHRISTIANITY.

BY PROFESSOR J. R. BANERJEE M.A., B.L., CALCUTTA.

This subject may be divided into two parts :—

- i. The distinctive characteristics of Christianity.
- ii. Its main doctrines.

As regards its distinctive Characteristics, it may be said—

I. That it claims to be a *revealed* religion. In the Epistle to the Hebrews we read in Chapter 1, verses 1 and 2 “God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.” Here the word ‘Son’ refers to Jesus Christ. In the Gospel according to St. John, Chapter 7, verse 16 we read “Jesus answered them, and said, My doctrine is not mine, but his that sent me.” Now these passages clearly show that Christianity or the religion associated with the name of Jesus Christ was communicated from God to man by His Son, Jesus Christ, whom He sent into this world.

With regard to this claim put forward by Christianity it may be noticed that other religions have also set up the same claim. Hinduism and Mahomedanism, for example, profess to be revealed religions. The *Śruti* under which the Vedas, the Vedāṅgas and the Upanishads come means “what was heard” and is believed to contain the very words of the Deity. Mahomet professed to have received the Koran at different times from heaven by the hands of the Angel Gabriel. These revealed religions are to be differentiated from natural religions like the Brahmoism professed by members of the Sadharan Brahmo Samaj.

11. It claims to be the *only revelation about man's salvation* that man is bound to accept, in other words, it is exclusive. In the *Acts of the Apostles*, chapter 4, verse 12 we read "Neither is there Salvation in any other : for there is none other name under heaven given among men, whereby we must be saved." Verse 10 clearly shows that 'none other name' means 'no other name than that of Jesus Christ.' John, 14, 6 runs thus "Jesus saith unto him, I am the way, the truth, and the life no man cometh unto the Father, but by me." The Father is God, consequently Christ's words clearly indicate that access unto the Father or God is possible only through Him (Christ), in other words man can be saved only by Christ ; for access unto God who is holy is possible only if man becomes holy or is freed from the dominion of sin and one of the ideas embodied in Salvation is freedom from the power and dominion of sin.

It may be asked—but how do we know God to be holy? The answer is—from the moral law implanted in us. We ourselves cannot be its author, for in that case we could break it with impunity. The qualms of conscience and the pangs of remorse bear testimony to the fact that self is not the author. Nor is Society its source. No doubt it can call forth from us certain actions by promising rewards and make us desist from others by threatening us with punishments, but if we act or forbear in such cases, we are prudent, we cannot be called moral. The right must be done because it is right—as Tennyson puts it—

"And, because right is right, to follow right.

Were wisdom in the scorn of consequence."

Hence the right must be referred for its source to Him who is All Perfect, whose perfection the moral law reflects.

This idea of God as holy is emphasized by Christianity. Christ says "Be ye therefore perfect, even

as your Father which is in heaven is perfect " (Matthew, 5, 48) In John 17, 11 we read "Holy Father" and in Revelation 4, 8 "Holy, holy, holy, Lord God Almighty."

Incidentally it may be noticed here the Christianity believing God to be holy and perfect *refuses to accept any as Incarnation of God who is not holy.*

It is here deserving of mention that the idea of Salvation is the essential element of religion, for the latter really grapples with the problem—how man that is sinful (as his moral consciousness shows) can be reconciled to and united with the holy God, and Christianity in holding that there is no Salvation or reconciliation with God except through Christ means to emphasize the idea that the heart of religion reveals Christ as the Person without whom it (religion) sinks into a vapid creed.

Now this exclusiveness of the religion of Christ differentiates it from other religions. Thus, for example Krishna says in the *Gita* which is reverentially thought of by Hindus that worship offered to other Gods is in a sense offered to him [*Gita*, IX 23] and he accepts and rewards it [*Idem*, VII, 21-22). God, according to Christianity, must be worshipped as God in Christ, God revealed in and through Christ and not as any other God. According to the teaching of the Brahmos of the Sadharan Brahmo Samaj "truth is to be reverentially accepted from all Scriptures and the teachings of all persons without distinction of creed or country," but Christ claims to be "the truth" (John 14, 6) and the light of the world" (John 8, 12) and the Evangelist says "That was the true Light, which lighteth every man that cometh into the world" (John 1, 9). From this we know that whatever truth may have been taught by others, it came from Christ "the true light."

III. It is an *historical* religion. Coeval with the fall of man is the recorded announcement "And I will

put enmity between thee and the woman, and between thy seed and her seed" (Genesis 3, 15) By 'thee' is here meant the Serpent or Satan and by 'the woman' Eve, the mother of mankind. Now it is said further in that verse "it shall bruise thy head," i.e., Eve's seed or one to be born of the woman shall bruise the head of Satan i. e., undo his wicked work by saving men. This prophecy was fulfilled to the letter when Christ born of the virgin, Mary atoned by his death for the sins of mankind and saved the human race from the power of sin as well as the punishments for sin. In the Book of Revelation, Chapter 12, 9 we read "that old serpent, called the Devil and Satan." Hence the interpretation of 'Serpent' given above is justified. The prophecy in the Book of Genesis about Christ was steadily kept before the Jew's mind by the ordinance of sacrifices which prefigured His atoning death. They were but shadows, though, in comparison with the sacrifice of Christ. For the idea here developed. See the Epistle to the Hebrews, Chapter 10. Mark how the prophecies about Him were fulfilled to the letter. In the *first* place, it had been foretold that He would be born in Bethlehem (Micah, 5, 2). He was born there (Luke Chapter 2, verses 4, 6 and 7). In the *second* place, it had been prophesied that he would be born of a virgin (Isaiah, 7, 14). He was born of the virgin Mary (Matthew, Chapter 1, verses 18 and 21). The details of the treatment He would receive had been given by the prophet Isaiah in the 53rd Chapter of his Book. These were also literally fulfilled, for Jesus was despised and rejected by men, oppressed and afflicted. The same evangelical prophet in the same chapter speaks of His meekness and gentleness and His atoning death. "He was wounded for our transgressions, he was bruised for our iniquities." What an array of prophecies we have in the old Testament which we find completely fulfilled in our Lord and Master, Jesus of Nazareth! The prophets were mere men. They

could predict the Divine plan worked out in the coming of Christ. His life and death, only being inspired by His Spirit. Hence we believe that their utterances reveal the plan of God in the advent of Christ and that plan Christianity unfolds fully. Consequently this religion is not man's speculation about the Divine but God's plan as worked out in the history of the human race.

IV. It is a *rational* religion. There are doctrines of it which are above reason, but not contrary to reason. As it emanates from God and speaks of Him, who is far above our comprehension, it is bound to have mysteries. This differentiates it from the Theistic systems that insist upon a conception of God which the human reason can fall in with. Christianity on the other hand holds that there must be mysteries. In the words of an eminent philosopher "an understood God is not a god at all," for the finite human mind cannot be expected fully to understand the Infinite. Yet, mark how its prominent doctrines satisfy the reason of man. When, for example, it says that by the death of Jesus Christ we spiritually live or our spiritual lives thrive, we see that this is quite in keeping with what we know to be the law of our physical life. Our physical lives are kept up by the death of vegetables, fish &c., so that other lives must perish if we are to live. Now if the same God presides over the spiritual universe that presides over the physical, why should we not expect Him to act in the same way in both? And we have reason to believe that one and the same God presides over both the world—spiritual and physical. Otherwise, why is it that for violation of spiritual and moral laws men are physically punished? Why is the drunkard or the profligate found to suffer from bodily ailments? Take again the doctrine of the mediatorship of Christ,—that man can be reconciled to God through Christ. Is it unreasonable to believe that God should work in the spiritual world through a mediator when

He uses means in the physical? Our bodies are preserved, fed and clothed by God, we believe, but by means of food, clothes and organisations like what we find in states or governments.

V. It claims to be the religion for all humanity or the whole of the human race, indeed the *universal* religion. Jesus, before ascending into heaven, said to His apostles "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." This passage coupled with Jesus' words noticed above "I am the way" and the passage in the *Acts* mentioned above "there is none other name under heaven given among men, whereby we must be saved" drives us to the conclusion that Christianity is meant to be the universal religion. The words in Matthew 28, 19, quoted above lay the command on Christ's disciples to teach all nations. This feature of our religion distinguishes it from a religion like Hinduism which is obviously intended for the Hindus only, for the latter is bound up with the caste-system which is very strict. Men that are not Hindus cannot consequently become so, for outsiders cannot be admitted to the Hindu castes. It may be said that this is true of orthodox Hinduism only and it may be further maintained that Hinduism as a religion viewed in the light of its development, has been catholic and eclectic. As Mr. P. N. Bose in his *History of Hindu Civilisation during British Rule* vol. I, p. 45 says of it "Though professedly based upon the Vedas, it is no more like the Vedic religion, than man is like the protoplasmic germ out of which he is supposed to have been evolved. It has grown during three thousand years to be what it is at present. It is not the creed of the Rigveda, nor of the *Brahmanas*, nor of the *Upanishads* nor of the *Puranas*; it neither *Saivism*, nor *Vaishnavism*, nor *Sáktism*; yet it is all these. It can hardly be called a homogeneous religion in the sense that Judaism and Zoroastrianism

are among the older, or Christianity and Mahomedanism are among the more recent religions." Christianity, however, is not a recent religion, being a development of Judaism.

Turning now to the second division of my subject, I wish to say that the prominent doctrines of Christianity are the following :—

I. *God is a spirit* (John 4, 24). Hence He is not matter and consequently not confined to a particular portion of space. He is infinite and eternal. In the 139th Psalm, verses 7 and 8 we read "whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there." In Romans 1, 20 we read of God's "eternal power." In Isaiah 57, 15 we read "For thus saith the high and lofty One that inhabiteth eternity." He is possessed of all perfection. Christ says "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew, 5, 48). In *Revelation* 7, 12 we read "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever."

He, as spirit, knows, feels and wills. The God in whom we believe is *personal*, not an impersonal force. Peter in his first Epistle speaks of the "Elect, according to the foreknowledge of God the Father" (Ch. 1, 2). This clearly shows that God has knowledge. Again in John 3, 16 we read "For God so loved the world &c" and love is a feeling or emotion. As Principal Fairbairn in his "Place of Christ in Moslem Theology" says, the doctrine of the impassibility of God (i. e., the doctrine that God cannot feel) is a monstrous error. The Lord's prayer contains the words "Thy will be done"—words which point to the fact that God has will.

II. *In one Godhead there are three Persons—the Father, the Son and the Holy Ghost or Spirit.* We have this from the Baptismal formula which Christ enunciated and which we have already quoted. Further in Paul's 2nd Epistle to the Corinthians, Ch. 13 and verse 14 we read. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all." The Lord Jesus Christ is called the Son and God is called the Father in the baptismal formula. Christ repeatedly had called himself "the Son" and God "the Father" before he enunciated the baptismal formula. See, for example, John 6, 40 and 44.

It may be said that it is incomprehensible that in one Godhead there should be three Persons. Now I have already said that Christianity has mysteries and this is what we should expect to find in a religion which comes from God. It is not possible for the finite intellect of man to understand fully the nature of the Infinite. At the same time we have some aids to the partial realisation of the idea of the Trinity. We find that we have complexity in unity. The Ego or Mind which we have is one and yet at the same time it has several functions or faculties—knowing, feeling and willing. Again we can think of God's selfconsciousness as necessitating a distinction between Himself and some one and hence necessitating a personal distinction between Himself and the Son. We are bound to admit, however, that this sacred and solemn subject does not admit of being fully understood.

God is the Creator. Thus, for example, we read in the 19th verse of the 4th chapter of the 1st Epistle of Peter "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator. At the same time we learn that He created everything by the Son who became incarnate as Jesus Christ, for we read

"In the beginning was the Word ..... the same was in the beginning with God. All things were made by him" (John 1, 1, 2 and 3). "The Word," we read in the 14th verse of the same Chapter of John, "was made flesh and dwelt among us." Hence we have no difficulty in understanding to whom the expression "the Word" refers. We further learn that by the Son or Jesus Christ the world will be judged. In John, Chapter 5, verse 22 we read that the Father judgeth no man, but hath committed all judgment unto the Son. Matthew speaks to the same effect (Chapter 25, verse 31 &c). But Jesus shines forth in the Bible as the Saviour also and as such is the Desire of all nations. But of this later on. The Holy Spirit the Spirit of truth, who guides men into all truth, reproves the world of sin, and of righteousness and of judgment (John 16, 8), *i.e.* He convinces all human beings of these.

It is to be observed that though the Trinity is unambiguously spoken of, yet God is One according to Christianity. In Mark Chapter 12, verse 29 we read "And Jesus answered him, the first of all the commandments is, Hear, O Israel; the Lord our God is one Lord." *Our religion is clearly monotheistic* and so it is like Vedantism, Mahomedanism and the Theistic systems. At the same time there are fundamental differences between the Christian idea of God and the ideas of the other systems mentioned here. Vedantism is pantheistic, Christianity is theistic. Mahomedanism and the Theistic systems with which we are familiar do not hold the view of Trinity in unity. They are indeed not theistic but deistic.

III. *God is our Father and all men are brothers.* As our Father He cares for us and longs to see our upward progress. He is not like the God of the Deists who having created the world left it to be governed by the laws He had made and withdraw

Himself from it. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your father. But the very hairs of your head are all numbered," says our Master (Matthews 10, 29 and 30). In the same Gospel, 6th chapter and 30th verse we read that God will much more clothe us when He clothes the grass of the field. The God of Christianity is not like the gods that Tennyson speaks of in the *Lotos-Eaters*.

For they lie beside their nectar, and the bolts are hurl'd  
Far below them in the valleys, and the clouds are lightly, curl'd  
Round their golden houses, girdled with the gleaming world :  
Where they smile in secret, looking over wasted lands,  
Blight and famine, plague and earthquake roaring deeps and fiery sands.  
Clanging fights, and flaming towns, and sinking ships, and praying hands.  
But they smile, they find a music centred in a doleful song

*Our God so much loves His offspring, mankind, that  
He gave His only son for man's salvation.*

IV. *Christ is divine.* The divinity of Christ may be said to be the corner stone of our faith. We accept the revelation of God's will made by Christ because we believe that the latter as divine could tell the world all about God's will—that He (Christ) could disclose what God wants all men to do. While there are many proofs of His divinity, we would give only two. Of mere sons of men a perfect balance of the different mental faculties can never be asserted. We know that men dowered with high intellectual powers have sadly lacked power of selfcontrol, or in other words, the will power has been weak in them. In Jesus of Nazareth, however, we find the most opposite qualities blended in the sweetest unison or harmony. We know that in merely human beings it is in vain that we look for this harmony. Let us consider the character of Jesus. Out in the desert He finds the famished multitude and miraculously feeds it ; He raises the dead son of the widow of Nain to life. No human heart was ever

so tender as our Lord's and yet, when the occasion demanded it He knew to be just and indignant. From human lips never flashed forth such words of righteous indignation as those which fell from the lips of our Master as He viewed the religious condition of the people around Him from whom the soul of religion had departed. Surely such a harmonious union of opposite qualities is fitted to establish His divinity. We might also refer to the fact that our Master of flawless character who boldly faced His antagonists with the query "which of you convinceth me of sin" (John 8, 46) is to be believed when He says that He has the power to forgive sins and thus claims a divine attribute (Matthew, 9, 6).

V. *Sin is a reality and not an illusion and it consists in corruption of the will.* This means that there is really such a thing as moral evil and it consists in some activity of ourselves that is opposed to God's will. James says in his Epistle, chapter 1, verses 14 and 15 that every man is tempted, when he is drawn away of his own lust and enticed and when lust hath conceived, it bringeth forth sin. From this it is evident that sin is the outcome of our lusts or evil desires. In 1st Peter, 4th chapter and 2nd verse, a contrast is drawn between the lusts of men and the will of God. From this we see that sin which is the outcome of the former consists in doing what is opposed to the will of God. Pantheistic systems like the Vedanta cannot seriously entertain the idea of the reality of sin.\*

VI. The grandest message of our religion to the world is that *God in His eternal wisdom and love planned a faith for man's salvation.* Ringing down through the ages come to despairing and despondent

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\* The Vedanta, which includes Theism, Monotheism or Pantheism, cannot believe in the absolute reality of sin, for God is the only absolute reality.—Ep.

man, knowing not what to do to be reconciled to the holy God that he has offended by his sins, the words that breathe sweet comfort into his soul. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3, 16). The Son of God must be accepted as saviour, nay as the only saviour. Yes, He alone can save, says Christianity, for God has anointed Him to this office. He is the Christ (=anointed). He alone can save, for He says "I am the way" and we must believe Him for we have found Him to shine forth in the effulgence of a matchless holiness, a holiness never shown by any mere man. Yes, we must close with God's offer of mercy to us and we shall be raised from our degraded, sinful condition to that of the sons of God. Christ can communicate holiness to us for He is perfect and holy. He is "the rose of Sharon." The rose does not keep its fragrance to itself but sheds it abroad. Our Master if we surrender ourselves to Him, communicates to us the fragrance of His holiness. He saves us from the power and dominion of sin and by dying in our stead saves us from the punishments that would otherwise have awaited us in hell (Matthew, 20, 28, Romans 8, 1, 2). By His death we spiritually live just as by the death of vegetables, fish etc., our physical lives continue, for we consume them. What a glorious idea of salvation we have here! No doubt it is different from the idea of *moksha* taught by Hinduism which consists in the human soul being absorbed in the Brahman, being freed from the necessity of transmigration.\* "He that sees in his individual soul as entity apart from the universal soul, and other than the one impersonal Self, retains his fictitious individuality, and must pass from body to body so

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\* The writer evidently forgets that Hinduism also upholds the doctrine of a devotee living in eternal beatitude and bliss in the presence of his God.—Ed.

long as he retains it." (Gough's *Philosophy of the Upanishads* page 131). According to Christianity, on the other hand, man—saved, redeemed, delivered—will continue to be a separate personality from God and have personal existence of unutterable bliss, ineffable hapiness and communion with his Father through the endless ages of eternity. And hence Christianity says to every one "Despair not, despond not." Brothers, the moral and spiritual lives of ourselves and others may be stunted, poor and feeble and consequently we may be unhappy and miserable. But we should not lose heart, for though down we be on the plains below, in an environment by no means inviting, our souls may be up on the high mountain tops, breathing the bracing atmosphere of God's grace, basking in the warm sun-shine of His favour, glistening white as snow and reflecting, as the snow high up on the mountain reflects the light of the sun, the full orb'd righteousness of the Sun of righteousness. Self-dependence kills us, dependence on the Sun of righteousness—breathes spiritual life and power into us. When this consummation is wrought, the glorious millenium will come and brother knit to brother in sweet bonds of spiritual fellowship will make this earth, which has been turned into an arid desert by sin and corruption, bloom as the garden of God, where the aroma of holiness will be shed, the voice of concord and harmony will be heard, the balm of love, joy and peace will be poured forth in abundance and "the Parliament of man, the Federation of the world" will be an accomplished fact.

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# HINDUISM.

## The Religions of Hindustan.

A THESIS

ON

ADWAITISM.

BY SRIJIT SUBBALA GOPAL SASTRI, MADRAS.

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नमस्ताराय नमःशंभवे च मयोभवे च नमः

शंकराय च मयस्कुराय च नमः शिवाय च शिवतराय च ।

There is nothing higher, nobler, and more essential than religion for worldly prosperity and spiritual salvation, says the worshipful Sankara, in his Introduction to the Song Celestial, referring to the Vedic religion :

Necessity for religion.

प्राणिनां अभ्युदय निश्चयेन हेतुः सधर्मः—

Life is real, life is unreal ; this is no paradox. We are cast in the Ocean of *Samsara* which is full of waters in the shape of sorrows, discrepancies, &c. which abounds in crocodiles of severe diseases, old age, and decay, which is beginningless and shoreless and which is incessant in its stream of deaths and births. One who is fondly attached to the deceptive pleasures of *Samsara* fancying them as realities to be sought after, cannot reach the All-merciful Lord even in hundreds of ages.

*Life is thus unreal.* On the other hand he who knows the transitoriness of *Samsara* is above its worldli-

ness. It is during our journey in this life with mortal coil on, on the physical plane, that we are entitled to know and realise the All-blissful Lord who is sought for by the sages, as the highest object of human existence. *Life is thus real.* It is religion that discloses the reality or otherwise of life. It is religion that pricks the bubble of the vanity of human wishes. It is religion that discloses the relation of the प्रत्यगात्मा (the individual soul) with the परमात्मा (the universal soul) and the means of attaining the latter. It is a balm to the distressed. It is a solace in adversity. It is an essential factor in the formation of noble character; no political education is complete without religion. Religion is absolutely necessary for material prosperity also. He who works for himself and his country reposing in the Lord and worshipping Him with flowers of devotion and love, is richly rewarded with success in life. Eating, sleeping, coupling and fear, are common to all sentient beings. It is *Buddhi* that distinguishes man from the rest of creation. Religion is the product of *Buddhi*; without religion man is worse than quadrupeds; worse than this, without the fire of religion man is but a mass of cold lifeless stuff. At the time of the dawn of religious revival on the Indian horizon, religious Conventions are of the highest value and speak of the philanthropic nature and love of God and country, of the organisers of the movement, whose aim is to harmonise the various religions of their mother country.

Scope of Thesis

The Vedic religion is twofold “द्विवेदि

वेदोक्तधर्मः प्रवृत्तिलक्षणो निवृत्तिलक्षणः—

The Vedic religion is twofold—the religion of action and the religion of renunciation.”

The Lord Sree Krishna says in the *Upanishad* entitled the Song Celestial “लोकेस्मिन् द्विविधानि जातानि यथा त्वया उच्यते ।

ज्ञान योगेन संन्यसना कर्मयोगेन योगिना ॥” Bh. Gita Ad. 3. V. 3.

“Twofold are the paths at first taught by me; the path

of *gyan* (knowledge) to Sankhyas, and the path of *karma* (action) to jogins".

The purpose of the two-fold religion is the attainment of *Moksha*, the supreme bliss which consists in the complete cessation of Samsara. Of the two paths, the path of knowledge is the direct and the path of *karma* is the indirect means of attaining *Moksha*. The *Vedanta* is concerned with the path of knowledge as a means to secure immortality or Brahman.

“सर्वसामुपनिषदा आत्मयावास्त्यनिरूपणेनैवोपहृयात्—”

“All the Upanishads are engaged in describing the true nature of the Atma” Intro. Isav. Upa.

The sphere of the thesis is to explain the *Purusha* of the Upanishads; His two-fold aspects: Personal and Impersonal; the nature of *Maya*; the universe and the relation of the universe to its cause the Brahman; *Moksha* and the means of attaining it from the Advaita standpoint.

The question of God admits of bifurcation in reference to the conditioned and unconditioned existence of Brahman. Brahman limited by no conditions of time, space, substance &c. and possessing no properties is *Nirguna* (the Impersonal God); the Brahman with conditions and qualities is called the *Saguna*, the Personal God. The true nature of the unconditioned Brahman will be first explained.

The key-note of the subject is found in the *mantra* in the Chandogyaopaniṣad :

“सदेव सौम्येदमग्र आसीत् एकमेवाद्वितीयम्...”

Sat—Pure Being.

Chang. Ady. VII. kan. II. “*Sat* (pure Being), indeed, my dear, this, at the beginning, was, one without a second.” इदम् (this) denotes the universe diversified with distinctions of names and forms. This is the technical

word for the universe as it now exists. ~~अने~~ here means, before the creation of the world with the manifested varieties of names and forms. The meaning

of the mantra is that the universe with endless distinctions of names and forms and cognised as 'this' was, prior to its creation as it now exists with differences of name, form and karma, the pure Being without the taint of ignorance and that no other object exists apart from the Being and its effects. The universe is, therefore, manifestation with endless varieties, of the unmanifested *Sat* which requires no extraneous auxiliaries for its manifestation. This mantra explains the purity and oneness of *Atma* and establishes the identity of the universe with 'Sat', the Brahman.

The Aitareya Upanishad opens with the announcement of the same truth,

“ आत्मावा इदमेकएवाग्र आसीत् ”

Aita. Up. kan. 1

“One *Atma* indeed, this was at the beginning” i.e. *this was, Atma only before creation.* The substance of the mantra is that the universe cognised as 'this' with differences of names and forms, was before its creation the one Being known as *Atma* and that there is no entity other than the *Atma*, like the *Pradhana* of the *Sankhyas* or the atoms of *Kanada*.

Almost the same idea is expressed in the *Taittiriya Upanishad*, in a different language.

“असद्वाइदमग्रआसीत् ततो वैसदजायत.....”

Taitt. Up. Anand. Ch. VII.

“Non-existent “this” was at first ; then, came (this) existence (सद्). This mantra purports to declare that the world cognised as 'this,' was non-existent before its manifestation with distinctions of names, forms and karma i. e., this world was at first the unmanifested Brahman, *Atma*, and did not exist (असद्) in its present forms and from this *Atma* came this (सद्) world with

endless divisions of names and forms. The word Asat does not mean absolute non-existence, as no existence can come out of non-existence.

The Mundakyaopaniṣad repeats the same idea,

“ब्रह्मादेवानां प्रथमः संबभूव”

“Brahmá became well manifest, as the first among the Devas.” The mantra means that the unmanifested Para-Brahman became well manifest, of his own choice, as Brahmá, the first among the Devas.

All these mantras positively affirm that there is only *One Being* known as the ‘*Sat*,’ the *Brahman*, the *Atma* &c. The truth of these mantras becomes clear by examining the individual *Self* in the microcosm.

It is an established truth that man is the microcosm and the universe is the macrocosm, that the constitution of the microcosm is identical in all respects with that of macrocosm and that the study of man who is the epitome of the universe gives us the knowledge of the universe. In ordinary life too it is a matter of common experience that if one understands himself well he can understand others well ; so too in the field of philosophy all the problems in the macrocosm except introspection or self-realisation to which there can possibly be no witness, can be solved by appealing to microcosm for solution. In man the gross universe of the waking condition, and the subtle universe of the dreaming condition, do not exist in deep sleep. During dreamless sleep no object could be cognised as this, that and soforth, there being only one entity, the cogniser or the *Atma* ; so prior to the creation of the universe, subtle and gross, there is only one pure Being during deep sleep. This Being is pure because it is not affected by the discrepancies of the waking and dreaming states.

The Upanishads call this—“*Sat* or Being” Brah-  
*Brahman, Atma, man, Atma, Purusha &c.* These  
*Purusha.* Vedic words are the only means of

right knowledge about the things denoted by them. They themselves give their whole history.

Atma.

**Brahman.**

**Purusha.**

पुरुषः पुरुषाकारत्वात् (१) पूर्णत्वा अनेन प्राणबुद्ध्यात्मना जगत् समस्तम्,

(३) परिश्रमनात्

**Brahman is supercon-  
scious and Nirguna.**

scious and Nirguna. प्रकृति (primordial matter). The subtle entity known as अंतःकरण (the thinking principle) which is composed of *Manas*, *Buddhi*, *Chitta* and *Ahamkara*, is matter. The fine *Bhutas* (elements) are matter. These *Bhutas* are different forms of matter, differing in density, subtilty, attenuation and other properties. This differentiated matter of which the *Bhutas* are

made, exists in seven different conditions and states. These are seven *Lokas*—Bhut, Bhuvah, Swarh, Mahah, Janah, Tapah, and Satya, constituted of the seven different states of matter of which the Bhutas are made. Of the Bhutas which are the material for the seven planes, the earth is the grossest and the ether (आकाश) is the subtlest. These seven Lokas are classified as four Lokas in the Aithereya Upanishad अम्, मरीचीः, मं, अपः (Ambhah, Marichih, Maram, Apah). These seven Lokas are the places of enjoyment of the fruits of karma by living beings “अम् प्रभृतीन् प्राणि कर्मफल भोगस्थान भूतान्...” Aitherya. Up. 1. Kha. Bhashyam. Enjoyment and the objects of enjoyment imply enjoyer. As these planes are the places of enjoyment, the Prathya-gatbma, the individual Atma, the Jivathma resident in the beings of these planes, become the cogniser and enjoyer and such is known as consciousness or *pragna*. Consciousness, as we understand it, implies *diversity*, carrying with it the notion of the cogniser and the thing of which the cogniser is concious. Consciousness is a *necessity* when differentiation exists. This consciousness differs in the different planes and exists in different states corresponding to the different conditions of the Lokas. These seven Lokas are effects ; the differentiation ends there. The state immediately preceding the *Differentiated Consciousness* in the *Differentiated planes* must be the undifferentiated *cause* of the effect. The cause therefore must be undifferentiated consciousness (consciousness in itself) i.e., *Unconscious* of any differentiation, it being one without a second. This Brahman (which is superconscious) must be Nirguna i.e., one without the attributes of matter. The Mundokyopanishad calls the differentiated consciousness as Prana, the active life principle, so that the consciousness on the seven planes are called seven *Pranas*.

“सप्त प्राणाः प्रसृजति” The seven Pranas come out of him” Mund. Up. part. 1.

Thus all the Srutis declare that the Atma which is the cause of the universe and which is one without a second, is a superconscious entity without Gunas belonging to matter and that he is merely *chinmatra* (चिन्मात्र) and passive.

As Brahman is beyond the reach of the senses and is not the object of consciousness of existence and nonexistence like that of a pot, he is indescribable. A thing can be cognised by the senses and the mind. These cannot go to Atma. Words and names are used to denote conditioned thing; so mind and speech lose their capacity to explain the nature of the unconditioned Brahman.

“नतत्र चक्षुः गच्छति, न वाक् गच्छति...”

“There the eye does not go, nor does the speech go. Kena. Up. Part 1. *manthra* 3.

The Thithareyupanishad expresses the same idea in clearer terms.

“यतो वाचो निवर्तते अप्राप्य मनसा सह...”

“Whence words and mind return, not having reached it

Thi. Up. Ananda Valli. ch. III.

Let us see what is in microcosm. During deep sleep, mind and speech cease to exist as such i.e. they cease to perform their functions, there being no objects to be cognised. The indescribable nature of the Brahman, who is *Turiya*, beyond even the state of deep sleep,—is best explained by the description of it in the Brihidarayupanishada. It defines Brahman only by the “denial of all Specialities”, as “it is not this, not this, not gross, not subtle “नेति, नेति; नेति नेति अस्थूल अणिवाहि विक्षेप प्रतिषेधे नैव निर्दिश्यते...”

Brahman is सविदानन्द. Brahman is Existence, Knowledge and Bliss. Let us examine the Atma in the microcosm. Everyone likes to live and to live forever if he

Is Pure Being, Pure Intelligence, Pure Bliss.

can ; he fears death. No one likes to be called a fool or an ignorant man. He thinks he is intelligent and wishes that others also should think of him as intelligent. No one likes misery ; every one courts happiness. Naturally we like what is our own and dislike what is not our own or foreign to us. So happiness, eternity and intelligence are natural to Atma. Sorrow, ignorance and mortality are foreign to it. The 'I' in all organisms is the conditioned Atma. This Atma being associated with Maya or illusive power thinks it is subject to sorrow, death and ignorance, while as a matter of fact it is never subject to them. What is true of Atma in the microcosm is true of it in the macrocosm.

The Thaittiriya Upanishad gives an exhaustive definition of Brahman. "सत्यं ज्ञानमनन्तं ब्रह्म" "*Brahman is Truth, Knowledge, eternity ; ब्रह्म*" "*Brahman is Truth, Knowledge, Infinity*" Thi. Up. Anand. Ch. I.

It is not to be understood that the three words in the definition define Brahman in their combination. The three adjuncts are not connected *inter se* ; each is connected with the word Brahman, so that each word is a definition in itself. Truth is Brahman, knowledge is Brahman and Eternity is Brahman. *Satyam* is explained by Sankara as "यद्वेष्यं यन्निर्बलं तद्वेष्यं नश्यद्विचरति तत्सत्यं" That, whose form, by which it is cognised, does not changes is *Satyam*"

All modifications are therefore untrue. Permanent existence is Reality. *Satyam* is defined in *Sarvasaropanishad* as "यदस्ति तत्सत्यं" "Whatever exists (for ever) is Truth. *Satyam* is therefore the being which is not liable to changes. Brahman is thus changeless ; Action is said to be performed in a thing when a change is made in it. A man is said to do an action when he undergoes some change. As Brahman is *Satyam*, it is changeless ; as it is changeless, it is action-

Immutable and Actionless ;

less. (अविद्यया).

As Brahman is changeless, he is not subject to the initial and final changes of birth and death and also all the intermediate modifications. It is therefore indestructible, being devoid of the terminal change of death; he is inexhaustible. Thus the word *Satyam* indicates that Atma is immutable, actionless, indestructible and inexhaustible “अव्यक्तोयमचित्योयमविकार्योऽयमुच्यते”

Bhagavat Gita, Chap. 2, V. 23.

*Jnanam* is defined in Sarvasaropanisad as what is self-luminous and what illumines all others.

“स्व प्रकाशकं ज्ञानं, सर्वप्रकाशकज्ञानं”

Knowledge is indestructible.

Brahman being immutable is external. He is infinite in his three-fold aspect. He is infinite in space. He is infinite in time unlike Akasa; for that which has a cause is limited in time; Brahman, being causeless and being no effect like Akasa, is unlimited in time. When there are two or more different things one thing limits another thing. The thing cow limits the thing horse, so it has an end. But Brahman having no such distinction, is infinite in substance. Thus Brahman is infinite in space, time and substance.

Therefore the three adjuncts—*Satyam*, *Jnanam*, *Anandam* cover almost all other adjuncts that may be said of Brahman.

Brahman is Omniscient, Ubiquitous, bodiless, self-sprung.

The *Isarasyopanisad* describes

Brahman in the following words:—

स सर्वगतं शुक्लमायममणं अक्षारं शुद्धमपाविरं ।

कविर्देवीषो परिभूः स्वयंभूः शाश्वतम्यतोऽर्थात् न्यदधात् शाश्वतीभ्यः समान्यः ॥

“He pervades all, resplendent, bodiless, scatheless, having no muscle, pure, untouched by sin, far-seeing, Omniscient, transcendent, self-sprung.”

The three epithets *Akayam*, *Avaranam* and *Ama-virnam* are used to show that the Atma, is without body, gross and subtle. The epithet ‘pure’ is used to indicate the absence of casual body. ‘Pure’ means untouched

by nescience. Thus the Atma is without the *Sthula Sarira*, *Sukshma Sarira*, and *Karana Sarira*. That the Atma is beyond the Upadhis or Vehicles is most beautifully shown in Kaivalyopanishad.

विशुद्धात्मसुखं भोक्ता भोगधमेव तेभ्यो विलक्षणः साक्षी चित्मात्रोऽऽ

सदाक्षिपः ।

“The Atma is distinct from the enjoyable, the enjoyer, and the enjoyment, in the three houses (planes). He is a witness of these states.”

Brahman is undecaying, all pervading, extremely subtle.

The Mundakopanishad describes Brahman in the following manner :—

“नित्यं विभु सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनि...”

“The Atma is eternal, diversely manifested, all pervading, extremely subtle, undecaying ....”

The Atma has manifested itself in diverse forms in the shape of all embodied existences from Brahma (the first effect) down to the immoveable.

Brahman is unborn is within and without all.

The Atma is described as—

“सबाह्याभ्यन्तरोत्तमः”

“He is unborn he is without and within all.”

Mund II Part I.

The Subtlest the Greatest.

Brahman is described in the Kathopanishad in the following words—

“Subtler than the subtle, greater than the great.”

“अणोरणीयान्महते महीमान्...”

The Atma is subtler than the subtle as he resides in them, nothing in the world can exist without his presence. It is greater than the great such as the earth as everything lives in him.

Brahman is the highest light.

The Mundakopanishad says—

“ज्योतिर्वा ज्योतिः...”

## Mund. Part II M 12.

'Brahman is the light of all lights.' Brahman is the highest light because it enlightens even those that enlighten all others, such as the sun, the fire &c.

The Chhandogya Upanishad describes the true nature of Brahman in a condensed form—

Brahman is Fearless and Immortal.

“एतद् मृतमवा यमेतत् श्वेति एतस्य ब्रह्मणो नाम सत्त्वं...”

Chan. Up. Ad. 8. M. 8.

“This is the Immortal and the Fearless. This is Brahman whose name is Truth.”

Death and fear imply duality of things. There being no other thing which the Atma has to fear, it is fearless and immortal. Hence it is a reality.

Brahman is the Creator, the Sustainer and the Destroyer of the Universe

The following description of Brahman is given in the Tithireyopanishad.

“यतोवा इमानि भूतानि जायंते येन जातानि जोषंति सत्प्रवृत्त्यभिसंविशंति...”

Tithi. Up. III, (1).

“That from which these beings are born, that by which, being born, these beings live, that which they go to and enter into.”

The text simply means that all beings are born from him, are sustained by him and enter in him.

The indescribable nature of Brahman is described in a most touching manner in Kenopanishad.

Brahman is unknowable.

अविज्ञातं विज्ञातं विज्ञातमविज्ञातं

Keno. part II. man. II.

“Unknown to those who know it, and known to those who do not know.”

There is no contradiction here. Brahman is unknowable by reason of its being beyond the sphere of sense-perception, speech and mind. He who imagines that he knows Brahman, does not really know it. On

the other hand he who has realised that Brahman is unknowable and inconceivable, has really known him.

From what has been said it is clear that the Purusha, the Atma, the Brahman of the Upanishads, is immortal, fearless, omnipresent, eternal, omniscient, inconceivable, constant, immutable, imperishable, undecaying, all-pervasive, self-luminous, formless, beginningless, causeless, self-expansive; that He is pure Knowledge and pure Ananda, that He is within and without all and above all and that He is one without a second.

The Chandogyopanishad most beautifully explains Brahman—its relation to Universe. the relation of Brahman to the universe by means of an illustration.

“यस्य साम्य एकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्यात् वाचारंभणे विकारो नाम वेद्यं मृत्पिण्डेयवत्तत्वं...”

Ch. Up. Ad. VI. K. I. 4 m.

My dear, just as when a clod of clay is known, all the effects of clay become known, all modification being only name based on words.... The clay only is real.

Let us analyse the illustration. Many things are made of clay, such as a pot, a lump, &c. These objective forms are the modifications of clay; They are differently named as pot, lump, ball &c. These various effects differ from each other but are one in reference to their cause, the clay i. e., though pot differs from the lump of clay, and the lump of clay differs from the pot, yet both pot and lump are not different from clay; so both pot and clay are pure clay only, as the effect is not different from the cause. They are only forms of clay; clay has become many in the shape of pot, lump &c.

(2), As clay itself has assumed the forms of pot, lump, &c., the distinctions in clay as pot, lump &c. are due to names; it is the name pot which is a form of clay, that distinguishes it from another form of clay.

same clay, known as lump. It is name that lends to the forms of clay the character of modification, as all modification is only a name based on words.

(3). Jar, lump &c., are modifications of clay. All names indicate changes in the same substance; changeability is unreality; every modification is a falsehood. Suppose a man is at Benares at a particular time. He is represented to be at a different place, at that very moment, though for a time, the latter statement may appear to be true, it is untruth, since it is liable to change; but the fact that he was at Benares at that time is a reality, as there can be no modification of it. The form of clay presented to us with the name jar is unreal as it is not perceived apart from clay, jar as a jar has no real independent existence. It is only clay with a name added to it. **Therefore ALL MODIFICATIONS ARE UNREAL.** The cause of the modifications is the only reality.

(4). Again every effect such as a pot is unreal also because it is not cognised before its production and after its destruction. The thing known as pot had no existence before its production as a pot and ceases to exist as pot after its destruction. This is called *प्रसङ्गात्, प्रवृत्त्यात्*; the existence of the pot in the middle as pot is only apparent and unreal, as it is impossible to have its middle without its existence prior and subsequent to the middle. Similarly the cause named the clay, is unreal as it is not perceived apart from its cause. This shows that the Atma, the ultimate cause, is not limited by causality and therefore the perception of the chain of causes and effects is illusory. The Lord Krishna says.

“*नान्यतो विद्यते भावः नाभावो विद्यते सतः*”

“The unreal has no real existence; there is no non-being of the real.”

This shows that every modification is temporary and as such has no real existence. Therefore, *all modifications are unreal.*

(5). Again from one entity no other entity can come out, from one jar no other jar is produced. The clay alone subsists in different forms. It is the clay that subsists in the form of that which is denoted by the word jar, lump &c.; the clay is the root of all modifications of clay. The jar, the lump &c, are mistaken by the ignorant for something other than the clay; but they who know clay banish all ideas and names of the jar, lump &c.

What is true of clay in the illustration is true of Brahman. The universe is full of countless crores of objects. These various objects are differently named and as such present diversity and multiplicity. These forms are the modifications of Brahman. Brahman has assumed these forms which are viewed by the unenlightened as different realities by virtue of names given to them; this differentiation is based only upon names. There is no such thing as the reality of modifications; the only reality is Brahman. Apart from the Atma, the effects have no real existence. The Atma is the root of the universe.

From the Atma no other entity is produced, nor did the Atma become any. The Kathopanishad describes this respect of Brahman in the following words—

“न जायते म्रियते वा विपश्चित् नायं कुतश्चित् न बभूव कश्चित्”

“The intelligent Atma is not born, nor does he die. He did not come from any where, nor was he anything.”

Modification is said of a thing produced, the Atma is causeless which is the only reality, all things being unreal modifications.

Brahman has manifested himself in multifarious forms of his own free will by virtue of his omniscience, without requiring any extraneous aids for his manifestation.

“उवाचानं स्वयम कुल”

“That created itself; therefore it is said to be self-made.” “स्वयमेवायं उच्यते कुल”

Thi. Up. Ananda Valli. Chap. VII.

"As the spider creates and absorbs, the whole universe proceeds from the imperishable without requiring any other cause." Mund Up.

Water before its manifestation as foam, bubbles, ripples, waves &c., is denoted by the one word 'water' but on its appearance as foam wave &c., the same water is denoted by many words foam, &c., and also by the one word water. Similarly the Atma before its manifestation as its effects is denoted by the one word Atma, but after its manifestation into several forms with distinctions of names, the Atma is denoted by many words and also by the one word Atma. As the Atma has evolved itself into various forms of the universe, it becomes the efficient cause and names and forms become the universe. The universe has no objective reality. It is only a subjective state.

Now the relation between the world and the Brahman will be explained. What is world? World is Samsara, Samsara is the embodied existence. World is an aggregate of embodiments. There is "I" in all sentient beings. The 'I' ness is the characteristic of all embodied existences. Every one is conscious of the existence of *his self* and no one ever thinks 'I am not.' This 'I' which is subject to the limitation of a vehicle or Upadhi is the conditioned Brahma. So the self (Atma) in all bodies is Brahman. The *Aithereyopanisad* says in a prosaic way that Isvara cleft the head of Beings and entered them, i. e.

स एतमेव सौख्यं विचार्य यथा हारा प्रपद्यत

The Isvara has therefore entered the body in the shape of Jivathma (the individual soul). The self or Atma in every body is Brahman. This grand philosophical truth is declared over and over again by all the Upanishads. The Mandukyopanisad says

"जयमात्रा ब्रह्म"

"This Atma is Brahma."

The Chandogyopanishad says that the self of Swethaketu is the Brahman, in the expression.

“तत्त्वयसि श्वेतकेतो”

Ch. Ad. VI. Kh 8-m7.

“That thou art O Swethaketho.”

This means that thou (the Jivathma) art ‘that’ (the Paramatma).

The same Upanishad says in clearer terms that all this is Brahman

“सर्वं कस्मिन् ब्रह्म”

“All this is Brahman indeed.”

“एष मम आत्मा अंतर्हृदय एतत् ब्रह्म”

“This my Atma within the heart is Brahman.”

From the fore-going it is clear that the Jivathma is one with the Brahman, and that the Self in all bodies is one and that the Atma resides in all beings as the Jivatma. The Atma resident in all bodies is called the Prathiyagatma or the Atma which is Prathyak (the inner soul). Oneness of Atma is the soul of the Vedanta.

All the Upanishads describe the Brahman with inconsistent and naturally opposed epithets.

Brahman Conditioned

अनेक शेषं मनसो जयीयः

“The Atma is motionless, one, faster than mind.”

This is no fault. Brahman has two-fold existence, conditioned and unconditioned. It is constant when viewed as unconditioned and faster than mind in its conditioned state. The Atma being conditioned by conflicting attributes of motion and fixity, change and unchange, appears itself to possess the conflicting attributes.

“आसीनो ह्यं ब्रह्मसि, शयानो याति सर्वतः”

Katho. up. Part II 21 m,

“Sitting he goes far, lying he goes everywhere.”

“तत्रै जति सर्वै जति सर्वत्रै सर्वत्रै”

Isav. up. 5th man.

"It moves, it is motionless, it is far, it is near."

The meaning of this mantra is—though the Atma is constant and motionless by itself, it seems to move. It is distant as the Atma cannot be reached even in the course of ages by the ignorant. It is near to the knowing man, because it is no other than his ownself.

It has been said that the resident in all embodied Brahman and worldly sorrows.      ments is the Jivatma and that the Jivatma is Brahman.

The world is full of metempsychoses. We see man subject to sorrows and pleasures. He is a prey to the three-fold desires of wife, offspring and wealth. He is travelling in Samsara, tacked on to the wheels of deaths and births. If the Brahman is the Atma dwelling in all Kshetras and if the Atma is free from the faults of Samsara, how is it said that Jiva is the recipient of the experiences of joy, sorrow, &c. ? The Jiva is really never touched by the discrepancies of Samsara. He is believed to be many in reference to the plurality of Upadhis or vehicles, set up by Avidya. By virtue of ignorance, the *Khetragna* is viewed as many as there are bodies. A Sruti says,

"जीवो नमोपमः" Amritha Bindos Up.

Jiva is like Akasa.

This Mantra explains the oneness of Jiva which seems to be many by reason of the various bodies due to Karma. Akasa or space is one everywhere, but when it is enclosed it suffers varieties corresponding to the varieties of the conditioning bodies. Being all-pervasive it does not really suffer diversity answering the varieties of the conditioning bodies such as a cloth, a pot, &c. The Akasa in these substances is diversely called, by the ignorant, the cloth-Akasa, the pot-Akasa, &c. *वायव्य*, *वायव्य* and the like. When the conditioning bodies fall off, the various cavities of Akasa cease to exist and become one with the Akasa in general. The birth and dissolution of these cavities in the Akasa

The Chandogyaopaniṣad says that the self of Swethaketu is the Brahman, in the expression.

“तत्त्वमसि श्वेतकेतो”

Ch. Ad. VI. Kh 8-m7.

“That thou art O Swethaketu.”

This means that thou (the Jivathma) art ‘that’ (the Paramatma).

The same Upaniṣad says in clearer terms that all this is Brahman

“सर्वं कस्मिन् ब्रह्म”

“All this is Brahman indeed.”

“एष मम आत्मा अंतर्हृदय एतद् ब्रह्म”

“This my Atma within the heart is Brahman.”

From the fore-going it is clear that the Jivathma is one with the Brahman, and that the Self in all bodies is one and that the Atma resides in all beings as the Jivatma. The Atma resident in all bodies is called the Prathiyathma or the Atma which is Prathyak (the inner soul). Oneness of Atma is the soul of the Vedanta.

All the Upaniṣads describe the Brahman with inconsistent and naturally opposed epithets.

अनेक वेदं भनसो जगद्यः

“The Atma is motionless, one, faster than mind.”

This is no fault. Brahman has two-fold existence, conditioned and unconditioned. It is constant when viewed as unconditioned and faster than mind in its conditioned state. The Atma being conditioned by conflicting attributes of motion and fixity, change and unchange, appears itself to possess the conflicting attributes.

“आसीनो दूरं गच्छति, शयानो याति सर्वत्रः”

Katho. up. Part II 21 m.

“Sitting he goes far, lying he goes everywhere.”

“तदे जति सर्वे जति तदसु तदसिद्धे”

Isav. up. 5th man.

"It moves, it is motionless, it is far, it is near."

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is due to the varieties of the conditioning bodies. Thus it is the difference in the bodies, that imparts the supposed variety to Akasa. The truth is the Akasa is never affected by the varieties of bodies. It remains unaltered and changeless. But men in ignorance, believe that the space in a pot is different from the space in a cloth. It is neither enclosed by the conditioning bodies, nor liberated on the destruction of those bodies. Similarly the Khetragna (Jivatma) who is one with Brahman and who is Omnipresent is fancied to be bound by and suffer the varieties of the bodies created by names and forms, and created by desires and Avidya. The Atma does neither spring into existence with the birth of the body, nor cease to exist with the destruction of the body, for, it is not born, nor does it die. The individual soul under the sway of Avidya, identifies itself with the bodies which is a non-self and which is a collocation of causes and effects and fancies under a mistaken notion that it is subject to pleasure, pain, aversion attachment &c. It needs no saying that the notion of the identity of the individual soul with a physical body is due to Avidya. A pillar is mistaken in darkness for a human being through ignorance. The pillar in reality does not become the man. The chief attributes of man are not transferred to the pillar, nor are the essential attributed of the pillar transferred to man. The wrong notion of identifying the pillar with the human being does not affect the actual state of man and pillar. The consciousness of man can never be transferred to pillar. The Kathopinishad describes by an apt illustration, that the Atma is untouched by sparrows, &c.

सूर्यो यथा सर्वं लोकस्य चक्षुः

न लिप्यते बाह्यैः प्राण्य दृष्टैः

एकं स्तरा सर्वं भूतान्तरात्वा न लिप्यते लोकं दुःखे न बाधः

Kath. Part. V. cont.

"The sun who is the eye of the world, is not tainted with stains in the external objects seen by the eye, so the one internal Atma of all living beings is not touched by the world's grief."

The real self throws its reflection into the first principle of Prakriti and other rudimentary elements known as *Buddi* and *Manas* (*Antahkarana*) this shadow of the Brahman, in contact with *Buddi* and *Manas* constitutes the 'ego', the object of 'I', in man and becomes the agent of cognition in him. It is this Ego that is the origin of the notion "I am happy," "I do," and is the object of pleasure and pain. The Atma is not affected by the changes of the body, like the sun who enters the reflecting bodies such as water, mirror, &c., and remains there in the form of shadow untouched by the changes in the reflecting surfaces. It is in the sense of the Lord entering the bodies in his shadow, that the *Aithereyopanishad* says that the Atma entered the objects. It is only when the Atma is joined to the body, it does Karma and enjoys the fruits thereof; The Atma becomes the enjoyer when it is in union with body, senses and mind. The *Kathopanishad* says

"आत्मानं रश्मिं विदि शरीरं रथमेव च बुद्धिं तु सारथिं विदि मनः प्रवह  
मेव च इन्द्रियाणि हयान्याहुः विषयान् तेषु गोचरान् आलेनिय मनी  
युक्तं मोक्ते त्वाहुः मनी विणः"

K. U. III. 1-4.

"Know the Atma, as the occupier of the body, (the chariot,) know *Buddhi* as the driver, holding the reins (the *Manas*) of the horses (the senses) running in pursuit of objects. The wise men say that the Atma joined to the *Manas* and *Senses* becomes the enjoyer." This Mantra says that the Atma becomes the enjoyer only by the notion of identity of the body with the Atma by virtue of *Avidya*, and that the enjoyer is the *Jivatma* connected with action and its results. If once the mistaken notion of the identity of the self with

the body is given up, the Atma is untouched by the feelings of love, hatred &c.

It has been said that the world appears to be dual by reason of *Avidya*. What is this *Avidya* ?

माया मात्रविदं द्वैतमद्वैतं परमार्थतः

"The dual world is due solely to Maya, but it is one indeed."

The idea of duality thus owes its existence to Maya. In *Kaivalyopanishad* it is declared.

"स एव मायापीरमेहितत्वात् शरीरमास्थाय करोति सर्वं"

"The Atma being overpowered by Maya does everything abiding in the body."

What is this Maya? The term Maya consists of two words मा and या. It means या what, मा does not exist. So माया is that which has no independent existence. This Maya is called *Prakriti* (matter).

In *Sarvasaropanishad*, Maya is described as कर्मात्म मूलं मायातदेव मूलं प्रकृतिः "Maya is the root of non-self. It is called the root matters or *Prakriti*." In *Niralambopanishad*, *Prakriti* is defined as

ब्रह्मणः सकलज्ञात् नात्मा विद्यन्न जगन्निर्माणं सामर्थ्येन बुद्धिस्तु ब्रह्मशक्तिरेव प्रकृतिः

"*Prakriti* is the *Sakti* or power emanating from Brahman and possessing the capacity of creating the wonderful universe with endless varieties."

"ब्रह्मैव स्वशक्तिं प्रकृत्याभिधेयमाश्रित्य—"

"Brahman by his own *Sakti* known as *Prakriti*,....."

It is thus clear that *Sakti* of *Isvara* is *Maya* or *Prakriti*. The power of a thing, is not different from the thing it can not have a separate existence. This divine *Shakti* is inseparable from *Isvara* and as such does not exist as a thing. So it is called that which does not exist. It has already been said that matter exists in seven states of differentiation and consciousness exists in 7 states corresponding to the seven states of matter. The

differentiation of consciousness and matter stops here, the state preceding it being unconscious or Super-conscious *Being and undifferentiated matter*. This undifferentiated matter is Mula Prakriti which resides latent in Brahman as his Sakti. A distinction has been drawn between Maya and Avidya. Prakriti in its unmanifested state is Maya. It is called the Avyakta or Avyakrita, the unmanifested. It is the seed condition of all names and forms. It is the seed of all effects. It is the seed potentiality of the universe. The differentiated universe is the manifested Prakriti. Prakriti in the manifested condition is called Avidya. Maya is constituted of three Gunas—the *Satva*, the *Rajas* and the *Thamas*. All forms in the universe are the manifestations of the Maya. This Maya is the cause of desire and karma. The consciousness in the three states—the waking, the dreaming and sleep conditions, is one. The Atma during the waking condition enjoys the physical phenomena. During dreams the same Atma enjoys the dreaming world of impressions. During dreamless sleep, the Atma reverts to its own pristine form. It is said that Maya is the cause of the universe and the cause of evolution. Let us examine the Microcosm on this point. During deep sleep, the Atma is conditioned by Maya and has for its vehicle Maya which is the germ of the universe (कारण)

So the Atma is called Karana Sariri (कारण शरीर). When one is disturbed in his sleep, he enters upon the dreaming world where he sees subtle things. Next from the dreaming states, he enters upon the waking condition where he meets with the gross things. In sleep the Maya or illusive power, has not manifested itself into the illusory universe of the dreaming and waking consciousness. The Maya in *Sushupti* being in an unmanifested condition develops itself into the subtle world of action, doer and agent, in dreams, and further on into the gross universe with endless

varieties in waking state, the consciousness in the three states remaining the same. Thus Maya is the prime cause of activity and potentiality of the universe. Thus Prakriti is the cause of opposites such as cold and heat, joy and sorrow and the like. So long as we are the victims of Maya we are drifted in the stream of deaths and births, we are ever in the grip of death and are the abode of all that is painful in Samsara. We are wedded to the body and always talk of world and worldly things alone, until the drum of Philosophical truths is sounded at our ears by some compassionate teacher. Then we wake up, and understand our position and with the instruction

Moksha. of Guru enjoy the self-realisation and attain Moksha. What is Moksha. Moksha is liberation. Liberation from what? Liberation from Avidya. Moksha is not a *product*. It is सिद्ध, not सञ्चय. It is veiled by ignorance. It consists in the REMOVAL OF IGNORANCE and the bondage of Samsara. Emancipation has no connection with action. It is अकार्य. So Karma is not a direct means of emancipation.

Emancipation is absolute immortality. The Thithi-reyopaniashad says :

“न कर्मणा न प्रजया घनेन त्यागे नैके अमृतत्वमानयुः ”

“Not by Karma, not by offspring, not by wealth is immortality obtained ; by renunciation alone is immortality attained.”

Emancipation is nothing but being Brahman. It consists in the realisation of the one-ness of the self with Brahman. Atma is actionless. It cannot be the abode of action. For, action cannot exist without modifying that in which it abides. As release is Brahman itself, it has no connection with action. Jiva can attain release only on self-realisation preceded by renunciation. The sages who look upon the Samsara as sapless, and who know the real nature of the self, and dwell in the region of the self, abandoning all

desires for wealth, wife and children, bathing ever in the stream of purity and ~~active~~ goodnes, with controlled mind and subdued passions and enjoying the bliss of self-realisation, with the knots of doubt cut asunder, become Brahman as stated :

“ The knower of Brahman becomes Brahman.”

“ब्रह्मविदाप्नोति परं”

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# BUDDHISM

## The Doctrine of Immortality.

BY ANAGARIKA H. DHARMAPALA.

The principal features of the religion that was promulgated by the Tathagata Sakya Muni, 2,500 years ago, are its universality, its tolerance, its freedom from disturbing dogmas, and the silent attitude it maintained on the metaphysical problems which could not be rationally demonstrated. On account of its subtle complexity those who have not thoroughly studied its psychology, have been unable to comprehend where it differentiates from other religions. We must remember that when the great and Compassionate Lord had set arolling the Wheel of Truth, there had not then come into existence any of the modern religions that are visible in India today. Jesus, Mohammad, Kabir, Nanak, Sankara, Ramunaja, and other reformers had not been born then. The views and principles enunciated by these founders had no existence then. With the exception of Greece, and later on of Rome, all Europe was sunk in darkness. The Persian people were then worshipping idols of deities and offering sacrifices at their altars; the ancestors of modern Jews had been greatly influenced by the idolatrous practices of the Assyrians, Egyptians, and Babylonians, and when they were taken captives to Babylon they had to conform to the ways of the Babylonians. During their sojourn in Babylon they incorporated into their own scriptures certain doctrines which they had learnt from the Babylonians. The cosmic theory hitherto supposed to have been peculiarly Mosaic, that Jehovah created man, has now been traced to the ancient religion of Babylon and Assyria. The ancient

Egyptians held strange views on the transmigration of the human "soul," and bodily resurrection. The preservation of the bodies by the mummifying process in the crypts of the pyramids, was due to the belief of a bodily resurrection at some remote period of time. The Grecians were polytheists and were ignorant of science and psychology, although it is said that Pythagoras had learnt the doctrine of metempsychosis in his wanderings in India. Socrates did not know the science of the philosophy of evolution, depending on the law of Karma. In China the influence of Confucius came long after the death of the great Philosopher, and the ascetic religion promulgated by his elder contemporary, Lao-tse, had no philosophical basis to become the universal religion. It was in India that differentiating views of religion came into conflict, and India was then the seat of learning and civilization. In physical science and democratic sociological views India is behind to-day, but she had at one time been a teacher to all Asia, and the western centre of her philosophical activity, was then located in Alexandria.

It is most important for the student of religion to know of the conditions that had existed in ancient India, before the birth of the all-merciful Buddha. Unfortunately India has come under the ban of Oriental scholars in that she has no connected history of her own past. Modern Indians sadly lack the bump of sensitiveness to historical research. But for the investigations of antiquarians and archaeological enthusiasts in the field of archaeology in India, we shall be in total darkness. Our thanks are therefore due to the early pioneers to whose researches we owe the construction of a historical edifice on ancient foundations, and we are now in a position to know something of the purely ancient Indian Institutions uninfluenced by alien ideas. The purely Aryan civilization prepared the field for the appearance of the Bhagavan Sakya Muni of the Solar race of Kshatriyas of the line of King Ikshvaku.

And the civilization of wisdom-loving Aryan sprang all over Asia after the promulgation of the universal Aryan Religion by the all-merciful Lord. Excluded, caste ridden India, by the incomparable humanity and wisdom of the Tathagato, became tolerant and humane and democratic imperialism was born. And that enlightened spirit made India great, but with the decline of that most noble and tolerant spirit, there came into existence the blighting soul-killing caste pride and sectarian dogmatism, which hastened the decline and brought on the moral degeneracy which destroyed the virility of the national democratic spirit. When the iconoclastic hordes headed by the cohorts of Mahamud of Ghazni entered India, by the north-west passes, they found a people luxuriating in barbaric sensuality, with very little virility and no unity, and a very powerful hierarchy dominating the political atmosphere. Astrology and ceremonial superstitions had become rampant, philosophical thinking had vanished, and India fell, never again to rise for a thousand years. The causes of Indian degeneration should form a subject of study, and the solution of this problem would I believe greatly help to find out methods for the revival of that lost spirit of virile manhood without which the human being may be reckoned in the bovine category, a lump of flesh and no brains.

Buddhism was the national religion of the ancient, independent, virile, humane, highly civilized Aryan. It was promulgated by the genius of a Kshatriya Prince of the proudest and most aristocratic Sakya clan by enunciating certain very exalted democratic and humane views concerning life, and the future thereof. He raised the backward classes and elevated them by means of an enlightened education, based on what we would call to-day scientific. He constructed the great Edifice, a Dharma Pinnacle, of righteousness, on whose portals were written in large letters, cast-

and love, mercy to all, change is the law of the universe, self-reliance without supplications, emancipation from low and vulgar desires, realization by means of wisdom, one's freedom from ignorance, anger, and materialistic sensualism, a noble manhood the appanage of all classes, Dharma above caste and wealth : these were the ideas promulgated at the Buddhist Colleges, and well-conducted Brahmachari teachers, by the tens of thousands, travelled from place to place teaching the masses, raising them to an enlightened status, making them to realize the dignity of Aryan manhood. Destroy ignorance, acquire wisdom, destroy the petty spirit of selfhood, which blights the development of the individual, destroy the pride of caste, birth, and wealth, avoid doing evil, show mercy to all, give no pain to living beings, cultivate the spirit of all-embracing love, practice charity and cultivate self-denial, avoid the degrading habits of degenerating asceticism, and by reflection abandon the vulgar sensualism which generates materialism."

Such were the exalted ethical and psychological teachings enunciated by the all-compassionate King of righteousness, the Buddha, Sakya Muni. Buddhism is very little understood even by the leading men of the educated Indian Community. The orthodox priestly caste not having the Pali scriptures to make a critical and analytical study thereof, naturally have prejudiced views regarding Buddha's religion. The English educated Indians are clever in law, in European medical science, and are able to compete with the educated European in the things that they have learnt from the European. But in ancient history of their own country, even the educated have very little knowledge. Patriotism is a product of historical study, and Buddhism is full of history, showing the way to acquire greatness, according to verified ancient patriotic methods. "Let us first be happy here, and also happy hereafter. Why be foolish and unhappy here first, in

the foolish hope of becoming happy hereafter?" This is the way of the wise. What is great? Caste or verified truth! Some uphold caste as the criterion of human greatness; and others uphold wealth as the criterion of superiority. The priests of India say that caste is superior, the commercial man of the west uphold wealth above caste, and the Buddha enunciated the view that above caste and wealth we should recognize the man of good deeds, of scientific attainments and an upholder of Truth. TRUTH IS SUPREME. The ancient authors of the Puranas therefore considered the Buddha as the ninth Avatar, and ordained that he should be worshipped as the Supreme Saviour of the Kali Yuga. He is the Avatar for this age, and the teachings He promulgated are for all castes and for all races. The Buddha was not against the caste Brahman. Ninetyfive per cent. of the Pali suttas of the Digha Nikaya and Majjhima Nikaya were addressed to the Brahmans, individually and collectively. The highest ideal that was held forth by Him was the Brahman, not the wealthy Brahman by caste, but the holy, all forgiving, selfless, enlightened, Brahman-ohari, who was free from passion, anger and foolishness. He who has no pride, who loves all beings with the love and gentleness, compassion and equal-mindedness of the great Brahma, he is the Brahman. In the fulness of all-embracing love, which has no limits, and is infinite in its extension, the Lord of love is equal-minded. He does not love one more than another. This is the Brahma love which the Lord of love proclaimed. The Tathagato comes to save, not to destroy. The righteous need no saviour, it is the sinners that require the aid of a Saviour. A "Saviour" that comes to destroy the wicked is not a saviour, but a judge who knows no love. A saviour saves those who are doomed to hell. Where is the love in a saviour and a God who sends millions to an eternal hell? The Buddha is different from the

destructive "saviours." He loves all as He loved His only son. He loved the Brahmins, He loved the Sudras, and He loved the outcasts Chandala and He raised the fallen to the heights of perfection. He did not enjoin nor command to kill the unbelievers, but exhorted them by gentle and moral persuasion. He knew that a man who has not the *karma* to accept His teachings in this life, may accept in a future life, and He therefore had shown the exalted spirit of forgiving patience. No man is an "eternal failure" according to the religion of the Lord of love. The Buddhas come from time to time to save. Humanity is never neglected by the Tathagatas. Infinite are the Buddhas, glory to them—says the Buddhist follower in his daily will prayer.

The Buddhists have never quarrelled on sectarian grounds. The platform whereon the Buddhist stands has no planks of any sectarian and dogmatic character. We do not deny, nor do we assert dogmatically that what we say is absolutely true, and that everything else is false. What we declare no sane man can deny. Disputations and dialectics to assert or deny the Whence, Whither, and What am I, have no place in the analytical scheme originated by the Tathagata. The happiness of only a few is not what the Buddha wished to see, but the happiness of the many. Those who give to others pain, and make them suffer so that a few might enjoy some kind of temporary physical pleasure, are not held in esteem in the ethical code of the Buddha. They are ranked in the category of butchers, and barbarians. Austeritarianism is condemned in as much as it ultimately leads to physical and mental imbecility and after death suffering.

Buddha means the consummation of perfect omniscience and all embracing love. By His wisdom He re-discovered the path which had been before proclaimed by the previous Buddhas. By His perfect wisdom and infinite love He reached the topmost place

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emanations, in radium have revolutionized the theories of scientists as to the indestructibility of matter. Europe has now entered the realms of light.

Fifty years ago Darwin shattered the foundations of pagan theology by enunciating his views on the law of Evolution. Paleontology, Astronomy, Biology, Geology, Electricity, Sanitary Science, Psychology, Humanitarian Ethics, Ethical Sociology, are the progressive sciences that are helping the development of the human being, and Europe is on the right track and if she will only pursue the course, and not be frightened by the howlings of theologians, who are just now active by their denunciations of what is called modernism, there is hope for the world.

Every discovery of science goes to accentuate the very pleasant fact that the great teacher 2,500 years ago had been to India the first promulgator of evolutionary science, and I as a student of the Dharma and the Abhidharma of the Tathagato, rejoice that I am able to experience the delightful sensations of one wandering in a labyrinthian maze, yet conscious of its exquisite beauty, in that I am able to perceive the wisdom of the Tathagato in having anticipated in every department, the discoveries of modern scientists. We are at one with the most advanced and progressive scientists of the west. We are in sympathy with the developmental school of modernism. With the most advanced views of scientific ethical humanitarian sociology we are in utter sympathy. An idlent, unproductive consumer causes so much suffering to society, and it is the duty of those who are enlightened to see that every human being, who is not born blind, deaf, and crippled should be made a productive consumer. The sensualist whose religion is the enjoyment of pleasure is an unproductive consumer, and a useless adjunct to

\* The doctrine of evolution was promulgated in India by Kapila and others in the earliest ages. — Es

society. So is the morbid, idiotic, pessimistic, ascetic wallowing in the mire of filth. He too is a useless adjunct to society.

Instead of prayer for the accomplishment of one's desire the supreme teacher proclaimed the gospel of activity, unceasing exertion, and the necessity of developing the will power by disciplining the six sense organs of apperceptive consciousness.

Now in all these matters the Buddhist takes the other view of the analytical man of wisdom. Buddhism is full of dilemmas to the unlearned in the Pali scriptures. It says "Do not kill, do not cause others to kill, do not sanction killing", and goes further, "Do not eat flesh if you are conscious that it was killed for you, if you hear that it was prepared for you, and if you suspect that it was killed for you." And yet the Buddhist is not forbidden to eat meat. In the mere eating of butchered meat, killed by a heathen who does not accept your humane views of the sanctity of life, who will not sympathise with your compassionateness, who by his profession, and by his religion has been taught to believe that God has ordained that animals should be killed, there is no sin. Had Buddha ordained that the Buddhist should absolutely abstain from eating meat, and living only on vegetarian diet, His great religion could then not be called the religion of the middle path. Analyse and decide what the result would be before you plunge in to the vortex of samskaras and create fresh karma. The individual is the result of his own karma. He is reaping his own past karma, and he is generating all the time new karma in the present life, which become the harvest in a future life. Thus the wheel of karma rolls on.

In a moment of anger the man of uncontrolled passion plunges his knife into the body of his foe and the man dies. Anger is therefore a deadly passion. Desire for the lustful enjoyment of a woman who is

under protection is another deadly evil. Nescience is another deadly evil. To get rid of these three deadly evils the Buddha proclaimed the Noble Eightfold Path. It is nescience that produces misery in the mind of the ignorant man. The law of development and the law of Decay are essentially necessary to be taught to every human being if the leaders of society desire to see a progressive community. Sanitary and hygienic laws teach us to remove the causes of disease, and if disease is not prevented what the results would be, we all know. An unhealthy body can not produce a healthy mind, and without a well developed mind the necessary exertion can not be made towards progress. The great Lord of Compassion proclaimed the necessity of instituting methods to teach the youth evolutionary science, sanitary and hygienic laws, and the essentials of morality.

In India the teachings of Buddha have been forgotten for a thousand years. The religions which inculcate monotheistic and pantheistic views of life have had full play within this period. We see every where the educated are dissatisfied with the existing conditions of life. They are yearning for freedom; they want to see the backward classes raised, they want to see Indian womanhood emancipated from ignorance; they are not satisfied with the moral conditions of society, they see the necessity of reform in all branches of domestic life.

In the teachings of the Tathagato are to be found the highest product of Aryan culture. A religion that produced the great and humane Asoka, that was good for the cultured Aryan Society for a period of nearly thousand years, and that the most glorious period of Aryan civilization is the religion that will help to revivify the moribund masses of India. Buddhism is for the masses. Buddhism is for the backward classes. Buddhism is for the down trodden.

Arabhatha Nikkhamatha, Yunjatha Buddhassane  
Dhunatha maccuno senam nalagaram va kunjaro "

Be up, go on, unite all in the religion of the Buddha  
Like the elephant tearing up the reed hut  
Defeat the army of the Evil One.

And the Evil One is the instigator of egoism, pride, lust, anger, covetousness &c. Harmony, love, brotherhood, unity, activity, self sacrificing altruistic activity are the fundamental tenets of the Buddha's religion.

This is the 2,500th Anniversary of the Buddha's great and Universal religion. Study the Pali Dharma, apply the precepts therein inculcated in your daily life, and you will see, you will realize the sweet reasonableness of His teachings, and bring you joy and happiness.

THE ANAGARIKA DHARMAPALA,

*Buddhist Representative, and General*

*Secretary Maha Bodhi Society.*

29, BANIPOOKER ROAD,

CALCUTTA,

6th January 1911.

# BUDDHISM

## In its Relation to Hinduism.

BY RAI BAHADUR JADUNATH MOZOOMDAR M.A.B.L. BENGAL.

We are all proud of Buddha, "the greatest wisest and best of the Hindus," as Rhys Davids has said. "Buddha" as the same author has said "was born and brought up, and lived and died a Hindu." He was born at a time when the ceremonial religion of the Vedas was giving way to the transcendental doctrines of the Upanishads. Though sacrificial fires still burned in the Hindu homes, priests still chanted the Vedic hymns, and animals were still sacrificed before the altars, they seemed to have lost their hold at least on the educated classes of the people. The Vedas, meaning thereby that portion which relates to Karma-kanda, came to be held in secondary importance, while the Upanishads or the Science of Brahman Jnan began to draw around it the best intellects of the day. "Inferior are the Rik, the Yaju, the Sama, the Atharva; inferior are the sciences of accentuation, ritual, grammar, glossary, prosody and astronomy. Superior is the science by which the indestructible is comprehended." Such is the language used in the Upanishads in regard to the ceremonial portion of the Vedas. It is needless here to add that the Upanishads form the Jnan Kanda portion of the Vedas. It is only after the complete renunciation of the world that one was allowed the study of the transcendental religion as inculcated in the Upanishads, while the Samhita the ceremonial Brahmanas were considered sufficient and for the householder.

Buddha flourished at a time when the transcendental speculations of the Upanishads had already made

their influence felt on the Hindu society, and a perusal of his recorded sayings leaves no doubt in the mind of the student that he was thoroughly imbued with the ideas inculcated in them, and was preaching those very ideas to every one who was capable of receiving them, without distinction of race, colour or creed. What the sages of the Upanishads used to preach to a small number of disciples within the four corners of their hermitage, Buddha used to preach to all people not excluding the lowest of the low, to the princes as well as to the peasants. \* He did not invent a new brand of religion and send it forth to the world, labelled as Buddhism. He was preaching the religion eternal, सनातन धर्म and it is a misnomer to call the religion he preached as Buddhism, as if it lies in the power of any one to create a religion. It has been said that his teaching was subversive of the religion of the day, and that it was diametrically opposed to Hinduism. The teachings of Buddha do not at all seem to bear out this contention. His denunciation was always directed against the abuses that had crept into the Aryan religion, but so far as the fundamental doctrines were concerned, his teachings were in perfect harmony with those of the Hindu sages.

A section of Buddha's own followers have no doubt misinterpreted Buddha's teachings, and have attributed to him doctrines which were current in India, even before the birth of Buddha, and which were known in India as the Sunyavad or nihilistic doctrine. The Sunyavad theory, which is now being fathered upon Prince Siddhartha, had been current in India from very old times, but it never had had any large following. Those who used to hold the doctrine of Nihilism were Digambaras or naked, while the followers of Prince Siddhartha were strictly enjoined to be decently clothed. The subject was very ably dealt with, some years ago, in a lecture on the "Kinship between Hinduism and Buddhism" by Colonel Olcott.

From time immemorial, the Indian mind seems to have had a conception of an eternal verity behind the fleeting phenomenal world. The affirmation of the Universal Self was the ancient thesis, while the negation of the Universal Self was the antithesis. To both, the phenomenal world is an unreality, but while the advocates of the thesis admitted verity behind it, those of the antithesis said that they came out of and passed back into nullity, void or blank. Later Buddhists wove this doctrine of nothingness into that of Buddha Sakhyamuni, whose recorded sayings do not justify us to hold that he did not believe in the existence of self. According to the doctrine of Nothingness, there is no self; and the ego of soul is a series of sensations and ideas, which flit or are lit up by their own light, and each of the several streams of these is a migrating soul. Coming out of nothingness, everything passes into nothingness.

In the Chhandogya Upanishad, which is a classical Upanishad, we find a refutation of the same doctrine :

"Being only, my son." Aruni says to Sveta Ketu, "was this in the beginning, one only without duality. Some indeed have said that non-being only was this in the beginning, one only without duality, and the existent proceeded out of the non-existent. But how should this be so? How should entity emanate from non entity? This then was existent only in the beginning, one only without duality."

This passage, to my mind, refers to the doctrines of the forerunners of the modern Southern Buddhists. It is admitted by all scholars that Buddha was later than the classical Upanishads, and if Advaita has formed a part of the philosophical doctrines of some Buddhists, Buddha was not the author of it. Professor Max Muller says that "the very name of Upanishad, for instance, is so peculiar that its occurrence in ancient Buddhist texts proves once for all the existence of some of these works before the rise of Buddhism."

Any one perusing the Buddhist scriptures will find striking similarities between them and the Upanishads. The Brahma Sutras, which are based on the Upanishads, are mentioned by Panini, who flourished in the 8th century B. C., as Bhikshu Sutras. The name of the author is given as Parasarya, as he was son of Parasara. Krishna Dwaipayana, son of Parasara, was also known by the name of Veda Vyasa, on account of his having classified the Veda, and also as Badarayana for his residence in the place known as Plum Grove in the Himalayas, the modern Badarika Asram.

Buddhism again, it is admitted by all scholars, was later than Kapila, to whom Buddhism was indebted so much in the psychological side, that at one time it was supposed that Buddha and Kapila were the same persons and that there was no real, no separate Gautama. It is also admitted that Sankhya is later than Brahma Sutras and that the object of the former was to refute the doctrine of the apparent unreality of the world as preached by the latter. From all this, it will be clear, that the Brahma Sutras were anterior to Buddha, though many Western scholars and some of the scholars of our own country also are unwilling to accord so much antiquity to the Sutras. According to them, they came into existence much later on.

Some modern disciples of Buddha hold that Buddha denied the existence of self, as it was commonly understood in his time. They say that he denied Atman, the mysterious ego-entity in the sense of soul-mono which the Vedantists suppose to reside behind man's psychical activity as a kind of thing-in-itself. I think the time has arrived when we should by the study of the original Pali scriptures see for ourselves whether the assertion of theirs is borne out by Buddha's sayings. In doing it, we should remember the fact that Buddha himself was well-versed in Sanskrit and some of his disciples were the most learned men of the time. When he was discoursing on religion and philo-

sophy, we should presume that he was using all his words in their accepted sense unless he was expressly using them in a particular or qualified sense. We should also remember that Vedantism does not believe in the reality of the separate lower self of Jivatma, and man cannot, according to Vedanta, attain Moksha, unless he has been able to destroy the idea of separateness of his lower self. This lower self according to Vedanta, is nothing but the highest self hemmed in by Upadhis or limitations. If we cannot charge Vedantism with the doctrine of the negation of self on account of its denying the existence of the apparently separate and real lower self, we cannot also accuse Buddha of nihilism on account of his denunciation against the clinging to this lower self.

Buddha in explaining Atma in Vinaya Texts may be said to have repeated the very words of Vedanta. "The body is not Atman. Sensation is not Atman. Preception is not Atman, Sanskaras not the Atman, and so on." Is not Brahman also designated by 'not this,' 'not this,' 'neti' 'neti' in the Upanishads? The absolute can be mentioned only by negation. Has not Buddha also said that "self is the refuge of self," and is he not referring to the higher and the lower self thereby? The Atmavagga of Dhammapada refers to the lower self only. When Buddha says:—"Thy heart, O Brahman, is still clinging to self, Thou art anxious about heaven, but thou seekest the pleasures of self in heaven, and thus thou canst not see bliss of truth and the immortality of truth," he denounces the clinging to the lower self, which the Vedanta also exhorts every one to destroy. What Buddha used to denounce was the notion of separate existence which the Vedanta also condemns. "Learning is a good thing," says Buddha, "but it availeth not. True wisdom can be acquired by practice only. Practise the truth that thy

brother is the same as you. Walk in the noble path of righteousness, and thou wilt understand that while there is death in self, there is immortality in truth."

Here we also find him condemning the idea of separateness. As is well known, the Vedanta enumerates five selves or rather the five sheaths of self. They are the self consisting of food, the self consisting of vital airs, the self consisting of mind, the self consisting of understanding and the self consisting of bliss. Though the body, the vital airs, the mind and the understanding are but the outer garments of self, yet we are in the habit of identifying it with them. The fifth self, the self consisting of bliss, is the real self. The individual self is nothing but the highest self plus certain limitations. Break the vessel of separate personality and there is but the infinite self. Ignorant men are terrified at the idea of losing their personalities of littlenesses, as if littleness means existence and the infinite means annihilation. Even in the ordinary affairs of life, men appreciate wide sympathies and broad views, while they condemn their opposites. Break your little self, and take shelter in truth, the highest self. Your personal self is brittle, it breaks so easily but truth never breaks. Take your stand on that. All your fears are due to your littleness. Be one with the Universal Harmony and there is no fear nor sorrow. It is eternal bliss which knows no break. That is the preaching of the Vedanta, and that also is the preaching of Buddha. The difference between Buddhism and Vedantism does not lie, in the fact that one admits self and the other denies it, but in the fact that while Vedantism suffered the truth that all is Self to lie as a speculative doctrine only to be admired from a distance, Buddhism showed that it was capable of being practised in life.

As we know, Vedantism teaches the oneness of all beings. It teaches that Atman is self, Brahman or Truth, is in all beings, all beings are in Atman, Self.

Brahman or Truth, the inner ruler, as the Brihat Aranyaka says. It teaches that what we call Jivatma or individual self is nothing but Paramatman or universal self with limitations or Upadhis. It recognises self as the only reality, everything else being unreal. When everything except Brahman is called unreal, the existence of the phenomenal world is not denied. According to Vedanta the phenomenon is only relatively real, while self, the noumenon is absolutely real. The effect is real, but is unreal with regard to its cause. The jar is real, but when it is broken and dissolved into earth, it is unreal; and similarly the earth is unreal with regard to its cause; and so everything is unreal except the final cause, which is called Brahman, Atman, Self or Truth and which must be assumed in order to avoid an endless chain of effects and causes.

There is a misconception in some quarters that the Vedanta philosophy does not recognise the reality of the phenomenal world. The word *maya* which is translated as illusion is to account for this. *Maya* is the creative power of Brahman. It is called *avidya* in the Vedas. Vide (Rig Veda, 10th Mandal Hymn 139.) It means that it is both real and unreal. Everything here is real. How can there be anything unreal? But everything can be called unreal in regard to its cause. That the Vedantists are not illusionists will be also clear from the fact that the illusion theory or *sanyavada* has been strongly combated in the Vedanta Sstras. The fundamental doctrine of the Vedanta Philosophy consists not in denying the existence of matter, that is, of solidity, impenetrability, and extended figure, but in correcting the popular notion about it, and also in explaining that external appearances vanish into nothing but for the divine energy which sustains them.

If carefully considered, the individual self (with the idea of separateness) of the Vedanta Philosophy

will not be found to be an absolute reality. This individual self, both according to Buddhism and Vedantism, is determined by time and space, by various surroundings—by body, sense, mind and various other things. All these go to make our ego. Egoism is alike condemned in the Vedanta as well as in the teachings of Buddha. "How much confusion of thought," says Buddha, "comes from our interest in self, and from our vanity when thinking 'I am so great', 'I have done this wonderful deed'." The thought of your 'I' stands between your rational nature and truth. Banish it and you will see things as they are. He who thinks correctly will rid himself of ignorance, and acquire wisdom. The ideas 'I am' and 'I shall be' or 'I shall not be' do not occur to a clear thinker." In hundreds of places Buddha condemned the clinging to self, and exhorts every one to take shelter in truth. Truth is *sat* which means reality. It is also called *Tatha* in Buddhistic scriptures, and *tat* in the Vedanta. This *Tatha* is the eternal verity of the Buddhistic scriptures. Buddha is called by the name of *Tathagata*, which means one who has attained true wisdom. Buddha, whenever he is found to condemn self, extols truth in the same breath in order to prevent any misconception that may arise in the mind of his hearer that he was denying Brahman, the Universal Self.

Bharadwaj and Vasista came to learn Brahman-vidya from Buddha and asked him whether he knew the path to a union with Brahman. He replied that he knew the path that leads to a union with Brahman, that he knew it as one who had entered the world of Brahman and had been born in it. So there can be very little doubt that Buddha had never denied self or truth. What he declaimed against was the false self, and what he exhorted all his disciples to aim at was the true self or truth. The destruction of the idea of false self leads to Moksha according to Vedantists.

and to Nirvana according to Buddha. He has like the Vedantists taught that all our misery arises out of ignorance called *Avidya* in the Buddhist literature. He has, like the Vedantists, exhorted his disciples to rise above name and form, and too seek truth, the eternal verity. Like Vedantists he denies the Parmarthic or noumenal existence of the phenomenal world, but never denies the existence of Truth, the only abiding reality, according to him. This Truth or सत् is nothing but Brahman of the Vedantists.

It has been said that Buddhism is Vedantism without Brahman, but to me it seems that Buddhism is Vedantism in a different guise. And if Vedantists are called Buddhists in disguise, प्रच्छन्नबौद्धाः so the Buddhists may properly also be called Vedantists in disguise. If Buddhists have been called Atheists, so also have been the Vedantists. This is due to their denial of the individual self. As we all know, according to Vedanta, the eternal universal self is neither born nor dies. It is the only reality in the universe and everything else is its manifestation. This self becomes manifest under certain conditions and remains unmanifested under some other conditions. What man calls the individual self is nothing but the manifestation of the universal self, which is in everything and is everything. We have in us a gross body as well as a body consisting of the vital spirits, faculties and the senses of the mind. Every one of us is forming every moment of our life a subtle or inner body. It does not require much penetration to see an inner sensual or cruel body even in a perfect physical one. Similarly through the most ugly physical body can be discerned a perfect spiritual body. We become what we think and our Samskaras, or Samkaras as Buddha says, are our own doing. There are gods, men, as well as beasts in human form and after the dissolution of the gross body, the inner body incarnates in the physical body most congenial to it.

This is re-incarnation or transmigration. The self being neither born nor dying, cannot be said to be born or dying. There is however self behind the Sukshma Sarira, for there is nothing where there is not self. My individuality is due to my gross body and the subtle body. If I can divest myself of them, I am at one with the Universal Self and have attained Moksha or Nirvana, but as long as there is the Sukshma Sarira, my existence continues, and I am in bondage.

Buddha says :—“It is by a process of evolution that Samskaras come to be. There is no Samskara which has sprung into being without a gradual becoming. Thy Samskaras are the products of thy deeds in former existences. The combination of thy Samskaras is thy soul (meaning individual self.) Wheresoever they are impressed, thither thy soul migrates. In thy Samskaras thou wilt continue to live, and thou wilt reap in future existence the harvest sown now and in the past.”

Properly understood this is but an echo of the Vedanta philosophy. The self being the same everywhere, my individuality or individual self is my Samskaras only and it is they that are really born, the universal self being neither born nor dying. Some say that Buddha denies self and yet speaks of reincarnation, as if the two doctrines are incongruous. But they are not; and he is at one with the Vedantists in this matter.

To a certain class of people the individual self is everything. In other words, they are all concentrated in self, careless of the rest of the world. They do not care for anything but their little selves. In plain language this is selfishness, the attachment to one's self, condemned alike by Vedantism and Buddhism. Both Vedantism and Buddhism have raised their voices, in their own way, against this pernicious doctrine of the separate entity of the self, because it is the root

of all mischief. Why does one man trample on another man? Because, he is ignorant of the truth that he is the same as his brother? Why do I not love another like myself? Because in my ignorance I do not know that he is but I. Universal brotherhood is founded on the solid rock of the oneness of self. Both Buddhism and Vedantism teaches universal brotherhood and universal love. Why should I love you, if you and I are distinct entities? Yajnavalkya preached this very truth to his wife Maitrayi, and philosophers of our days are recognising in it the stable foundation of ethics. You love your own children, because you consider them akin to yourself. You recognise yourself in your child and you love him; and you would have loved others if you had recognised yourself in them. Vedantism and Buddhism say that this can be done. If you can love your own child as your own self, if you can sacrifice your own life for that of your child, you can do the same for others. Control your senses, be not cruel, be not greedy, but be kind charitable to others, and your Upadhis will get purer, the veil of Avidya will be gradually withdrawn from your eyes and you will see self in all and all in self. "Walk in the noble path of righteousness," says Buddha, "and thou wilt understand that while there is death in self there is immortality in truth."

Buddha preached the Middle Path. Is not the middle path also preached in the Gita, बुद्धार् विहारस्य बुद्ध-  
वैराग्यं कर्मसु which is the quintessence of the Upanishads, "the middle path which leads to the right which leads to wisdom, which conduces to calm, to knowledge, to the Sambodhi, perfect knowledge, to Nirvana, from where there is no return to misery? Self indulgence or self mortification are both to be avoided by those who aim at true knowledge.

Even the wheel, the supreme wheel of the Universe, which even now is being turned by millions of Buddhist votaries is in the Gita. The wheel that is rolling

from all eternity must be eternally rolled for the benefit of the universe, and the prayer wheel of the Buddhist world is but a symbol of this supreme wheel as mentioned in the Gita ;—

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः—

अथायुरिन्द्रियारामो मोक्षं पाद्ये स जीवति ।

Buddhism like Vedantism sets great value upon meditation, and Buddha himself used to set apart certain hours for preaching and certain hours for meditation. What did he use to meditate upon? Was it *nothingness*? Does he not himself say, "The subject on which I meditate is Truth. The practice to which I devote myself is Truth. The topic of my conversation is Truth. My thoughts are always in the Truth. For myself has become truth. I am the truth." Does not all this sound like सोहं *Soham*?

I have already said Buddha never parted company with the doctrines of Hinduism. All his sayings and doings were in conformity with the teachings of the Rishis. He has never any hard word against Hindu institutions. His aim was to purify them. For instance he does not condemn the institution of caste, when it is based upon individual merit or demerit, but he would not call a man a Brahmin on account of his birth or dress. "Him I indeed call a Brahmin who does not offend any body, by word, thought or action" and again, "a man does not become a Brahmin by his platted hair, by his family or by birth. In whom there is truth and righteousness, he is blessed and he is Brahmin." In this he is at one with all ancient Hindu sages.

He used to prefer exam<sup>ple</sup> to precept, practice of truth to its theoretical exposition. "Practice the truth that thy brother is the same as thou." The same thing was taught by Sanat Kumara to Narada, as is recorded in the Chhandogya Upanishad. There

is no use, says Sanat Kumar to Narada, in simply uttering "I am that;" you must show that in your life. How can that be done? That is the question which staggers us all. We can all however feel whether we are rising higher and higher up or sinking lower and lower down. We can all feel whether our sympathies or antipathies are on the ascendancy, we can all feel whether caste and clan, colour and creed are becoming more or more essentials or less and less non-essentials to us. 'Speak the truth,' is being preached throughout the world from time immemorial, but for all that, there is much falsehood here below; but because we cannot get rid of falsehood, should we give up the ideal of truth?

It is impossible for anybody to live in this world, without loving others. As he grows in spiritual life, this love of his for others implanted in his nature, grows to expand, and the perfection is reached when he sees self in all and all in self. We may not reach the highest stage in this life, but all of us can go nearer the goal, and there is no reason why in our future incarnations we should not be able to cast off Avidya or ignorance, as a serpent does his skin, and attain salvation, and be able to say like Buddha, "I am truth," or in other words, 'I am Brahman.' The apprehension that the ego will be lost, that my individual consciousness will be destroyed, prevents us from seeking the truth, and like the frog of the well, we are satisfied with our little world.

Both Vedantism and Buddhism have been charged with preaching pessimism. The world is full of misery, and the sooner we can quit it, the better. One might consistently expect to find suicide advocated in both these systems of religion or philosophy, as they are generally represented to be. I say religion or philosophy, for both philosophy and religion in reality aim at truth. What accords with the spirit of truth is philosophy, and what comes to us from some authori-

tative person is religion. If religion does not accord with the spirit of truth, it does not bind anybody. Now, does Vedantism or Buddhism really preach that the world is full of misery? I do not see that it does. The world is full of misery to those whose eyes are bandaged by the veil of ignorance, but it is full of bliss to those from whose eyes this veil has dropped.

Possessed by Avidya, man fancies that nothing is permanent. Everything that he lays hold of eludes his grasp, and flies away. Honour, riches, wives, children, power, territory and in fact, everything he holds dear, he must leave behind him and go away, where—he does not know. He cries in despair, 'Is this life a mere mockery, a sham and a delusion, where there is nothing real to aim at? Is it all death behind me as well as before me? If so, why all this struggle for mere bubbles? Why am I at all? Would it not have been better if I had not been at all? To one thus troubled with grief and crying in despair, the Rishis of old and their worthy descendant Prince Siddhartha, who has made the name of India respected throughout the world and its very soil holy to millions of people, hold forth the sacred light of the knowledge and ask him to take heart. Grieve not. O child, thou art the offspring of Truth. Know the truth, and your doubts will be removed, your ties severed and your vision cleared. When you have known the truth your life will be a reality to you and not a mere sham or a delusion.

Long have I wondered long,

Bound by the chain of desire.

Through many births,

Seeking thus long in vain

Whence comes this restless in man,

Whence his egotism, his anguish?

And he had to bear this Samsara  
Where pain and death encompasses.

Found ! it is found !  
The cause of self-hood.

No longer shalt thou build a house for me  
Broken are the beams of sin ;  
The ridgepole of care is shattered  
Into Nirvana my mind has passed.

The end of craving has been reached at last.  
Buddha says that, "it is individual separateness and egotism that begets envy and hatred, yearning for pleasure and lust. Truth is the correct comprehension of all things. It is the permanent and everlasting, the real in all existence, the bliss of righteousness."

Illumine yourself with the knowledge that all is self, and all distinctions will vanish, castes and creeds will disappear, and the whole world will be your kith and kin. Pleasure will not tickle you, nor pain sting you. You will not be elated with victory, nor depressed by defeat. Life will not enthrall you, nor death frighten you and you will be in that region where it is all bliss, or bliss of righteousness, as Buddha says.

Neither Buddhism nor Vedantism is pessimistic. They both inspire us with higher aspirations and higher ideals and lead us through righteousness to truth itself. Is there anything pessimistic in all this ? They warn us against lower self and selfishness. If anybody is to renounce the world, it is for the sake of the world itself. When Buddha left wife and son, was it not for their sake also ?

Because my heart

Beats with each throbbing of all the hearts that ache

Known and unknown these that are mine and those

Which shall be mine, a thousand million men

Saved by this sacrifice, I offer now.

Did he not send forth his disciples, in compassion for humanity, to all the quarters of the globe for preaching the noble truth for the good of mankind? Was he ever morose, melancholy, or discontented in his life? No, the charge of pessimism cannot be maintained against Buddhism.

The doctrine of Karma which is a grand doctrine is common to Hinduism and Buddhism. "The doctrine of Karma," Buddha used to say, "is undeniable, for every effect has its cause. What a man soweth, he shall reap and what we reap, we must have sown in our previous lives." This doctrine is closely connected with that of the transmigration. In fact one leads to the other.

Why is it that we see differences of position in this world? How is it that one is born blind, deaf and dumb and another not? How is it that vice flourishes, and virtue languishes? Why do the innocent perish, while the wicked escape? Various answers have been given, but none seems to be satisfactory, save that of the doctrines of Karma and reincarnation. The doctrine of Karma and that of re-incarnation solve those knotty questions as no other doctrine does. Every effect must have a cause. Even those that believe in personal God, cannot consistently attribute to Him caprice or injustice. Therefore, if we suffer, it must be the result of our doings in a former life. This doctrine does not lead to fatalism, but to strenuous exertion, on everybody's part to undo his previous bad Karma, and it enables him to put up with all sufferings calmly, like a debtor paying his old debts. Just as in the physical world, no force can be lost, so it is also in the moral world. Both the Hindus and the Buddhists accept it. The only objection that is brought against the doctrine is that we do not remember our past lives, but is it not a fact that we have no recollection of our early years and of many things done by us even later on?

Buddha found the doctrine in the Vedānta philosophy and he accepted it, because he found it to be a sound one. Long before his advent this doctrine was declared in the classical Upanishad.

The Brihad Aranyaka says :—

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“Just as one does and behaves, so one becomes. He who does good work, becomes good ; he who does evil work, becomes evil. By holy work one becomes holy, by evil work, evil. Some say Puruṣha is full of desires. As his desires, so is his resolve, as his resolve, so is his work, as his work, so is his reward.”

Buddha's chief merit is that he proclaimed the doctrine openly before all men. Brahman or Chandal, Prince or Peasant.

“Ignorance,” he says, “can only make those men prepare festivals and vast meetings for sacrifices. Far better to serve the truth than try to appease the gods by the shedding of blood. What love can a man possess who believes that the destruction of life will atone for evil deeds? Can a new wrong expiate old wrongs? And can the slaughter of an innocent victim take away the sins of mankind? This is practising religion by the neglect of moral conduct. Purify your hearts and cease to kill. That is true religion. Rituals have no efficacy, prayers are vain repetitions, and incantations have no saving power. But to abandon covetousness and lust, to become free from evil passions, and to give up hatred and ill-will, that is the right sacrifice and the true worship.”

Yajñavalkya said the same thing to Arthavaga in the Court of Janaka, but not openly. “Take,” said Yajñavalkya, “gentle Arthavag, my hand, and we two alone shall know this question. It cannot be discussed in public.” Then the two went out and argued and what they said there was work, what they praised there

was work. By holy work verily a man becomes holy, unholy by unholy work."

Both according to Vedanta and Buddhism, the world is without origin. Neither in Vedantism nor in Buddhism, there is anything like a historical creation. It is a state of constant change. The vapours that rise from the sea return back into it after passing through various states. The wheel is rolling and it has been rolling eternally. If the world is admitted to have a beginning, we are led into a logical see-saw, says the Vedanta. If the world had a beginning, there could not exist previous merit and demerit and the inequalities of the world would remain unexplained. There can be no existence without Karma and there can be no Karma without existence. So the difficulty is to be solved by declaring the world to be without origin. Karma and existence are like the seed and the sprout, effect as well as cause of each other.

The Gita says, that neither the end nor the beginning of the world is known.

The Vedanta Moksha and the Buddhist Nirvana mean exactly the same thing. Moksha according to Veda is casting off the Upadhis and being at one with Self, Brahman or Truth. Nirvana is also blowing off the Upadhis and to be united with Truth. It has been wrongly interpreted to be void, nothingness. It is according to Buddhist scriptures the lake of immortality, the shore which the floods of passion cannot reach. "He who attains Nirvana is like unto the lotus which grows in the water, yet not a drop of water adheres to its petals. Nirvana is reached when the carving of selfishness is restored. He may live in the world, yet his heart is not defiled by worldly desires. He is full of compassion for all beings, just as a mother is for her son."

"Nirvana is not to die, but to live in harmony with the Universal Law. Foregoing the lower self,

the universe grows "I" Nirvana is not to live in the ordinary sense of living, nor is it to cease to live in the ordinary sense of ceasing. Nirvana is to cease to live as a separate entity and to live as universal entity." Such is the description given of Nirvana in the Buddhistic scriptures.

The Vedanta declares that there is but one essence in this world,

"All things" says Buddha, similarly "are of one essence, yet they look according to the forms which they assume under different impressions." According to Vedanta, the differences of name have their origin in speech. The same clay goes to make jars of different forms and names. They are all unreal; the clay only is real.

The apparent form of Vedanta is synthetic, but the synthesis has been arrived at after analysis. It takes one thing after another, traces their causes, and finds everything to be unreal, except the final cause of the universe which they call Brahman, from its being infinite, and everything proceeding from it, the one essence of the universe. The relation of Brahman to mundane affairs is thus described by Sankara in his Sariraka Bhasya :—

\* \* \* \* \*

For as Parjanya is the common cause of the production of rice, barley, and other plants, while the difference between the various species is due to the various potentialities lying hidden in their respective seeds, so the Lord is the common cause of gods, men, &c., while the difference between these classes of beings are due to the different merits belonging to the individual souls.

"Kasyapa," says Buddha similarly, "the grasses, shrubs, herbs, and wild trees suck the water emitted from that great cloud, which is all one essence, and has

Northern Buddhists believe in a permanent *ens*, or *Sattva*. Their *Ekotiḥava*, *Eka*—one, *uta*—sewn, and *Bhava*, existence, means the one continuity of all living beings. This reminds one of the *Sutratman* of the *Vedānta* philosophy. Just as a thread connects all the different beads of a garland, so the one *ens* connects the whole universe.

Gargi, the learned *Brahmavadini*, asked *Yajna-vaalkya*, across what was this universe woven warp and woof. "It was woven warp and woof across the imperishable under whose dominion the sun and the moon stand fixed in their places, and under whose dominion the earth and sky stand fixed in their places." The *Munduka Upanishad* says the same thing. Even the word '*śūnyata*' meaning void is not 'nothing,' but something according to the Northern Buddhists. It is a state of which, like that of *Moksha*, neither existence nor non-existence can be predicated. As I have already said, one who has attained *Moksha* cannot be said to be living, as we do; so far as the *Upādhis* are concerned, he has ceased to exist, but he has not ceased to exist, because he lives in truth.

The *Sankhyas* divided the categories of thought into the manifest universe, the unmanifest universe which is the potential cause of the manifest universe, and the *Puruṣa* or the knower—the source of consciousness. The manifest universe is the cause of the connection between *Prakṛiti* and *Puruṣa*. In order to explain the cause of manifest universe, the *Sankhyas* assume that there is a mysterious universe behind it. The *Vedānta* has virtually one category of thought, viz. *Brahman*, and according to them *Prakṛiti* or *Pradhāna* is only a power of *Brahman*, the cause of the manifest universe. According to the *Sankhyas* *Prakṛiti* is an independent entity, and is wholly distinct from *Puruṣa*, the source of consciousness. The manifest universe is but a reflection of the mysterious *Prakṛiti* on *Puruṣa* according to them.

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The Sunyavadis do not admit either the independent mysterious Prakriti of Sankhya behind it, or dependent mysterious Prakriti and the Brahman of the Vedanta. As regards the manifest universe, they say that it is a mere illusion. When the Vedantist says that the manifest universe is unreal, he means it is unreal in reference to Brahman; that it is only relatively real, but not absolutely real. The Sunyavada school makes the manifest universe altogether unreal, and this view has been strongly combated in the Brahma Sutras. This school holds that Kapila's Prakriti is mysterious, and its existence cannot be admitted as that of Vedanta's Brahman and Maya. It does not admit Kapila's Purusha either, because a Purusha cannot be conceived without qualities. According to it, the manifest universe is a mere relation and illusory.

The substances are unreal and appear to be real only through four kinds of relations, viz., causality, dependence, contiguity and conditionality.

Take away the effect-a jar, the cause, clay is nowhere; take away the cause clay, the effect jar is nowhere. They are both non-existent, but by virtue of a certain relationship, they exist.

A quality stands to the substance in the relation of dependence. Substances do not exist apart from qualities and qualities do not exist apart from substance. In reality they are both non-existent, and appear real only through relation. In the same way the cogniser and the cognisable are non-existent. The soul is non-existent; as there is no substance beyond qualities, so there is no soul beyond various states of consciousness. A soul is merely an uninterrupted series of momentary sensations. There is no god, as there is no substance apart from quality and no cause apart from effect, so there is no creator apart from the creation.

The phenomena of priority, posteriority eternity, &c., which are due to the relation of contiguity, are all unreal.

A cloth bears the relation of conditionality to the thread. There is no cloth apart from thread, nor thread apart from cloth. They are both unreal.

Judged by the standard of absolute truth, all things are non-existent, but by virtue of a certain relationship they appear real. There is such a relationship between ego and non-ego. Both of them are non-existent, and there is nothing but void and it is to this void that we should all try to go. If you say that if everything in the universe is unreal, then misery also is unreal, and Nirvana useless. The reply the Sunyavadis give to such an objection is that miseries are unreal by the standard of the Paramarthika. To the enlightened, misery is unreal, but not so to the ignorant. To them the world is real and so is its misery. The veil of false knowledge or Sambritti is then the cause of the universe. This Sambritti, according to Southern Buddhists, cannot be known just as the Vedantists say that Avidya cannot be known.

To this section of the Buddhists, the world is real, so far as Vyavaharika Satva is concerned, but unreal from the Paramarthic point of view. This Paramartha, according to Vedanta and the Northern Buddhists, is self or truth, while according to the Southern Buddhists it is nothing or universal voidness. The Vedantic salvation consists in सोम्य or तत्त्वमसि I am He, or thou art that, while to the Southern Buddhists it is, "I am nothing." The Northern Buddhists interpret "nothing" as neither existence nor non-existence without measure, exactly as *moksha* is defined by Vedanta.

So the Northern Buddhistic doctrine does not at all differ from Vedantism, while the Southern Buddhistic doctrine resembles it closely, but differs so far that behind the passing phenomenon it places non-entity instead of the entity of the Vedanta.

The doctrine of universal nihilism is refuted by Badarayana in Sūtras 26 and 28 of Adhyaya II, Pada 2 of the Brahma Sūtras. "Entity does not spring from non-entity, as it is observed." "The universe is not void, as we do perceive it." नस्ततो ह्यव्यक्तो जगत्ततोऽप्यस्यो Sankara says that nothing cannot give birth to something, for the very good reason that nothing is nothing. He says that it is impossible to judge that external things have no existence, and why, because we are conscious of them. In every act of perception, an outward thing is presented to the consciousness, and that of which we are conscious cannot but exist. If a man, who is conscious of outward things through his senses, says that he is not conscious of them and that they have no existence, why should we listen to him, any more than we should listen to a man, who in the moment, of eating and enjoying told us that he was not eating and not enjoying what he eateth.

"If you say that we are not conscious of any object external, the reply is, that consciousness itself certifies that the thing is external to the consciousness. You Sunyavadis say that the world does not exist and even you are dealing with an external preception, you say that the external thing seems to be external. No one says that Visvamitra looks to be the son of a childless mother.

"If you say that the thing we are conscious of is perception, you should more properly say that the external thing is that of which we are conscious. You will no doubt rejoin that the sensation as you call the perception, shines in its own light like a lamp and that we can be conscious of it, and that the supposed external thing does not shine in its own light, and that we cannot be conscious of it. This irradiation of the perception by itself is entirely absurd; it is as if you said that fire burned itself. At the same time you are

such a great philosopher that you will not allow clear and plain belief of plain people, that the external thing is presented to consciousness by preceptive act that is not the thing itself. It is of no use to urge that a sensation which is not an external thing presents itself to the consciousness ; for to say that a thing acts upon itself is an absurdity."

"You Buddhist reply that if sensation is to be apprehended by something not itself, and that something must be apprehended by something else, and so *ad infinitum*, you will also say that if there is to be a fresh cognition to cognise the perception, the perception already shining by itself like a lamp, the cognition and the perception being both alike, the one cannot be supposed to shed its light upon the other, and thus it is an idle hypothesis that makes the sensation or perception one thing and the consciousness of the sensation or perception another thing. Both your rejoinders are null, for there is no need to suppose consciousness a consciousness of that which is conscious, of the self or witness that irradiates the perception and we only suppose a consciousness of the perception. There is no fear of an infinite regression. And as regards the second rejoinder, the witness or self that irradiates the perception and the perception that it irradiates are essentially different and thus may be held to stand to one another in the relation of the thing knowing and the thing known, *विषयी* and *विषय* ; The witness or self is self-positing and cannot be repudiated. When you talk about a sensation incognisable to any faculty, shining by itself with nothing ulterior to give the light of consciousness to it, a sensation that there is no sentient being to cognise, you might as well say that there are a thousand lamps shining in such and such an impenetrable mass of rocks, but that there is none to see them, you are talking non-sense."

"So far as morality is concerned, Buddhism, be it Northern or Southern, is at one with Vedantism.

Truth, charity, control of senses, duty for the sake of duty without expectation of reward, love towards all even towards the brute creation, are alike enjoined in the Vedanta and Buddhism.

Buddhism is again being studied in the land of its birth, and the more the Buddhists study the Hindu scriptures, and the Hindus the Buddhist scriptures, the better will be the understanding between them. Daughter of Hinduism, Buddhism has been the instrument of spreading the Sanatan Dharma of the Rishis over the whole Eastern Peninsula, China, Corea, Japan, Tibet, Central Asia, Siberia and Lapland, and proofs are forth-coming that Buddhism penetrated even into America.

Buddha preached the same doctrines which the Rishis before him had preached, and the Buddhist scriptures are but an echo of the Hindu scriptures, with the personality of Buddha impressed upon them, who had in him the tenderness of a mother's heart, the intellect of a sage, and the earnestness of a martyr.

The revival of Buddhism in India is full of potentialities. We are indebted to the western and eastern scholars for the publication of the Buddhist texts which are throwing a flood of light upon Indian History in all its various branches, such as Religion, Society, Philosophy, Archæology, Medicine &c. The Buddhistic period of Indian history is one of those periods of which we can be justly proud, and the name of Dharma Asoka stands even to-day as the first Chakravartin of this vast country, who showed for the first time that India could be united under one banner and that the word "Indian nation" was not a myth.

Hinduism and Buddhism will alike be benefited by an alliance. Hinduism will gain a new life by the return to her bosom of the tender, holy and beneficent

personality of Buddha, and Buddhism will be all the better by being able to invigorate herself by the inexhaustible flow of the spiritual streams with which holy Bharatvarsha abounds.

Salutation to Lord Buddha who tried to purify the Dharma by the abolition of animal sacrifices, which the ignorant people used to have recourse to through a misunderstanding of the Vedic texts.

जिन्वसि यद्भवैरहरहृत्तिजालं

सदयहृदयदर्शितपशुघातम्

केवाच धृत बुद्ध शरीर जय जगदीश हरे ।

## IMAGE WORSHIP OF THE HINDUS.

By BABU SOMANATHA BHADURY (SECRETARY, VAENAS-  
RAMA DHARMA RAKSHINI SABHA, BENARES.)

HONOURABLE PRESIDENT AND BRETHREN :—

I beg your permission on this important occasion to give vent to my humble thoughts on a subject not foreign to the topic that has engaged our attention in this Sacred Parliament of Religions. I may be allowed to remark that it is mere ignorance which makes the follower of one religion to condemn another religion. By ignorance I mean the ignorance of the inner meanings of the tenets and rituals of the religion he condemns. This Convention—this blessed Convention—ought to and is supposed to dispel the darkness of such ignorance. Here we have assembled not only to compare notes but to interpret to one another with love and patience the concepts and principles of our

respective religions, so that we, all brothers, will be awakened to the fact that the same truth underlies the different-looking systems of the religious thoughts in all mankind. The modern tendency in this age of science is that we are not prepared to accept anything else but an impersonal God and to condemn image worship of every manner and form.

A little deep thought will enable us to find out that—God is both personal and impersonal. If God were only impersonal in the sense that He is all spirit and nothing but spirit, then there would come no universe out of it, and none of us here to discuss phenomena. The Vedas join in saying that there can be no Spirit without energy (Shakti) and *vice versa* no energy without the Spirit. They are co-existent. Spirit is the essence of energy and energy is the substance of Spirit. We find it everywhere in all things with which we come in contact, in all things that we can see, hear, smell, taste or perceive and are surrounded by. *सर्वदे वा दिशि दिशि च सा श्रुतः सा पुरः सा.....*

A tree, for instance, is composed wholly of its juice. From its fruit to its root it is all juice; some parts of it, are hardened, others are soft. But hard or soft, it is nothing but the formation of its juice and the juice pervades even the hardest parts of it, otherwise it will not live. The whole tree is developed out of the juice and the juice still pervades the whole of it. So, brethren, we see that what is true of the material world is equally true of the tree of Life. This universe in turn is the Tree of one whole life. It is the manifestation of the energy of God, the seed within which energy pervades as in the material tree the juice (Spirit) pervades it. This universe is evolved out of the energy of the spirit, and the same spirit (in its conceivable shape with energy) pervades every atom of it. Thus God as Spirit is Impersonal (high) and God as energy is

Personal (below) **व्यक्तिगत शक्ति**. The universe is its energy-manifestation. This energy when manifested is full of forms. **सर्वव्यापक संव्यवस्थितः सत्त्वः**. The machinery of this manifested energy is moved by laws and forces born of the different blendings of its three cardinal attributes—**विद्युन्मयमेव**. Satwa, Raja, Tama guna, viz., the attributes of illumination, the attributes of action and the attributes of darkness **लोहविद्युत् वायु अग्नि**.

These attributes and forces are not abstractions—nothing that is an abstraction can act. Every force has within it a machine to make it act; and no machine can work by itself. It requires an agent to work it, and that agent is, according to Hindu tenets, a God or Goddess. If it is a positive force, it is controlled by a God; if it is a negative force, it is controlled by a Goddess. These Gods and Goddesses at any time might have come into this world like human beings but having graduated on earth in the development of spiritual and psychic energy, have through Sayujya Mukti got into these positions of agents in controlling the forces of nature (energy). According to this theory, the Gods and Goddesses of the Hindu Pantheon are all true. They are entities in Nature, they are no myths. They are the controllers of Nature's forces, good and evil, great and small. What a wonderful revelation is the Hindu theology! What wonderful concepts of the cosmos it embodies! The Hindu illuminated saints saw through nature as through a glass and saw the workings and workers of her energy and recorded their experiences which agree with the records of their divine revelations—the Vedas. Many of these Gods and Goddesses are worshipped as they ought to be worshipped. At times they are worshipped for getting good out of them; they are then pleased by their worship so that they might do them good service; they are at other times worshipped to appease their

anger, to humour them into forgiving the worshipper for any infringement of some material laws of which they are masters. Above these minor deities are the masters of the elements and the senses. These are the celestial Gods. They are worshipped and prayed periodically for bestowing upon their votaries natural and material benefits. Above these are the three deities presiding over the three attributes. These are the Trinity in whose gifts are the highest good of man—the spiritual good—Brahma, Vishnu and Siva. Brahma, the controller of the Raja Attribute (Activity) is creator, creator of the details of the universe; Vishnu, the controller of Satwa, the illuminating Attribute, is the preserver of the universe, and Siva, the controller of the Tamas, the obscuring and darkening Attribute, is the destroyer of the evil of the universe. Siva means weal. He is the weal of the universe. He has fully subjected the forces of the material world by means of the All-spirit which He embodies and lives in. Then comes Durga, the consort of Siva—the mother of the gods and the Universe—Prakriti—Divine Nature. Then the Sun and Ganapati (the God of Success) are two more principal deities who are worshipped.

These make up the five paths of worship of the One God—Bramhan.

The sun is the medium of the physical manifestation of the Divine Light—the light of absolute intelligence—the co-existent Attribute of absolute love. The Sun is called the Parent of the Gross universe, the Outer eye of the Deity, the passage of the first sense of the Divine mind which produced forms. The devotee of the Sun worships it as such—the sun-worshiper, peopled by spiritual souls and he by the merit of soul-development goes from earth after death to dwell there for further development. These spiritual souls are spiritually governed by one who is deity

developed among them. He is called the Sun-God, the representative of the Sun.

915 This principle may be underlying in the tenets of the religion of Parsees who do not merely worship the sun, but the Divine light of which it is a visible manifestation.

916 Ganapati or Ganesha is the presiding Deity and bestower of success—material, moral and spiritual—which is the chief factor of human weal.

(21) Satisfied material success\* virtuously earned, inspires the desire for moral development in well-ordered minds, and moral development in turn leads to spiritual development. By concentration of this central idea of success itself the mind of the devotee of Ganapati absorbs its essence, the force of which guides his efforts to prosperity. Earthly prosperity enjoyed with discrimination impresses us with its hollowness—its failure—to satisfy the inner cravings of the mind and points to the path of solid all-satisfying permanent happiness.

917 Siva, the God of gods, the presiding Deity of the world of creation, is the conqueror and destroyer of darkness. He helps his devotees to dispel the darkness of ignorance generated in their mind by its Tama Attribute and thus uncovers the Attribute of Sattwa by the illumination of which their souls reach Nirvan—the state of freedom from the bondage of matter and finally merge in the Divine Essence whence they originally spring.

918 Durga, Divine Energy, the motherhood of God, is the Sattwik force by which Siva subdues Tamas (darkness). Hence she is the consort of Siva, the helpmate of Spiritual Weal. Without Durga, She is Sakti, Siva is inert. With her energy he is alive and rules the universe. Siva and His Sakti (Energy) are inseparable as man and his mental energy which alone he is, and is inseparable. Man is moved by his mental energy, so Siva is moved by His

**Spiritual Energy.** Durga is the highest spiritual phase of Kali—the conqueror of Tamas and door of Eternity. Her devotees meditates on her as the great mother and prays to her for her grace as a child talks to its mother and looks up to her for help, protection and sustenance. When the most spiritual of her devotees develop the same natural love for unshaken faith in her as those of an innocent child in its mother, they are blessed with her last grace, they are helped to Moksha or led into the path of Para Bhakti.

Vishnu is the sum total of all the deities which are the manifestations of his powers and attributes. He is the spring of creation itself—the presiding deity of Satwa, he is the Preserver, the Sustaining Power of the universe. He is the Way to Moksha. His Essence is the abode of all salvation. His Outer form is Krishna, the form through which Krishna manifests His will and becomes the many from the one. His abode is Vaikuntha, the centre of His All-pervading Essence.

The worshippers of Vishnu pray for one of five states of Moksha according to the bond of their inclinations. These five states of salvation are Salokya, Samipya, Sarupya Sayujya and Nirvan. Salokya is to dwell in the plane of Vishnu as a servant. Samipya is to live near Vishnu. Sarupya is to live with Vishnu as his companion and having Vishnu's form and appearance. Sayujya is to remain immersed in Vishnu's essence and possess even the powers of Vishnu. Those who attain to the first three states of Moksha serve as messengers of Vishnu, and at times act as mediums of communication between Vishnu and the mortals of the universe, while some of those who attain to the Sayujya state with Vishnu become one with Him and come down to earth only from time to time as Avatars,\* partial incarnations of Vishnu.

\* This view of Avatars is not held by orthodox Hindus who believe in the manifestation on earth of God himself, personally or daily, as the need may be.—Ed.

(God). These have developed complete God-Consciousness, and after being immersed in the essence of Vishnu, they have been thoroughly Vishnuised. Therefore to call them other than Vishnu is blasphemy. When the affairs of the earth are in chaos and humanity in general needs spiritual uplifting, some of these immersed souls are detached, and they come down to our sphere, take birth and walk amongst us, helping us by examples and teachings, to right actions which lead to salvation. Similarly, from the motherhood of God, Durga, come down Female incarnations, such as Kali, Sati, Uma, etc., not only to help humanity in times of peril but to fill the earth with the vibrations of the highest spiritual energy which they are.

Now that I have briefly defined the chief deities of the cosmogony, it occurs me to ask myself what is wrong about worshipping these deities whose existence is as sure as our own. That this universe with its clockwork precision of operation cannot be made to work as it does day and night without beings or agents to drive its machinery, goes without saying. To give us proofs of their existence, Avatars come down from time to time and manifest superhuman power and spiritual energy to the amazement of humanity. These are worshipped daily by their votaries by concentrated loving devotion by which they absorb their attributes. Whatever we think on, we absorb the qualities of the objects of our concentrated thinking. Thus we are filled with divine vibrations and strength and create within us a spiritual atmosphere which grows in intensity day by day as we worship daily. To call these images of Avatars mere idols, in the sense that they are mere forms of stone or metal or clay and that their worshippers worship nothing but matter which is degrading to the human mind, is pure ignorance or thoughtlessness on the part of a class of image-worshippers. There is no such thing as

idol-worship, in the sense it is understood by such critics, in all Hindustan. The Hindu who worships or prays to such an image of the Deity or even a piece of mis-shaped stone prays to either the one God, the Almighty, or to one of His Radiant Attributes. Listen to him when he worships or prays and you will be convinced that the stone or stone or the mere material image before him is nowhere in his thoughts. He says, "O Thou Almighty, O Thou who sittest in every heart and knowest all human thoughts, do thou have mercy on me. O Thou who pervadest all the Universe and assumest the concrete human form, do Thou bestow Thy grace on me. O Thou Holiest of the Holy, the embodiment of Love and Mercy, do Thou have mercy on me!"

Where is the stone or metal in the thoughts of the image-worshipper? And yet he sets up the image to help him in concentrating his thoughts upon his Deity as he or she had manifested on earth, not only to aid the imagination, but to help in building sentiments of Divine love. When these sentiments are daily practised by prayers and rituals, their vibrations create the spiritual atmosphere within the devotee by the mind concentrately thinking of the divine qualities of the Deity. These images are not merely symbols as some of us try to explain their meanings apologetically. The forms of the images being the forms of the deities worshipped, embody to the devotee's mind the concepts of their divinity, and as the mind can only think of concepts, it absorbs the essence and attributes of those concepts. The forms, therefore, are most essential to help to grasp the concept. And as holder of the form of the concept, the image itself—eye, even the material of which it is made is holy to the devotee. And yet to prove that the mere stone or metal is not worshipped, I may add that the images have

to be vivified, given life to (Pranapratietha) with some mystical formula from the Vedas or the Sastras. No image can be worshipped without invoking into it the Spirit of the Deity of whom it is the image. This cuts the ground entirely from under the feet of the critics of so-called idol-worship. For the matter of that, we all are idolators, man or woman or child—east, west, north or south, from creation down to our day—we are idolators by instinct every moment we live. Some of us worship images Divinity, others worship the idols of Matter. Some of us worship the Spirit through suggestive signs and symbols, others worship flesh, mere forms of animated flesh with the homage of their gross senses. Since our mind craves for concrete worship, just as our body wants food for sustenance, let us all worship idols or images of Spirit in form—through its concrete Form-centre, we can enter into the Abstract Spirit of Love—Love which is our one object and goal in life and Nirvan with its end.

# ISLAM.

By MAHOMED ALI.

For the heading of my paper I have preferred the word Islam to Muhammanadanism, because such is the name which the holy Quoran gives to the system of religion which it preaches. This is the first peculiarity of Islam, viz., that the name given to this religion has not been adopted by its followers after the name of its Founder. The religion of a Muhammanadan has, on the other hand, a name given to it expressly in the revealed word of God which he follows, as the holy Quoran says:—*Islam*. "Verily the religion with God is *Islam*." And in another place it says:—*Islam*. "And I have chosen for you *al-Islam* as a religion" (V. 5). It is moreover a significant name—in fact the word *Islam* indicates the very essence of the religious system known by that name. Its primary significance is the "making of peace" and the idea of a "peace" is the dominant idea in Islam. A Muslim, according to the holy Quoran is he who has made peace with God (II. 106) as the holy Quran says. And as he is at perfect peace, he enjoys peace of mind and contentment (XVI. 105). "Peace" is the greeting of a Muslim to another, and "Peace" shall also be the greeting of those in paradise. "And their greeting therein shall be peace" (X. 10); Nay, in the paradise which Islam depicts, shall no word be heard except "Peace, Peace" as the Holy Quoran says:—"They shall hear therein no vain words nor discourse, but (they shall hear) only the words, *peace, peace*" (LVI: 26) i. e. the "Author of Peace and safety" is also a name of God mentioned in the holy

Qur'an (LIX: 23), and the goal to which Islam leads is the "abode of peace," as it is said in X: 25, "And God invites to the abode of peace." Peace is, therefore, the essence of Islam, being the root from which it springs and the fruit which it yields, and Islam is thus pre-eminently the "religion of peace."

Before discussing the principles of Islam, I desire to draw attention to another peculiar feature of the holy religion of Islam. That the great religions of the world are one in origin and many in form, is a truth now widely recognised, but when Islam made its appearance in the world, that truth was quite unknown. That truth was destined to be preached out of the mouth of a person residing in a country which was not under the influence of any of the civilised nations of the time and which had no connection with the outside world. The people of that country had long recognised all other nations as destitute of the faculty of speech. Among them the word indicating a foreigner, *ajam*, also means a dumb or speechless person. It was here that Islam took its birth and it was from here that the word went forth against that spirit of exclusiveness which while prevailing everywhere was rampant here. The first words taught to a Muslim were that God was the Lord, not of a particular tribe or a particular nation, but of all mankind, nay of all the worlds, and, therefore the first condition for joining the brotherhood of Islam was that a person should believe not only in the truth of what was revealed to the Prophet of Islam, but in the truth of whatever had been revealed to all the prophets before him. It is in the very beginning that the holy Qur'an puts down in clear words that its precepts would guide aright only those who believe in "what has been revealed to thee and what was revealed before thee" (II: 14). *Ajam* is the original word of the Qur'an which has been translated above. The

Quoran itself is throughout spoken of as a confirmor of the truth which was before it. A Muslim, therefore, believes not only in the truth of the holy Quoran but in the truth of all the scriptures whenever and wherever they might have been revealed, not only in the Divine Mission of the Holy Prophet Muhammad but in the Divine Mission of all the prophets to whatever nation they might belong and in whatever age they might have appeared. It is wrong to suppose that the holy Quoran recognises no prophets except those of the Israelite nation and no revelation except the Bible. It says plainly "There is no nation but a warner has been sent in it" (XXXV. 24) and a few verses further on:—"And that which we have revealed to thee of the Book is the truth, confirming the truth of what is before it" (XXXV. 31) and since the numerous prophets that appeared in different ages among different nations are not all mentioned by name in the holy Quoran as is said plainly:—"and verily we have sent apostles before thee—of them are some we have mentioned to thee and there are others we have not mentioned to thee" (XL. 78). Hence a Muslim's belief is expressed in the following general words:—"The Apostle believes in what has been revealed to him from his Lord as do the believers also: they all believe in God and His angels and His Books and His Apostles; (and say) "we do not make any distinction between any of His Apostles (so as to accept some and reject others)" (ii. 286). The founder of the Ahmadiyya Movement, therefore, did not go beyond the plain significance of these verses when he declared that "the Holy Quran makes it obligatory upon its followers to accept all the prophets who are accepted by large numbers of the human race", and in plainer words still that "the holy men through whom guidance was brought to the people in Aryavarta and other righteous leaders of the Aryans, such as Rama and Krishna, were all the Chosen Servants of God to whom He sent down

His grace and upon whom He showered His blessings.

The great characteristic of Islam then is that it requires its followers to believe that all the great religions of the world that prevailed before it were revealed by God and thus Islam, as I have shown its very name indicates, laid down the basis of peace and harmony among the religions of the world. According to the holy Quran all religions have divine revelation as the common basis from which they start. The great mission of Islam was not, however, to preach this truth only which on account of the isolation from each other of the different nations of the earth had not been preached before, but also to correct the errors which had crept in on account of the length of time, to sift truth from error, to preach the truths which had not been preached before on account of the special circumstances of a society or the early stage of its development, and most important of all to gather all the truths which were contained in any Divine revelation granted to any people for the guidance of man. Thus as a distinctive characteristic of its own Islam claims to be the final and the most perfect expression of the will of God, as the Quran says:—  
"Now I have made perfect for you your religion and completed upon you My blessings and chosen for you Islam as religion." What it has in common with all religions is that it is a revealed religion like them while it is distinguished from them in being the final and perfect revelation of God. Hence the Holy Prophet Muhammad, may peace and the blessings of God be upon him, is called "Seal of the Prophets" and the holy Quran is spoken of as  
"These are pages wherein are all the right scriptures" (LXXXVIII.2).

So far as the limits of the paper allow I have said enough on the position of Islam among the religions

of the world and the position of the holy Quran among the sacred scriptures of the human race, but I wish to notice one more peculiarity of Islam by way of introduction to my paper. Islam is beyond all doubt a historical religion and its holy founder a historical personage. It is a fact which the hostile critic of Islam has to admit with its apologists. Every event of the holy Prophet's life can be read in the light of History, and the holy Quran which is the source of all the spiritual, moral and social laws of Islam, is, as has been truly remarked by Bosworth Smith, "a book absolutely unique in its origin, in its preservation, on the substantial authenticity of which no one has ever been able to cast a serious doubt." Even Muir admits that "there is probably in the world no other work which has remained twelve centuries with so pure a text" and adds with Von Hammer "that we hold the Quran to be as surely Muhammad's word as the Mohammadians hold it to be the word of God." Having a book of Divine revelation so safely preserved through centuries to guide him for his spiritual and moral welfare, and the example of such a great and noble Prophet whose varied experiences in life furnish the best rules of conduct in all the different phases of human life, a Muslim is sure that he has not rejected any truth which was ever revealed by God to any nation and that he has not set at naught any good which was to be met with in the life of any good man. He, thus, not only believes in the truth of all Divine revelations and accepts the sacred leaders of all peoples, but also follows all the lasting and permanent truths contained in them by following the last and most comprehensive of them and imitates all good men in all the good that is to be met with in their lives by taking for his model the most perfect exemplar in whose case "there is the full light of day upon all that light can ever reach at all."

The main principles of Islam are given in the very beginning of the Holy Quran which opens with the words :—"This book, there is no doubt in it, is a guidance for the pious—those who believe in the unseen and observe prayers and out of what we have given them they spend and those who believe in what has been revealed to them and what was revealed before them and of the life to come they are sure". This verse points out the essential principles which must be accepted by those who would follow the holy Quran. In it we have three main points of belief and two main points of practice. Before I take up these points separately, I think it necessary to point out as is indicated in this verse that in Islam mere belief counts for nothing if not carried into practice. "Those who believe and do good" is the ever recurring description of the righteous as given in the holy Quran. Right belief is the good seed which can only grow into a good tree if it receives nourishment from the soil in which it is placed. That nourishment is given by good deeds. Another point necessary to be borne in mind in connection with the five principles of belief and practice mentioned in the verse quoted above is that these principles are those which in one form or other are universally accepted by the human race. The five principles as already indicated are a belief in God the great unseen, in Divine revelation and in the life to come and on the practical side prayer to God which is the source from which springs the love of God, and charity in its broadest sense, both these indicating the performance of our duties to God and our duties to man and other creatures of God. Now these five principles as the principles of belief and action are recognised by all the nations of the earth, and these are the common principles on which all religions are based. In fact these five fundamental principles of the holy religion of Islam are imprinted on human nature. For their acceptance in general therefore no other ground than their universal recognition

by the human race and their being printed deep on the very nature of man is needed. Now I take them separately as detailed in the holy Quran.

(1) Of the three fundamental principles of belief, the first is a belief in God. The belief in a higher power than man, though not seen by him, can be traced back to remotest antiquity, to the earliest times to which history can take us, but different peoples in different ages and different countries have had different conceptions of the Divine Being. Islam in the first place preaches a God who is above all tribal deities and national Gods. The God of Islam is not the God of a particular nation so that He should look after their needs only but He is described in the opening words of the Holy Quran to be the "Lord of the world," and thus while widening the conception of the Divine Being, it also enlarged the circle of the brotherhood of man so as to include all nations of the earth and thus widens the outlook of human sympathy. The unity of God is the great theme on which the holy Quran lays great stress. There is absolute unity in Divine nature; it admits of no participation or manifoldness. Unity is the keynote to the conception of the Divine Being in Islam. It denies all plurality of person in Godhead and any participation of any being in the affairs of the world. His are the sublimest and most perfect attributes but the attribute of mercy reigns over all. It is with the names Ar-Rahman and Rahim that every chapter of the holy Quran opens. Merciful and Compassionate the equivalents of—convey to the English reader of the Holy Quran only a very defective idea of the deep and all-encompassing love and mercy of God which enfold all creation. "My mercy comprehendeth all conceivable things" says the holy Quran (VII 155). Hence the Messenger who preached this conception of the Divine Being is rightly called in the holy Quran "a mercy to all the world." The great

apostle of the unity of God could not conceive of a God who was the author of all that existed. Such a detraction from His power and knowledge would have given a death blow to the very loftiness and sublimity of the conception of the Divine Being. Thus ends one of the shorter Chapters of the Holy Quran.

He is God beside whom there is none who should be served, the knower of the unseen and the seen. He is the Merciful, the compassionate. He is God beside whom there is no God, the King, the Holy, the author of peace, the Grantor of security, Guardian over all, the Mighty, the Restorer of every loss, Possessor of greatness; High is God the Maker of all things, the Creator of all existence, the Fashioner of all images. His are the most excellent and beautiful attributes that man can imagine: every thing that exists in the heavens or in the earth sings His glory and His perfection and He is the Mighty the Wise. (LIX 22-34). He is God, the All-Hearing, the All-seeing, the Deliverer from every affliction, the Generous, the Gracious, the Forgiving, the Near-at-hand who loves good and hates evil, who will take account of all human actions. Thus while Islam in Common with other religions takes the existence of God for its basis, it differs from others in claiming absolute unity for the Divine person, in not placing any such limitation upon His power and knowledge as is involved in the idea of His not being the Creator of matter and soul or in His assumption of the form of a mortal human being.

38. If the idea of the existence of God finds general acceptance among mankind, there is no reason why such a perfect and sublime conception of the Divine Being as is met with in Islam should be repugnant to any body.

(2). The second fundamental principle of faith in the Islamic religion is a belief in the Divine revelation.

not only a belief in the truth of the revealed word of God as found in the holy Quran but a belief in the truth of Divine revelation in all ages and to all nations of the earth. The fact of Divine Revelation is the basis of all revealed religions but upon this basis limitation has been set in various ways. Some religions consider revelation to have been granted to mankind only once others look upon it as limited to a particular people while others still close the door on it after a certain time. With the advent of Islam we find the same breadth of view introduced into the conception of Divine revelation as in the conception of the Divine Being. The Holy Quran recognises no limit of any kind upon Divine revelation, neither in respect of time nor in respect of the nationality of the individual to whom it may be granted. It regards all people as having at one time or other received Divine revelation and it announces the door to it to be open now or in the future in the same manner as it was open in the past. Without the assistance of revelation from God no people could have ever attained to communion with God and hence it was necessary that Almighty God who being the Lord of the whole world supplied all men with their physical necessities should have also brought to them His spiritual blessings.

In this case too, Islam while sharing with other faiths the belief in the fact of Divine revelation refuses to acknowledge the existence of limitation as regards time or place. There is also another aspect of the Islamic belief in Divine revelation in which it differs from some other religions of the world. It refuses to acknowledge the incarnation of the Divine Being. That the highest aim of religion is communion with God is a fact universally recognised. According to the holy faith of Islam, this communion is not attained by bringing down God to man in the sense of incarnation, but by man rising gradually towards God by spiritual progress and the purification of his life from

sensual desires and low motives. The perfect one who reveals the face of God to the world is not a Divine Being in human form, but human being whose person has become a manifestation of the Divine attributes by his own personality having been consumed in the fire of the love of God. His example serves as an incentive and is a model for others to follow. He shows by his example how a mere mortal can attain to communion with God. Hence is the broad principle of Islam that no one is precluded from attaining communion with God and from being fed from the source of Divine revelation and that every one can attain them by following the holy word of God as revealed in the holy Quoran.

3. Belief in a future life is also common to all religions, and it is the third fundamental article of a Muslim's faith. It implies the accountability of man for his actions in another existence. The idea of a future life is highly developed in Islam. The next life according to Islam is not separated from the present life by any wide gulf, it is in fact a continuation of that life on earth. The holy Quoran says :—

"And we have in this very life bound the effects of a man's deeds about his neck, and these hidden effects we shall bring to light on the day of resurrection in the form of a book wide open" (XVII : 14) And again in the same chapter :—

"He who is blind here shall also be blind in the next life" (XVII : 74). Thus according to the holy Quoran it is in this life that a man begins to lead a hellish life, which is another word for spiritual blindness. Heavenly life also begins here, as is said in the holy Quoran :—

"O soul that hast found peace and rest in thy Lord, return to thy Lord, He being pleased with thee and thou pleased with Him ; so enter among My servants and enter into my paradise" (XC : 27).

The teachings of the holy Quoran as to a future life make it clear further that the heaven and hell of the next life are only images of the spiritual effects of the good or evil deeds done here. For instance, the fire of hell is a clear image of the heart-burnings of this life, and the chains of that life are images of the desires of this life which keep a man bent with his head towards the earth. Similarly the blessings of Paradise are only images of the spiritual bliss which the righteous enjoy even in this life.

I have now indicated briefly the three fundamental articles of a Muslim's belief, but I may further add that belief in the unseen also includes a belief in those agencies which we call angels and which act as intermediaries between man and God. But a Muslim's belief in angels does not mean the repetition of any such formula. That belief, on the other hand, has a practical effect on the life of a true Muslim. The angel invites a man to an act of virtue and a Muslim's belief in angels implies that he should at once respond to that call. This is the real significance of belief in angels.

Next we take the practical side of the Islam. As I have already said, in Islam actions are as essentially a component part of religion as beliefs. In this respect Islam occupies a middle position between religions which have ignored the practical side altogether and those which bind their followers to very minute rituals. It sees the necessity of developing the faculties of man by giving general directions and then leaves ample space for the individual to exercise his judiciousness. Without a strong practical character, any religion is likely to pass into mere idealism and it will cease to exercise influence on the practical life of man. The precepts of Islam which inculcate duties towards God and duties towards man are based on that deep knowledge of the human nature which cannot be

possessed but by the author of that nature. They cover the whole range of the different grades of the development of man and are thus wonderfully adapted to the requirements of different peoples. In the holy Quoran are found guiding rules for the ordinary man of the world as well as the philosopher and for communities in the lowest grade of civilisation as well as the highly civilised nations of the world. Practicability is the keynote of its precepts, and thus the same universality which marks its principles of faith is met with in its practical ordinances, suiting, as they do, the requirements of all ages and nations.

The verse of the holy Quoran which I have just referred to forms, as I have already said, the nucleus of the teachings of Islam. Taken in the broadest sense the two principles of action mentioned in that verse stand for the fulfilment of man's duties towards God and his duties towards man. Prayer to God is the essence of man's duties towards God. Prayer is an outpouring of the heart's sentiments, a devout supplication to God and a reverential expression of the soul's sincerest desires before its Maker. In Islam the idea of prayer, like all other religious ideas, finds its highest development. Prayer according to the holy Quoran is the true means of that purification of the heart which is the only way to communion with God. The holy Quoran says :—  
 "Remember that which has been revealed to thee of the book and be constant at prayer, for prayer doth restrain a man from that which is evil and blameworthy and the glorifying of God is surely a great thing" (XXIX : 25). Islam, therefore, enjoins prayer as a means of the moral elevation of man. Prayer degenerating into mere rituals, into a lifeless and vapid ceremony gone through with insincerity of heart, is not the prayer enjoined by Islam. Such prayer is expressly denounced by the Holy Quoran :—  
 "Woe to the praying ones who are careless in their prayer and who make only a show" (CVII : 4-6).

Fasting is also enjoined by the Holy Quoran as a means to the purification of the soul. "Man shall not live by bread alone" is an instance of a truth realized in Islam though first uttered by a prophet other than the founder of Islam. Fasting does not mean abstaining from food only but from every kind of evil. In fact, abstention from food is only a step to make a man realize that if he can in obedience to God abstain from that which is otherwise lawful, how much more necessary is it that he should abstain from the evil ways which are forbidden by God. That moral elevation is the object of this institution is clearly stated in the Holy Quoran as it says :—

"Fasting has been enjoined upon you—that you may learn to guard yourselves against evil" (II : 183).

Pilgrimage to Mecca represents the last stage in spiritual advancement. It represents that stage in which all the lower connections of man are entirely cut off, and completely surrendering himself to Divine will he sacrifices all his interests for His sake. It will thus be seen that all these Islamic precepts are only meant for the moral elevation of man. Islam does not lay down any institution which may be said to be the meaningless worship of God—the aim and object of all the precepts it gives is the purification of the heart, so that thus purified he may enjoy communion with the Holy one who is the fountain head of all purity.

The second branch of the Islamic precepts relates to man's duties towards man, but it should be borne in mind that both kinds of precepts are very closely interrelated. The moral elevation of man is the grand theme of the Holy Quoran and the chief object which Islam has in view throughout and all its precepts are only meant to raise humanity step by step to the highest moral elevation to which man can attain. "The person who violates his brother's right is not a believer in the Unity of God" is a teaching which deserves to be written in letters of gold.

In the first place Islam abolishes all invidious class distinctions. "Verily the noblest among you in the sight of God is he who is the most righteous of you" sends a death-knell to all superiority or inferiority based on the highness or lowness of caste. Mankind form but a family, according to the Holy Quoran which says :—

"O people, we have created you all of a single male and female, and then made you tribes and families that you may know each other. Verily the noblest among you is he who is the most righteous of you (XLIX: 13). Islam thus lays down the basis of a vast brotherhood in which all men and women, to whatever tribe or caste they may belong and whatever be their profession or rank in society, the wealthy and the poor, have equal rights and in which no one can trample down the rights of his brother. In this brotherhood all members should treat each other as members of the same family. The slave is to be clothed with the same clothing and fed with the same food as his master and he is not to be treated as a low or vile person. Your slaves, says the holy Quoran, have rights against you as you have rights against them. No one is to be deprived of any right on the score of his caste or profession or sex. And this great brotherhood did not remain a brotherhood in theory but became an actually living force by the noble example of the holy Prophet and his worthy successors and companions. The strict rule of brotherhood is laid down in these words :—"No one of you is a believer in God until he loves for his brother what he loves for himself"—But while thus establishing equality of rights Islam teaches the highest reverence to authority. The home is the real nursery in which the moral training of man begins and therefore the holy Quoran lays the greatest stress upon obedience to parents. Here is one of the passages of the holy Quoran. And thy Lord hath decreed that you

shall not serve other than Him, and that to your parents you shall do good; if either or both of them reach old age with thee, say not to them as much as "uf" and do not grumble at them but speak to them respectfully. And lower to them the wing of humility out of compassion, and say, "O Lord have compassion on them as they brought me up when I was little" (XVII: 23-24). It is elsewhere said that they should be disobeyed only if they compel one to serve others than God. This high reverence for parents is the basis from which springs up the high moral of reverence to all authority. And thus the holy Quoran plainly says—"And obey God and the Apostle and those who are in authority among you" (IV:—57). By those in authority are meant not only the actual rulers of a country but all those who are in any way entrusted with authority, has been remarked by the Holy Prophet. "Every one of you is a ruler and every one of you shall be questioned about those among whom he is in authority". Therefore Islam requires all men to obey those who are in immediate authority over them and thus cuts at the root of all kinds of rebellion and anarchy. The person in authority may belong to any religion but he is to be obeyed, in the same manner as the parents are to be obeyed, though they may not be believers in Islam. According to a tradition of the holy Prophet even if a negro slave is placed in authority, he must be obeyed.

Equality of rights and the highest reverence for authority are thus the basic principles of Muslim Society, and I cannot enter into the vast details of the superstructure raised on this foundation in this brief space of time allotted to me. But I should note one more peculiarity of the brotherhood of Islam. Every religion of the world has preached charity and the giving of alms, but it is in Islam only that it has been made obligatory and binding upon all those

who accept the Muslim faith. Every one who possesses property above a certain limit is required to set apart a stated portion thereof. The portions so set apart should be collected by the State or the Imam and devoted to the following objects.

huc (1) To help the poor and the indigent ; (2) to pay the wages of those who are employed in that connection ; (3) to assist slaves in buying their freedom ; (4) to assist debtors who cannot pay their debts ; (5) and to help travellers and strangers. Besides these contributions the payment of which has thus been made obligatory by the holy Quoran, and made as compulsory as the saying of prayers, general charity is inculcated very forcibly throughout the holy Book. Freeing the slaves and feeding the poor are again and again described to be deeds of the highest virtue.

"What shall make thee know what the great steep is ? It is freeing captives or feeding in time of famine an orphan who is a kin or a poor man who lies in the dust" (XC: 12-14)

I cannot give in this brief paper the varied details of the moral teachings of Islam. They cover all the branches of human activity and require the development of all the faculties of man. It requires the display of every quality that has been placed in man and makes only one limitation, viz : that it should be displayed on the proper occasion. It requires a man to show meekness as well as courage, but each on its proper occasion. It teaches forgiveness but at the same time it requires that when the nature of an offence requires punishment, punishment proportionate to the crime must be administered. It says "Forgive when you see that forgiveness would be conducive to good." Again it teaches men to display high morals under the most adverse circumstances, to be honest even when honesty is likely to lead one into complications, to speak truth even when one's truthful

statement is against those nearest and dearest to one, to show sympathy even at the sacrifice of one's own interests, to be patient under the hardest afflictions, to be good even to those who have done evil. At the same time it teaches the middle path ; it teaches men to exercise the noble qualities which have been placed in their nature by God while transacting their own affairs. It does not inculcate severance with one's worldly connections ; it requires men to be chaste but not by castigation ; it requires them to serve God but not as monks ; it enjoins them to spend their wealth but not in such a manner as to sit down "blamed and straitened in means." It teaches them to be submissive but not by losing self-respect ; it exhorts them to forgive but not in such a manner as to bring destruction upon society by emboldening culprits ; it allows them to exercise all their rights but not so as to violate others ; and last of all it enjoins upon them to preach their own religion but not by abusing others.

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# ISRAELITISM.

BY PROFESSOR N. E. DAWID.

Every liberal-minded person should be grateful to the promoters and co-workers of the "Convention of Religions" which aims at creating and fostering feelings of brotherhood and active sympathy among the Communities of several religions in India. May their laudable undertaking be crowned with the success it merits, and bring forth fruits, yea, the sweetest of fruits, Concord, Unity and Goodwill among all men the wide world over, thereby transforming our globe, this den of woes and sorrows, into a paradise, and its human race into angels. I greatly appreciate the opportunity of publicly setting forth, in its true light, one of the least understood, yet, the most misrepresented of all religions, viz. Israelitism misnamed Judaism.

In my Thesis for the first sitting of the Convention held in Calcutta in April 1909, I gave a summary of the fundamental principles and cardinal truths of Israelitism, showing its impartial and universal spirit, and its chief aim and object, which is the Unity of all mankind under the banner of the living one and His Divine Law.

Out of the many important points from the teachings of Israelitism which I would like to present to the general public, I have chosen, as the subject of this paper, the doctrines of Karma and Reincarnation called *Pealim* and *Gilgool* in Hebrew because, it is my belief that no religion can be complete which does not impress these truths upon the minds of its votaries; and also because, to my mind, no Universal religion and no United humanity can exist without them.

These doctrines are of the utmost importance to every human being to enable him to modify and regulate his life and show him how he can best aspire to ascend the tremendous height of Spirituality. To many, these doctrines the governing principles of the Universe and the chief pillars of Israelitism philosophy savour of Hinduism which they look down upon, on account of its many gods and the idol worship practised by its ignorant masses despite the fact that their sacred books do more or less inculcate these teachings. As far as my scanty knowledge of Hinduism goes, I do not think that it advocates idol worship in the way it is now practised by the unenlightened and the soundness of its occult science and philosophy, and its ideal conception of the Unknown, the ever Adorable, correspond in the main with our own. This is Truth. God is Truth, and Truth is the connecting link between divinity and humanity as our Talmud tells us :—

“ Truth to earth shall descend with man,  
Yet a denizen of heaven it shall remain ;  
Betwixt heaven and earth to float,  
A connecting link between both.”

*Now to the main subject.*

*Pealim* :—The Hebrew word for Karma means action, and it is generally used to denote the award for good and evil under the equitable law of Retributive Justice which pays to every man according to his deeds.

*Gilgool* :—The Hebrew word for Reincarnation means repeated births into physical life under the process of the law of Evolution for the development and growth of everything in nature.

These laws govern everything in nature and man is not an exception to the general rule. Man does not come into this world for the first and last time.

Under the operations of these unchangeable laws, he must have been born into physical life several times before, and shall be so born again and again, till such time as he learns (by abstaining from evil and practising goodness and purity of mind for no selfish motive whatsoever) to cease creating such new Karma as will continue to bind him to physical life, and to develop himself spiritually.

From time immemorial, these doctrines have constituted the fundamental principles of the one Faith once universally held by the human race Israelites and others. Although humanity through unavoidable causes subsequently divided itself into castes and sects, and the true faith became nationalized by these castes and sects, and tarnished and encumbered by strange dogmas and formalities, yet these truths are traceable more or less in the teachings of every religion. Our sages believed and taught them in the days of old.

Owing to the limited time in hand, I will not enter into lengthy arguments in proof of these truths, but will show as briefly as possible, that they form the Corner-Stone of our philosophy and are as old as the cardinal principles of our faith—those principles which are the basis of the Wisdom or Mother Religion.

Karma, good or bad, is generated in three different ways, viz :—deeds (Maasim), words (dibbur) and thoughts (mahashaba). Man is always doing something, saying something, and thinking something ; and under the process of the law of cause and effect these produce results which are designated *Ma'alalim*, viz :—“the fruits or results generated by actions.” Such significant terms as the recompense for “deeds,” “words,” and “thoughts,” abound in the Bible.

The doctrine of Karma is so plainly inculcated in the Bible that it is needless to quote instances. On almost every page of it we are expressly told that our

suffering and happiness, here and hereafter, depend wholly and solely on our own actions; that "as man sows so shall he reap;" and that, "In whatever measure he metes, in that very measure it shall be meted unto him"—an eye for an eye; a tooth for a tooth." (Compare the "Zohar"—Tiqunin, section 6 page 67b etc. etc.) These are universal truths for every thoughtful mind and we see them verified almost daily and hourly.

The theory of divine arbitrary will and pleasure which some advance, satisfies no honest mind. Apart from its being in direct contradiction to the teachings of the Holy Writ, it is inconsistent with the justice and mercy of the Loving Father of all. No parent will punish his child without a fault. Our Scriptures expressly tell us that "God does not afflict willingly, nor grieve the children of men"; and that "Out of the mouth of the Most High proceedeth not evil and good." (Lamentation, III 33, 38). "Evil comes of itself to the doers of evil, and good to those who practise goodness." All our ills are truly and verily the consequences of our own misdeeds. "Your iniquities; says Jeremiah, (V. 25 "have brought these sufferings), and your sins have with-held good things from you." "It is our own deeds alone that bring us happiness and suffering in accordance with the immutable laws of Nature," says the "Zohar" (book I page 208b; also book III, page 47a etc.) No one would think of blaming God if he happened to cut or burn his finger, or if suffering came to him through indiscreet acts of his own, for he would know that they are the results of his own doings.

Fatalists ascribe all the actions of man to fate and attribute the various conditions of humanity to the effect or influence of stars, as well as to the facts of family and of surrounding circumstances. Very true to a certain extent. But they do not tell us

what causes each person to be born at a particular moment and not a minute earlier or later, and what places him in a particular family and particular circumstances to be influenced by them, and not in others. The birth of a child one or two minutes earlier or later makes not much difference in time, while it would, in accordance with the theory of the influence of stars etc, affect and modify his fate great deal. Neither do they explain logically how it is possible for man to exercise the freedom vouchsafed him by divine will, to regulate his future or spiritual life according to his own will and choice, when it is an admitted fact that stars and surrounding circumstances affect and influence not only his physical conditions, but his moral condition also to a very great extent. If man is helpless in the one case he must also be so in the other. How can this be reconciled with the accepted doctrine of the free agency of man? Are the different conditions in which human beings enter life the outcome of a blind force or chance of birth and circumstances? Knowing, as we do, that everything in the universe is governed and maintained by the law of cause and effect, can human births and conditions be exceptions to the general rule? Certainly not. Human intellect, nay, common sense, revolts at such an idea.

Fate is the result of Karma engendered in previous physical life or lives, man has, properly speaking, no option but must reap the consequences of his past actions. He could, however, if he knew how to do it evade or at least mitigate certain evils that are to befall him; but unfortunately the majority of mankind have not yet arrived at such a stage of knowledge. Fate on the other hand does not impede the development of new Karma. Thus man is at liberty to regulate his "life to come" by fresh Karma which will determine his next incarnation. This is the right meaning of fate or *taqdeer* (as it is called in Arabic), and of man's liberty to regulate his future life or

*tadbeer*. The former concerns Karma already engendered in previous lives, or "old Karma bearing fruit;" the latter, that being engendered in the present life, or "fresh Karma in the bud," to bear fruit in the next. These have nothing in common with each other in man's one life, as one refers to the past, and the other to the present or immediate future, just as man is the child of his former self and shall be the father of his future self. Fate being merely the result of past Karma engendered by man himself through his own will and choice, it follows that man is truly the maker of his own destiny physically, morally and spiritually, for good or evil. He is helpless only as far as the reaping of his own sown harvest is concerned which he must do under all circumstances; but certainly he is also free to act for himself, and as he likes.

This proves that there is and must be an intelligent Entity—call it Elohim, Diety, Power of Force—that, acting on the universal and harmonious law of cause and effect, determines and fixes the very minute and the very family and surrounding circumstances in which each individual is to be born and placed, in order that he may reap the consequences resulting therefrom. This brings us face to face with the truth of the most important but unfortunately little understood doctrine of *Gilgool* which is derived from the word *gal* or *gol* meaning "rolling away," and the repetition of this word in the term "*galgal*," "a wheel," signifies repeated rolling in a circle—hence a wheel in motion. *Gilgool*, therefore, gives the idea of turning round and round the Karmic wheel or coming into physical life, not once or twice, but over and over again, (just as a wheel, when put in motion keeps on rolling and rolling) till man himself puts a stop to the motion by becoming master of his destiny and getting his liberation from Karmic Law.

*Gilgul or Reincarnation.*

Is man's previous life or lives in this objective world in which he sowed the seeds of, or rather engendered the causes resulting in, his present circumstances which he has now to reap. This is the only principle by which the most difficult problem of the great inequalities of life, with which humanity starts at birth, can be reasonably and rationally solved. This is the law of cause and effect in all its majesty and glory. It harmonizes with the mercy and justice of the Living Father of all and the immutable laws of Nature which are God's own. No one can reap what he has not sown. Man is, surely and truly, the maker of his destiny, physically and spiritually, for good and for evil. Our suffering and happiness, even in physical life, depend wholly and solely on our own doings, Holy Writ assures us of this and our own experience confirms it. The man who knows this will blame no one but himself for the consequences of his bad actions; will remain content with his lot and endeavour to mend his ways; and will thus in time become useful to himself and to humanity at large. Says the Talmud:—"It is not God, but we ourselves that are the creators and supporters of moral evil. When a field is covered by weeds shall a farmer complain to God? No, let him blame himself for his carelessness and neglect.

Noble indeed is the feeling of the man,  
 Who reflects that his virtue is his own;  
 And truly woeful is the profligate's,  
 Who cannot but know that his guilt is his alone."

The doctrine of reincarnation or "evolution of man" is taught in the Bible in some places very clearly and it forms the most important theme of our esoteric teachings. The foremost of our divines and sages understood it fully and taught it freely. It is even

order that their evil doings may be blotted out and ultimately become righteous." How sublime! How magnificent! and what a contrast to the English Version of this most beautiful passage.

With reference to Ecclesiastes (VIII, 14), which says:—There is a perplexity as to that which is done upon the earth—that there are just men unto whom it happeneth according to the work of the wicked; and there are wicked men to whom happeneth according to the deed of the righteous; I said this is also a perplexity," the following is recorded in the "Zohar" (Tiqqun, section 69, page 101b):—"The companions, addressing Rabbi Simeon, the son of Yobai, (the author of the "Zohar" and the "Prince of the Cabbalists") asked him, 'how is it that it happeneth to certain righteous according to the deed of the wicked?' He replied; 'Their gilgool causes them to undergo troubles and privations in accordance with their deeds of the past.....In like manner, there are certain wicked to whom it happeneth according to the work of the righteous, having riches, comfort, and long life in this world.....This is also caused by *gilgool*, as though wicked they performed good deeds (in their former life), and, therefore, in the next physical life they get their reward in this world."

We are everywhere told in our esoteric books that man comes into repeated incarnations till his soul is purified and magnified—till it, which is a spark of that Infinite Great Light, has augmented itself into a magnificent and shining flame, and "clothed itself in the glorious heavenly Robe of Splendour" which dazzles the unaccustomed senses of man, and is called *Kabala de Adam*, and without which it is impossible for it to see the King, its Maker.

The above quotations, are enough to show that our sages firmly believed in the truth of the doctrines of Karma and Reincarnation and freely taught them. Job (XIII 26) says:—"For Thou (God) writest

bitter things against me, and maketh me to inherit the iniquity of my youth," meaning the actions of his former earth-lives. King David too attributed his sufferings and troubles to the acts of his past lives, for he declared (Psalm XL 7) "I said behold I have come with the volume of a book written against me," by hands divine, that is the sum-total of his past actions. "As man sows so he reaps," and "as he thinks so he will become." These are patent truths for all and every one. "Life after life," occult science tells us, "man comes back to earth, and each life shows the working of his past sowings. In each life he sows future harvests, and at the same time he reaps the harvest of the past; and as one life succeeds another, each is linked to those that go before it by the causes which have generated it; each is linked to those which follow it by the causes which are being made in the present."

The laws of Karma and Reincarnation set forth the justice and mercy of the Loving Father of all in all their majesty and glory, and make man all powerful by increasing his knowledge and enabling him to be the master of his own destiny, instead of being a mere machine, a helpless and impotent creature of circumstances and a slave to his destiny. Reincarnation is for the good of man, physically and spiritually, to enable him to pick up the experience and knowledge necessary for his growth and development, as it is written, (Job XXXIII, 29-30) :—"Lo, all these things worketh God of ten times with man to bring back his nephesh (life) from the pit to be enlightened with the Light of Life."

The man who knows all these facts and acts up to them in right earnest will remain content and happy in his lot, even when sufferings come to him, as the sweet Psalmist of Israel has said (Psalm XLIII, 5) :—"Why should I fear in the days of evil, as the iniquity of my heels (past actions) compass me about." He

will try to regulate and mould his future destiny by thinking well, doing well, and cherishing good and virtuous desires towards all, by living the highest and the noblest he can. This would certainly enable him to ascend, rung by rung, the ladder leading to divine perfection, and to become in time one of those happy Celestial Beings "Upon whom is placed the Light of the world, and in whose dwelling there is Peace; from whom proceeds the Spring of Wisdom and with whom is found the Fountain of Life—there being no darkness and no gloom, no decay and no death. Blessed is the man who mixes with and in them, to be holy in their Holiness day and night."

This is what we are enjoined to repeat in our prayer of the Day of Atonement. Yea, happy and thrice happy and blessed, is the man who thus keeps striving to the end and becomes divine.

Dated 6th December 1910.

# JUDAISM.

By J. A. ISAAC.

"Have we not all one father,  
Hath not one God created us."

(Mat II 10)

*Worshippers of God & Lovers of humanity,*

This day is the day of rejoicing, the day of thanks-giving to the Almighty God, for it has brought scattered and divided children together on this international platform to announce their sacred relationship. This assembly of all creeds and colours and from so many countries bears testimony to the fact that God has left no spot without His witness in the world. This meeting of Hindu and Mahommedan, Jew and Gentile, Buddhist and Parsee is epoch-making in its proclamation of the Divine Fatherhood and human brotherhood. On the hills of Zion the prophets of Israel dreamt the dream of this international religion and sang praises to Jehova on their harps on the side of the Jordan and unto this day their ever loyal and faithful followers implicitly believe in the prophecy that the day will dawn when there will be one God, one law and one humanity. Israel all along indulged in this hope of unity and harmony of all religions and I am rejoiced to see today thousands, nay tens of thousands are with us.

I hope that the elucidation of the tenets of Judaism will kindle the heart and the spirit of each of us and flash across the field of the inner vision the consciousness of our infinite fraternity.

Mr. President, Ladies and Gentlemen, before proceeding with my subject I must tell you that from

the fountain of Judaism two great streams of thought flow and form the centripetal and centrifugal forces of Judaism. The one is conservative and the other progressive or liberal. The one emphasises national and ritualistic ideas and the other the cosmopolitan and rationalistic. Many of my people fall in the former category but I am content to belong to the latter.

*The founder of the faith.*

Though monotheistic ideas originated with Abraham, yet the real founder of the faith was Moses our prophet and the lawgiver. He was born in Egypt about 1400 B. C. and was educated in the Egyptian academy. He was self-sacrificing, unselfish, modest, courageous, whom no difficulty could conquer, whom no success could intoxicate, whom no fear could intimidate. There are innumerable legends about his birth, his life and his stupendous works. Finding the Israelites treated by Pharaohs as mere slaves and cruelly used, he placed himself at their head and formed an organisation and caused them to revolt against their persecutors. It was he who uplifted his people from slavery and converted them into a great and mighty moral force. He gave them a grand code of laws and taught them moral precepts. He lived in a palace and could command all the oriental luxuries and comforts of life, but he was determined to destroy the pride and unrighteousness of the Egyptians and bury their arrogance in the dust of lowliness. He at once renounced the royal palace and cast his lot with the children of Israel. His laws made the Israelites free from bondage. He was a believer in the law of equity; one law for all whether the Jew or the Gentile, the rich or the poor. He was a believer in and a founder of democracy. The tyrant exists where the people are illiterate and the priest rules among the untutored. He point-blank refused to found a monarchy and died at the age of 120. Fearing that a

might become a shrine of worship for the people, he devised that his sepulchre should not be known. It was the Mosaic spirit that inspired the immortal charters of human liberty. "Proclaim liberty throughout all the land unto all the inhabitants thereof" (Lev XXVII).

Judaism, the religion of the Jewish people, extending over thirty-five centuries of history and over all the lands of the world and having come in contact with different civilisations could not retain its original form and character and is in perfect harmony with modern science and philosophy. Its doctrines and duties are embodied in the Holy Scripture written in Hebrew, generally known as the Old Testament. Besides, it has a vast literature of its own as well as its own jurisprudence, penal code, pharmacopoeia philosophy, metaphysics, etc. It is a religion of pure and simple monotheism, professing belief in one indivisible Divine Essence.

For a Jew religion is not a vocation but life, not creed but deed and thus it is distinguished from every other faith and thought in its ethical monotheism. It believes that the natural law has never been suspended for one moment in all the history of the universe, "not sacrifice but righteous conduct is what God desires" (Isa I, 12-17; Amos V, 21-24; Hos V, 6; Micah VI, 6-8; Jer VII, 22; PS XL, 6).

Judaism affirms that man is made in the image of God, the crown and culmination of God's creation (Gen I, 26-28). In him the earthly and divine are singularly blended. It repudiates the idea of an inherent impurity in the flesh or in matter. We believe in the progress of the human race and not in its degeneracy. The doctrine of eternal punishment is repugnant to the genius of Judaism. To a Jew no name of a prophet or a patriarch not even of his great deliverer and lawgiver, - Moses is a talisman to his

prayer. He implicitly believes God to be the sole founder and author of his religion.

"The soul that Thou hast given me is pure, Thou hast created it, Thou hast fashioned it, and Thou hast breathed it into me, and Thou preserve it within me, and at the appointed time Thou wilt take it from me to return it within me in the future." These are the words recited by the Jew every morning in his prayer (Ber. 60b). Judaism holds that every human being is God's child and capable of leading a righteous life.

### *Its teachings.*

The ten immortal statements are too well-known to be dwelt upon here as they form the basis of all physical, moral and spiritual laws.

### *Universal brotherhood.*

Some people in their ignorance say that Judaism belongs to the museum and not to life and that the Jewish God is a national God, the tutelary Deity. I would only quote one single text to enlighten them on the subject. Moses, our prophet addresses the King of Edom in the following terms:

"Thus says thy brother Israel" (Num. XX, part of 14th verse). Those words are natural and spontaneous expressions of his faith in an age when expressions of courtesy and etiquette for the crowned heads were unknown, nor were they used with a motive of policy. The fundamental and authoritative teachings of the Talmud breathe a spirit of genuine and universal philanthropy. "Deal lovingly, and peacefully with thy brethren and kinsfolk, nay, with everyone, not excluding the heathen in the market place, so that thou mayest be beloved by God and man." We are further enjoined to relieve the poor, to visit their sick and to bury their dead, even as though they belonged to our Communion. "Open ye

the gates "exclaims Isaiah "that the righteous nation that keepeth the truth may enter." Remember, these words were not addressed merely to Israelites, but the just and virtuous, the pure and single-minded of all nations.

In "Tana de be Eliyahu" composed by an Italian author about the tenth century, we find a noteworthy utterance "I call heaven and earth to witness, that Israelite or Gentile, man or woman, freeman or slave all may hope to receive the Divine spirit. Everything depends on their action."

An equally noble and beautiful utterance is found in the Talmud "The just among the Gentiles have a portion in the world to come" and what could be more emphatic than the following utterance in the same book. "It is a more grievous sin to steal from a non-Israelite than from a Jew, for it dishonours the name of God, and stains our holy faith."

*Love for our neighbour.*

Love is the corner stone of the Biblical and Rabbinical ethics. "The stranger that sojourneth with you shall be unto you as the home-born among you and Thou shalt love him as thyself" (see also Exodus XI. 2: Judges XIV. 11) and why is the Israelite to love the stranger? Mark the sentiments to which appeal is made. Because he was himself a stranger in the land of Egypt (Deut X. 19). Nay the obligation is wider still. We are to love even our enemy. The Golden Rule tells us so. "Thou shalt not avenge nor bear a grudge" why "because" says the Law "thou art bound to love thy neighbour as thyself" The Israelite is exhorted in the plainest language to help his enemy in his hour of need. "If Thou meet thy enemy's ox or his ass going astray Thou shalt surely bring it back to him again. If thou meet the ass of him that hateth thee lying under his burden,

shall surely help with him." "Love all," says our Rabbins. (Aboth, L. 12.; Aboth d'R. Nathan, 27.) The Bible opens with the expression in its first book, the 5th Chap. of Genesis. "This is the book of the origin of man" which declares all men to have been created in the Divine image and therefore to be equally entitled to human love and closes its last book, Malachi with the beautiful and noble expression "Have we not all one father, hath not one God created us?" (Supra to Lev XIX: 18) and this passage was the motto adopted by the Religious Parliament held at Chicago in 1893. "The heathen is thy neighbour, thy brother; to wrong him is a sin" (Tana d' be Bivabti, Chap. XV p. 284) "If" says the Talmud (B. Mea'a 12b) "two men claim thy help and one is thy enemy, help him first." "If thine enemy be hungry, give him bread to eat; and if he is thirsty, give him water to drink." "Rejoice not when thy enemy falleth, and let not thine heart be glad when he stumbleth."

### *International peace and Arbitration.*

Isaiah was the first man in Biblical history to condemn the terrible iniquity of war, the first to set before the world the ideal of international peace and arbitration. "Swords would be beaten into ploughshares and spears into pruning-hooks, when nations shall not lift up sword against nation, when war should be silenced no more." And to-day we are realizing the attempts of the Hague convention, Mr. Acheson, Mr. Carnegie, Mr. Root, Mr. Taft, President of the American Republic to fulfil the prophecy of Isaiah the peace of prophets.

### *Industry.*

The Bible is unstinting in its praise of industry. "Man was a shepherd and husbandman," says the Bible. "Hate no labourious work," says the Bible. "Honourable and noble work is done nobly."

*Contentment.*

"Who" asks a sage (aboth IV. 1) "is the wise man." And he answers "He who rejoices in his portion." Not that we despise wealth "Despise not riches. Honour the wealthy if they are benevolent and modest. But remember true riches spell contentment." (Sefer ma Aboth Hammidoth Lemberg Ed. 1850, p. 6 1 seq). "A tranquil heart" says the sage, (Prov XIV. 30) "is the life of the flesh, but envy is the rottenness of the bones" "A merry heart is a good medicine (Prov XVII. 22).

*Wisdom.*

Wisdom is placed above everything else, wisdom is the principal thing, Therefore get wisdom, yea, with all thou hast gotten, get understanding, she shall give to thy head a chaplet of grace; a crown of beauty shall she deliver to thee (Prov. IV. 7-9)

The Rabbins ask "if thou lackest knowledge, what hast thou gotten? if thou hast gotten knowledge what dost thou lack? (Vayikra. Rabba. Chap. I to Lev. I. 1.)

*Dignity of marriage.*

"It is not good that man should be alone" Woman is, in scriptural phrase, to be "his helper," and yet "his equal." They are co-ordinate. Each has a distinct place to fill in God's scheme of life. Women like Miriam, Deborah, Hannah, Ruth, Esther, played an important part in the Jewish history. The book of Proverbs pays the finest tribute to woman's worth. "A virtuous woman, is far above riches and a crown to her husband." And it is woman's wisdom that "buildeth her house" (Prov. XIX. 1.). The mother is the best educator; no teacher can rival her in the power of moulding the character of her child.

*Righteousness.*

The support of the needy constitutes not only an act of love or kindness but also a duty, to which the poor have a right, and therefore such actions are named "Sedakah" righteousness or charity. Every Israelite, the poor included, must give his share towards "Sedakah" which by the Rabbins is called one of the three pillars on which the world stands, the other two being the Law and prayer. "He who shows mercy to God's creatures is surely of the seed of Abraham, our father" "Let thy house be open wide as a refuge, and let the poor (of all faiths) be cordially received within thy walls."

*Saving propensities.*

To the Jew every meal is an offering, every table an altar and every man his own priest. "Lord who shall abide in thy tabernacle and dwell in thy holy hill? He that walketh uprightly and worketh righteousness. He that has a clean hand and a pure heart." "Return unto me, Saith the Lord, and I will return unto you." Lead a pure and virtuous life and you shall inherit the Kingdom of heaven. "The Jew bows to no ecclesiastical authority superior to his own reason and conscience. His motto is; think and you will be saved. Act and you will save yourself and save others. These are the God's children says Isaiah" wash you make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. "Let judgment run down as waters, and righteousness as a mighty stream" "what doth the Lord require of thee, but to do justly, and to love mercy and to walk humbly before thy God"? Says Micah.

*Heaven and hell.*

Moses, our great statesman, prophet, leader and teacher, David and Solomon, our great poets and

rulers, make no mention about heaven or hell. In short heaven and hell from their stand point are not locations but conditions of the soul.

### *The Messiah.*

The Messianic era which, for more than twenty-five centuries has been cherished by the Jewish people for universal peace and happiness, truth and justice, is the broadest, most elevating, world-encompassing ideal that has been ever expressed by a human mind. It is the sweetest thought that has ever been breathed into the world. It is the most sublime vision ever beheld by the prophetic eye of faith. In the belief that Messiah is yet to come lies the very foundation of human progress. The Jew has wisely placed the golden age in the future. The prophet Isaiah speaks of the time, when men "shall not hurt nor destroy; for the earth shall be full of the knowledge of the Lord as the the waters cover the sea. (Isa XI. 9). Isaiah's allegorical picture is couched in beautiful terms." He sees the wolf and the lamb, the leopard and the kid, dwelling peaceably together, and a child leading them. (Isa. XI. 6).

### *Attitude towards other holy books*

[Though the Bible is our sacred book, let me impress on you, that we consider all good and soul-inspiring books that add to the happiness of mankind as equally sacred. We love and respect the Bible for the hands of our brethren were mercilessly sacrificed for its preservation. It is our sacred trust though it brought woe and sorrow to Israel yet it has brought consolation to mankind. We are always ready to acknowledge that there exist other sacred books containing noble utterances, grand ideals and excellent doctrines such as the "Vedic Hymns," the "thirteen kings," the liturgy of the Zend-Avesta," the "teachings of the Tripitaka," the "Suras Koran," and the "Epistles

of Paul." For we believe, that God has not given to one particular religion the monopoly of truth. The followers of no one can say that they only are virtuous; for virtue belongs to no particular faith, nor can true love be bound by any particular sect. We all have a good many points of agreement among us, the expression of which may vary but the truth remains eternal.

God in his mercy always sends his messengers to uplift humanity. The far orient gave its Confucius, India produced the mighty religious hero Buddha, Persia, the land of the nightingale and giant rose, sent Zoroaster while Greece sent her Socrates, and Rome her Aurelius; all to keep burning within the soul of man the sacred fire of religion.

Moses or Maimonides, Mahomed or Mendelssohn, Chrishna or Christ, Chaitanya or Shankaracharya, Nanak or Kabir, each came with his mission when the world needed his presence.

### *Martyrdom.*

Jewish history abounds with heroes and Martyrs silently treading the thorny path of the centuries. What outrageous artifices has the world not devised to wipe out the existence of the Hebrews? Pharosh commanded that all male children of Israel should be drowned at their birth. Their Babylonian conquerors sought to destroy them by exile. Mighty Rome resorted to the horrors of tortures in the arena. Crusades made rivers to run red with innocent Jewish blood. Inquisitions were brought into requisition in Europe using the thumb-screw, the rack, the scaffold, the stake, the prison and the pillory. All trades were forbidden them except that of old clothes and rags.

In the town of Nemirov and of Tulczyn (Russia) the Cossacks after taking everything from the Jews set before them the choice of death or baptism, but not one of them could purchase life at that price.

thousands were tortured and executed before the eyes of the Polish nobles on the 4th June 1648. At Homel, Starodub, Czernigov and several other places our people suffered martyrdom by thousands most firmly and heroically. I can quote thousands of cases from history but as I do not wish to take up more valuable time of this Convention I shall cite one more striking individual case, which caused a great excitement among Dutch, Portuguese, Jews by the burning of a young Marrano, twenty-five years old, well read in Latin and Greek literature, Isaac de Castro-Tartas. The tribunal in vain tried to induce him to abjure Judaism as he was determined manfully to die a martyr's death in honour of his faith. In Lisbon, the funeral pile was kindled for him and several other Jews on December 22nd, 1647, he cried, out of the flames, "Hear, O Israel, God is one," in so impressive a tone that the witnesses of the dreadful spectacle were greatly touched. For several months nothing was heard in the capital but the dreaded voice of the martyr Isaac de Castro-Tartas and the words uttered with his last breath.

Two hundred and sixty two years have since elapsed yet the Jews are persecuted by the authorities in every conceivable way in Christian Russia merely on account of their refusal to embrace Christianity. Innocent Women and Children by thousands are dragged in the streets stark naked and hurled alive in the fire.

No religion on earth has produced such numerous and firm martyrs. Indeed if martyrdom could prove the truth and tenability of the cause for which they bleed Judaism needs no further proof.

#### *Debt of Islam and Christianity to Judaism.*

All that is good, moral and spiritual in Christianity and Islam, the daughters of Judaism is ours. Take away from Christianity the contributions made

by the Jew, the old and the new Testaments take away from its traditions the Jews, Jesus, Paul, James, Peter, Mark, John, Mathew and their wonderful spiritual influence and we should like to know what remains to its credit? Similarly take away from Islam, Abraham, Moses and other Jewish prophets and their influence, there is hardly anything left to speak about.

We as Jews are proud that one of our brethren has magnetised the whole of Europe. The greatest tribute that can be paid to him is to be worshipped by millions of grateful people, as Lord Beconsfield says "Half Christendom worships a Jewess, and the other half a Jew." Some of the sublimest productions of art have been inspired by him; no prayer no poetry has given to uncounted millions, more consolation, hope, faith, sanctity, and purity than the Psalms of David.

### *Our History.*

The miracle of all miracles is the preservation of the Jew. He remains intact to-day as he was centuries ago. Though he owns no country he is a citizen of every land and as powerful a faction as when he owned a common home and temple.

Emerson says to be great is to be misunderstood, and though he has been misunderstood by the world, he stands alone firm and unyielding. He never for a moment doubted his own destiny. The sword failed to stay the spirit. The seeds watered by the blood of the martyrs were buried but not dead. The world beheld a race living for an ideal. The sun of Judia arose in Spain illumining the aristocracy by their intellect. They became counsellors of kings. They became astronomers and surveyed the sentinels of the night. Their poets sang the praises of Zion, and their philosophers reconciled faith and reason. Their moral attitude out-towered their brains.

world's great musicians Rossini, Meyerbeer, Mendelssohn and Strauss were Jews, in fact to this day, musical Europe is ours. The great historians Niebuhr and Josephus were Jews. Wherever Jews received equal chances and equal rights they advanced to the front in statesmanship as in the case of Disraeli, Abraham Lincoln and several others. Jews almost monopolise the professional chairs of Germany. As patriots Jews have never been surpassed. They have figured largely in the wars of Europe and America. Napoleon counted some among his Generals. Some of the greatest names in England's army during the last South African war were those of Jews. Even Russia was dependent on them as surgeons during the war with Japan. "The Jew will again emerge from the darkness into the full light, and complete his divinely written drama, the first act of which he played in Palestine, the second in hostile Europe, the third and final and most glorious of all shall have the whole world for its scene of action, and every church and school, every farm and workshop, every office and home, for its stage."

Mr. President, Ladies and Gentlemen, we have met here to day not only to learn toleration but to respect and recognise the greatness of religions other than ours and to offer to the world's spiritual altar, that which is best, worthy, precious and dear to us. We naturally have our own special conceptions and missions but let us not forget that God is with every one of us and this fact testifies to His glory. We have not assembled on this international platform to remove defects but to look for virtues. It cannot be denied that no one religion can contain all God's truth, however great it might be nor one people be the custodians of His treasure. "His religion is best whose life is best. His belief is highest whose deeds are noblest. His creed is grandest whose deed is the kindest." In conclusion let us all hold to our

hearts our sacred relationship and unite in building the international temple of humanity, universal brotherhood under the fatherhood of God and under the sway of universal peace and good will.

L. A. ISAAC.

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## MODERN BUDDHISM

IN

Orissa.

BY NAGENDRA NATH VASU, M.R.A.S., PRACHYA-VIDYA-  
MAHARNAVA, CALCUTTA.

GENTLEMEN,

For centuries, and not only in India but the wide world over, the general impression has been that Buddhism is a local creed in the land of its birth. While I have ventured to come forward and assert before this august assembly that the statement is not based upon fact—that never since its birth has it been absent from India even for a moment. I do not, however, deny that with the decline and decay of the Pala dynasty of Bengal, and for some time thereafter, the current of Buddhism flowed very slowly and almost imperceptibly. And that is why the impression came to prevail that Buddhism is altogether an extinct

creed in India. But what was really the fact is this. After the Universities of Nalanda and Vikramcila were razed to the ground on the eve of the Mahomedan conquest, Buddhism flowed in two different streams—one into Nepal and the other into Orissa, and these two streams have ever since been flowing there, though for a time, owing to dams of persecution, the current had to run underground. It is no small wonder that even the argus-eyed Census officers have failed to discover these hiding places of Buddhism and have declared, "For two or three centuries (after the 17th) Buddhism was absolutely unknown in India." Thanks to the untiring labours of scholars in the field of researches we have, of late, much heard of the Buddhist Newars of Nepal. But it is very strange that we have not heard the pious hymns that have all along been sung in the praise of Buddha or Mahacunyam in the several Gudlazats of Orissa though so near our home. The reason for this is not, however, far to seek. Royal and Brahmanical persecutions compelled the devout followers of Buddha hidden in the hills and forests of Utkala to put on a mask of Vaisnavism; and so the unwary and unsuspecting public has taken them as pure and simple Vaisnavas. But they, in their heart of hearts, have all along been staunch and faithful Buddhists worshipping the Mahacunyam and naming their religion Mahimadharma, just as the Buddhists of yore styled theirs Saddharma.

But now under the benign spirit of religious toleration inaugurated by the British Government, they have thrown off the mask altogether and openly declared themselves as Mahimadharuims. In my work, entitled *Modern Buddhism*, of about 200 pages, I have adduced sufficient proofs in support of my contention, by extracts from the unpublished scriptures of these people, but here I shall content myself lest I should overstep the time limit or tire your patience, with a very brief abstract of what I have said there.

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From this it is clear that the survivors of Buddhist Ministers migrated to Utkala; and we also learn from him that they also built monasteries there and zealously studied the Buddhist scriptures.

This is the point upon which we based our researches, hoping to get some idea of the influence which Buddhism once exercised in this part of the country, but never for a moment dreaming that we should find it still fresh and alive—though this is really the state in which we have found it there.

There is ample evidence of the fact that Buddhism was the prevailing creed of Orissa down to the 16th century—Mr. Sterling, in his Orissa, states that the followers of Buddhism were at first received with form and treated with marked consideration by Pratap Rudra Deva King of Orissa in the 16th century and were afterwards persecuted by his court. But we find in the Tibetan work, entitled Pagsam Jon-Zan, that his son Mukunda Deva favoured Buddhism.

But these are not the only proofs of Buddhism being a living creed and of the persecution upon its followers by King Prataprudra in that century. There are also other sources from which we learn the truth of these statements. Balarāma Dasa, generally recognised as a devout Vaisnava poet of this century, while speaking of the Bani Tribe, says that they were Cunya worshippers, were equal in rank with the Brahmanas and studied the Vedas with them, but were placed under ban and anathema by the King, as being unworthy of being touched. Their theory of creation by

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The five great poets of this century, viz., Balarama Dasa, Jagannatha Dasa, Ananta Das, Achyutananda and Jacovanta Dasa, who generally passed for devout Vaisnavas were also in reality devout Bouddhas. Their works, such as Siddhanta Dambura, Gupta gita, Viratagita, Brahmanda Bhugolagita, Tulabhina, Sunyasamhita and others, clearly betray them as such. In these they are found to have been worshippers of the Mahacunya, to have in unmistakable terms pronounced judgment upon the Brahmanic scriptures as useless, and to have extolled the glories and greatnesses of the Mahacunya and of the five Dhyani Buddhas.

It was because they introduced the names of Brahmanic gods and goddesses, and also the allegory of Radha Krishna into their works that they were regarded as Vaisnavas. But the reason for this introduction is to be found in the fact that they were greatly oppressed by the King and the Brahmans for their faith. So to throw dust in the eyes of their persecutors, they not only assumed the names of Brahmanic gods but also introduced many of them into their pantheon. Their interpretation of the story of Radha Krishna is wholly different from the Vaisnava view. But even the most casual reader of their works will be convinced that they accorded the highest place in their cosmogony to the Mahacunyan, the Nama, the Nirakara the Alekha. The five Dhyani Buddhas of Buddhism are also found to have received the homage of their hearts under the name of five Visnus. Their Cunya-vada is exactly similar in spirit to that of the Buddhists of Nepal. Dharma who is an important factor of Buddhism is also an object of their worship and their interpretation of Nirvana exactly

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The veiled Buddhists were divided between two camps of faith. According to one, Dharma Niranjana was the first cause of the universe and his form was Cunya or void. This class closely resembled the Dharma cult into which Buddhism had degenerated in the Radha country. The other camp regarded and worshipped Dharma as a female divinity. Even in the eighteenth century the worship of Dharma as such was witnessed by the Tibetan pilgrim Buddhagupta Tuthagataratha. From the writings of Lama Taranatha, Dr. Kern, Balarama Dasa and others it is evident that the Anuttara or Hatha yoga obtained among these Buddhists. The works of these poets are clearly permeated with the spirit of devotion and they exhibit a conception of the Brahman on the lines of the Vedanta Philosophy. Nagarjuna who had accepted the doctrines of the Gita and the Upanisads and had thus accepted and tried to assimilate the Atmavada of the Gita, had exercised a very great influence in Orissa. Hence no wonder that these devout poets are also found to be Atmavadins aiming, like the Mantrayana, at the unification of the Paramatman and the Jivatman.

Thus we find that in the 16th, the 17th and even in the 18th century many Buddhists were concealing themselves in the hills and forests of the godajats of Orissa. They made no secret of their religion amongst themselves, and although in society they passed as Vaisnavas, yet Buddhist pilgrims of Tibet and other far off places recognised and acknowledged them as their co-religionists. And there are

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The Amara Kosa of Manohara Dasa written only a century and a half back, clearly shows that the name of Buddha was even then in the lips of many dissimulating Vaisnavas. Also in his description of the model chaitya as Chandrasena visited by us at Badasai, he uses such terms as are sufficient refutation of the view that Buddhism has died out.

Just as the Buddhists have always styled their faith as Dharma or Saddharma and themselves as Dharmins or Saddharmins, so have these veiled Buddhists called their religion Mahimadharma and themselves Mahima Dharmins. And whatever efforts they might have made before to keep their faith a secret enclosed within the four walls of their breasts, they are now, when the Government is encouraging freedom of thought and maintaining the spirit of religious toleration, making no secret of it at all. It is only half a century back that they revived their faith in its full glory and splendour and threw off their mask though circumstances have again compelled them to pass their lives in the wildernesses of the Gudajuts. It may not be out of place to give here a brief history of this revival.

The Brāhmanic theory that when vice preponderates over virtue Bhagaban undergoes incarnation is also shared by the Buddhists of the Maha Yana School to which these belong. For over four centuries their poets, Chaitanya Dasa, Achyutananda Yacovanta Dasa and others, had been singing of a future incarnation of Buddha to destroy the sins of the Kaliyuga. And we learnt from Alekhalila, a recent religious book of this sect as well as from the lips of many of their mahantas that about 60 years ago this

prediction was truly fulfilled, at least such was their belief.

In the new incarnation Bhagwat Buddha blessed the village of Gola Singa in the state of Band and declared that Alekha Brahma was the only and true object of worship and he had come down to deliver the world from sin and misery. He then went to Kapilasa Dhankanala and remained there deeply absorbed in a trance under the name of Govinda for a period of full twelve years. Twenty five years before this a born-blind wretch, named Bhima Sena Bhoi Auksita Dasa, had sprung of a low Kanda family of Juranda in the state of Dhenkanala. The name of the Lord was always upon his lips and his mind was ever concentrated upon His thought. But he met with many vicissitudes of life, fervently prayed to the Lord to be delivered from his miseries and was at length graced by the Lord. The latter initiated him into the true religion, blessed him with 'the eye of knowledge,' made many converts in Kapilasa, Khandagiri Maninaga and other adjacent places, delegated his powers to Bhima Bhoi, entrusted him with the task of propagating the Mahima Dharma and then disappointed altogether.

Just as Cākya Buddha entrusted Ananda with the task of propagating the Sadharma, so this new Buddha left the duty of propagating the newer form of Buddhism, under the name of Mahima Dharma to be fulfilled by his favourite disciple Bhima Bhoi. As to the time of this incarnation the author of Yacomati Matika says that Jagannatha generally passed for Buddha till the forty-first anka (year) of the reign of Mukunda Deva, King of Orissa and son and successor of Prataparudra. Lama Taranutha, the Tibetan historian of Buddhism, says that Mukunda Deva was a supporter of Buddhism. Hence it is believed that though the Buddhists of Utkala were persecuted into veiling themselves in the reign of

Prataparudra, now they were again coming out in their true form and carrying on this renaissance publicly. But this could not continue long. After Mukunda Deva's death they were again compelled to pass their lives in concealment and seclusion.

From Yacomati Malika we learn that this religious movement under Bhima Bhoi took place in the twenty-first year of the reign of Divya Sinha, Raja of Puri, i.e., in the year 1875. It was in this year that Bhima Bhoi enjoying the special favours of Alekha solemnly declared to the world the truth and greatness of the Mahima-Dharma. And we have heard from the religious preceptors of this sect that it was also about this time that a large number of Scriptures of this sect was discovered underground inside a sealed copper vessel; chief amongst these are the works of Jagannatha, Balarama, Achyuta, Jacovanta and Chaitanya Dasa. Now, in the belief that Bhima Bhoi was really a spark from the eternal Flame of Truth a large number of people of all castes flocked around him like flies around a burning lamp, and before several years had elapsed, his Mahima-Dharma could count its followers by thousands. For long there had been a tradition that the image of Jagannatha as Buddha had been hidden from view; and really, as it is now known to all enquirers in this field there is an image of Buddha sitting in the Bhumioparen Mudra behind the Temple of Surya Narayana situated within the very precincts of the famous temple of Jagannatha, but a massive stone-wall has been built up just to hide the image from public view. Now, Bhima Bhoi believed that he had heard a voice from heaven to the effect that with the revival of the Mahima-Dharma the hidden state of Jagannatha as Buddha would again be brought to light. To have this prediction realised and firmly believing in it he now called upon his numerous disciples to come and join their forces with him. Fired with the zeal of

devotion and piety they also madly obeyed his call and mustered strong under his standard. And in the twenty-ninth *anka* of the reign of Divya Sinha Deva of Puri, as narrated in Yacomati Malika, he marched upon Puri, with the people of about 30 villages, equipped with the weapons of war. The news of their advance had already reached Puri and the Raja with his body guards was waiting to receive them duly. A rumour had also spread like wild fire that the object of the Kumbha Patiya invaders (so called from their putting on bark of Kumbhi trees) was to burn the images of Jagannatha, Balarama and Suvadra and to sow broadcast the seed of the doctrine of Nirakara among the people of Puri. No little consternation was caused by this, and the Raja was determined to fight to the last. He was also re-inforced by a body of police officers from Pipli. And no sooner had Bhima Bhoi set his foot upon Puri than a fierce fight ensued. The holy city became polluted with the blood of the heroes of both sides. At length Bhima Bhoi became convinced of the unrealizable character of his ambition and proclaimed among his warring disciples that the avoidance from doing harm to others was the first principle of religion and so they should not commit sin by injuring others. He did further announce that Jagannath Deva had already left Puri in the guise of Buddha and he now understood that it was not Buddha's intention that his image be brought to light again. Upon this dissuading words falling from the lips of their leader the Mahima Dharmins took to their heels. Some of them were, however captured by the enemy and imprisoned and some were tried and transported on charges of murder by the British Government. After this for fear of persecution by the Government, they did again take shelter in the hills and forests of Gudajats where they are to be found now. This is why, though openly professing themselves as Mahimadharmins, their

descendants are pursuing their lives far away from civilized society.

In Yacomati Malika we also find mention made of the first disciples of Bhima Bhoi. These are seven in number and their names are Hari Sahu, Kunti bhoja (Yoguraja,) Rugaraja, Praharta Thakura, Jaya Simha Teli, Bhuya Sen and Kamalia Malik. Their whereabouts are also pointed out. And we are further told that these seven 'linked together' two hundreds of thousand devoted followers.

We have learnt on enquiry that these names are not fictitious, the descendants of some of them are still engaged in promoting and propagating this creed and Bhima Bhoi breathed his last only ten years back. His sons are now occupying the gadi at Juranda upon which Bhima Bhoi used to sit. In the various parts of Mayurabhanja one will meet with members of this community even now. Next to Juranda, the most important place is the Buda *matha* in the village of Gota Singa in Band state. Mayurabhanja and the other Gadajuts of Orissa are also interspersed with *mathas* of this sect. The Mahimadharmins are now found to be divided into two classes, viz., Grihi and Viksus or Udasinas. Amongst the latter the most advanced only are entitled to be Mahantas. Wherever they have settled, they have built up monasteries of their own and common Udasinas find shelter here. Their present number is not less than 25000 and includes people both of the higher and the lower rank of society.

The monastic rules they are found to observe and which are clearly set forth in Yacomati Malika, are also clear and sufficient indications of their faith. The ascetics discard all family usages and religious practices and observances such as the performance of sacrifices and the making of burnt offerings. They also cut off all connection with their wives and children, put on bark of trees and singing the praises of the great void maintain themselves by begging alms of boiled rice.

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Just as Cakya Buddha entrusted Ananda with the task of propagating the Sadharma, so this new Buddha left the duty of propagating the newer form of Buddhism, under the name of Mahima Dharma to be fulfilled by his favourite disciple Bhima Bhoi. As to the time of this incarnation the author of Yacometi Matika says that Jagannatha generally passed for Buddha till the forty-first anka (year) of the reign of Mukunda Deva, King of Orissa and son and successor of Prataparudra. Lama Taranutha, the Tibetan historian of Buddhism, says that Mukunda Deva was a supporter of Buddhism. Hence it is believed that though the Buddhists of Utkala were persecuted into veiling themselves in the reign of

Prataparudra, now they were again coming out in their true form and carrying on this renaissance publicly. But this could not continue long. After Mukunda Deva's death they were again compelled to pass their lives in concealment and seclusion.

From Yacomati Malika we learn that this religious movement under Bhima Bhoi took place in the twenty-first year of the reign of Divya Sinha, Raja of Puri, i.e., in the year 1875. It was in this year that Bhima Bhoi enjoying the special favours of Alekha solemnly declared to the world the truth and greatness of the Mahima-Dharma. And we have heard from the religious preceptors of this sect that it was also about this time that a large number of Scriptures of this sect was discovered underground inside a sealed copper vessel; chief amongst these are the works of Jagannatha, Balarama, Achyuta, Jacovanta and Chaitanya Dasa. Now, in the belief that Bhima Bhoi was really a spark from the eternal Flame of Truth a large number of people of all castes flocked around him like flies around a burning lamp, and before several years had elapsed, his Mahima-Dharma could count its followers by thousands. For long there had been a tradition that the image of Jagannatha as Buddha had been hidden from view; and really, as it is now known to all enquirers in this field there is an image of Buddha sitting in the Bhainioparen Mudra behind the Temple of Surya Narayana situated within the very precincts of the famous temple of Jagannatha, but a massive stone-wall has been built up just to hide the image from public view. Now, Bhima Bhoi believed that he had heard a voice from heaven to the effect that with the revival of the Mahima-Dharma the hidden state of Jagannatha as Buddha would again be brought to light. To have this prediction realised and firmly believing in it he now called upon his numerous disciples to come and join their forces with him. Fired with the zeal of

devotion and piety they also madly obeyed his call and mustered strong under his standard. And in the twenty-ninth *anka* of the reign of Divya Sinha Deva of Puri, as narrated in Yaccmati Malika, he marched upon Puri, with the people of about 30 villages, equipped with the weapons of war. The news of their advance had already reached Puri and the Raja with his body guards was waiting to receive them duly. A rumour had also spread like wild fire that the object of the Kumbha Patiya invaders (so called from their putting on bark of Kumbhi trees) was to burn the images of Jagannatha, Balarama and Suvadra and to sow broadcast the seed of the doctrine of Nirakara among the people of Puri. No little consternation was caused by this, and the Raja was determined to fight to the last. He was also re-inforced by a body of police officers from Pipli. And no sooner had Bhima Bhoi set his foot upon Puri than a fierce fight ensued. The holy city became polluted with the blood of the heroes of both sides. At length Bhima Bhoi became convinced of the unrealizable character of his ambition and proclaimed among his warring disciples that the avoidance from doing harm to others was the first principle of religion and so they should not commit sin by injuring others. He did further announce that Jagannath Deva had already left Puri in the guise of Buddha and he now understood that it was not Buddha's intention that his image be brought to light again. Upon this dissuading words falling from the lips of their leader the Mahima Dharmins took to their heels. Some of them were, however captured by the enemy and imprisoned and some were tried and transported on charges of murder by the British Government. After this for fear of persecution by the Government, they did again take shelter in the hills and forests of Gudajats where they are to be found now. This is why, though openly professing themselves as Mahimadharmins, their

descendants are pursuing their lives far away from civilized society.

In Yacomati Malika we also find mention made of the first disciples of Bhima Bhoi. These are seven in number and their names are Hari Sahu, Kunti bhoja (Yoguraja,) Rupa Raja, Prabharta Thakura, Jaya Sinha Teli, Bhuya Sen and Kamalia Malik. Their whereabouts are also pointed out. And we are further told that these seven 'linked together' two hundreds of thousand devoted followers.

We have learnt on enquiry that these names are not fictitious, the descendants of some of them are still engaged in promoting and propagating this creed and Bhima Bhoi breathed his last only ten years back. His sons are now occupying the gadi at Juranda upon which Bhima Bhoi used to sit. In the various parts of Mayurabhanja one will meet with members of this community even now. Next to Juranda, the most important place is the Buda *matha* in the village of Gota Singa in Band state. Mayurabhanja and the other Gudajuts of Orissa are also interspersed with *mathas* of this sect. The Mahimadharmins are now found to be divided into two classes, viz., Grihi and Viksus or Udasinas. Amongst the latter the most advanced only are entitled to be Mahantas. Wherever they have settled, they have built up monasteries of their own and common Udasinas find shelter here. Their present number is not less than 25000 and includes people both of the higher and the lower rank of society.

The monastic rules they are found to observe and which are clearly set forth in Yacomati Malika, are also clear and sufficient indications of their faith. The ascetics discard all family usages and religious practices and observances such as the performance of sacrifices and the making of burnt offerings. They also cut off all connection with their wives and children, put on bark of trees and singing the praises of the great void maintain themselves by begging alms of boiled rice

of the Navacudras and thus they have risen above all caste prejudices. They have also done away with the muttering of prayers and the set forms of meditation.

Now, these rules are also found to have obtained in the Buddhistic Sangha from very early times but they are never found to have been observed by the Vaisnava monks or the ascetics of any other sect. Besides, the injunction of taking alms of boiled rice from the Navacudras is a sure test of their being quite distinct from the Vaisnavas or any other Hindu sect. They are also found to observe the rules of Pirdapatika, Sapadana Charika, Ekasanika, Paltapindika and Kbalupaschadvaktika out of the twelve or thirteen ascetic rules mentioned in the old Buddhist Scriptures. Though they have done away with the worship of the Brahmanic gods and goddesses, yet like the Hinayanists of yore they have not been able completely to throw off the worship of the sun and fire, who had places assigned to them in the pantheon of the primitive Buddhistic society. In Yacomati-Malika we find lingering traces of the way which these deities exercised in the good old days. And just as the Buddhists of the middle ages regarded Buddha or Bodhisatwa as being Devatideva, so the Mahimadharmins look upon Buddha as Devatideva i. e. God of gods. And we have also heard the essential principles of the Dhammapada fall from the lips of the Sanayasis of this sect. I cannot resist the temptation of quoting here a song out of the many that Bhima Bhoi had sung in praise of the Maha Cunha.

"Though Thy body is Cunha being destitute of all forms and colours, yet Thou hast revealed Thyself. There is there no trace of a cloud ; still there are showers of water (from above) ; no wind, but all the 49 kinds of it are blowing furiously and frequently. Water is (found) flowing, though there are no rivers, and there are (also) meteoric showers. 1. There are here frequent flashes of lightning, but no one closes

his eyes. In such a place is the abode of the unborn Brahma. There is here no rising or setting ( of the sun) 2. There is here no sand or earth and the waters of the Ganga are overflowing. But if I can worship (Him) even with the waters of a well, I shall obtain salvation without losing the caste which I have come to possess through the merits of the previous life. 3. Not conceiving the Eternal Feet as attainable (only) through works done without any thought or desire for the results, and indifference (to the world). cling to the lotus-like feet (of Brahma). No need of condemning wishes and desires, no need of making one's self destitute (of all hopes and passions) and no need of giving up all hopes and expectations. 4. Shadow without the tree, the fruit without the bud and the flower, the leaf without the stalk—all these are talks of (people who follow) the way of Asadhana (non-worship). 5. He manifests Himself by creating the couple of the husband and wife, and puts on bark of trees having no end of the senses. And so Bhim Sean Bhoi requests all, always to worship the feet of the Lord who is so great.

“शून्य देहो छन्ति उदे होइ रूप रेख नाहि हे । ( घोषा )

वरसुवि जल, नाहि मेघकुल ; न थाइ पवन, उनचास वाह बहे बन बन ;

बह्यछि जल, नाहि नदीकूल ; जलकपात घारा होइ हे ॥ १

जक जक उदा झुक्रिला होइछि काट न फेद नेत्रे दिसुछि,

से ठारे आधम अजुदित ब्रह्म, उदे अस्त नाहि ताहि हे ॥ २

बालिमाटी नाहि उक्कुवि हृद, गंगाजल छदि कूपजले साध,

छभिव मुक्त न बुझिब जाति, पूर्व पुण्य धिले पाइ हे ॥ ३

निर्वहटा पद निष्कामे निर्वेद, कल्पना ना करि घर पद्मपाद,

न बाञ्छित दधि न करा अस शून्यो आसा भरसा न देदि हे ॥ ४

छाह पदि अछि नाहि वृक्षमूल, पुण्य कइ नाहि फलि अछि फल,

फुटिछि पतर डेम्पि नाहि तार असाधना मार्गे पाइ हे ॥ ५

पति पत्नी रूपे करान्ति युगल ; इन्द्रि अन्त नाहि पान्धिछि बकल,

से प्रभु पदरे सेव विस्तार, भजे भीमसेन भोइ हे ॥ ६

In view of these facts, it is surely a grave and sad mistake to think that Buddhism has died out in India. We are however, firmly convinced that it is now again a growing creed in our country. These pious souls are also anxiously looking for the day when Buddha will again be incarnated for the good of his devotees and to grant them salvation as is reported in one of their recent Scriptures—

बाहि कलि मर्त्यरे भक्तते छन्ति रदि ।

बुद्ध अवतार रूप दर्शन ना पाइ ॥

बिहार मण्डले धुन्यगादि तुलाहरे ।

शे अलेख प्रभु धुनिकुण्डे गुप्तमिने ॥

मायारूप बुद्ध अवतारे नरदेही ।

भक्तजन हिते भक्त उद्धारिणे पाइ ॥

"In the Kaliyuga the devotees are passing their lives in disguise, though they have not yet seen the form of the incarnation of Buddha, in the hope that the *gadi* of the Cunya will be established in the province of Behar and there the Lord Alekha will be concealed in the Dhuni-kunda. The Alekha will, through His creative power, assume the form of a human being in the incarnation of Buddha for the good of his devotees, who will thus attain emancipation."

Thanking you again, gentlemen, for the patient interest with which you have listened to me, I do now take my seat.

Om!

## JAINISM.

By J. L. JAINI, ALLAHABAD.

Religion, like Politics, is an essential part of man's life. Under the term Religion, Carlyle placed also a man's "no-religion." In this wide sense *religion* means *creed* literally. It means a man's faith, i.e., the sum total of all the dogmas or doctrines which his innermost being believes as true. In one point religion is superior to politics. There can be no politics unless man's gregarious instinct is brought into play; whereas religion there must be, even if there be but one man in existence. Every sincere follower of any religion acts up to Rossetti's advice: Above all have a life of your own. We take birth in a certain religion but our real religion is a personal possession and a peculiar product of all that is the essence of our individual being.

The plan of this brief paper on Jainism is simple. The opening remarks relate to the condition of Europe and India in the 6th century B.C. Then something is said on the antiquity and history of Jainism. This is done in 4 parts (1) the age of Jainism as determined by historical research (2) the age of Jainism as claimed by the orthodox tradition (3) History of Jainism after Lord Mahavira and (4) History of Jaina Literature. Then the doctrines of Jainism are touched upon, in their 4 aspects of Theology, Philosophy Ethics and Ritual. Lastly comes the conclusion.

A brief glance at the condition of the world in this century will not be out of place.

Grecian civilization was in the beauty of its budding youth. In philosophy, mathematics and science Thales, Anaximander, Anaximenes and Pythagoras

were laying down the foundation of the wisdom that was to flourish so richly and exquisitely in the hands of Socrates, Plato, Aristotle and Zeno and to become the basis of the thought and life of the whole world. These early beginnings were the basis of Hellenic culture and the essence of what may be called the Pagan religion of Græce.

Rome had been founded. Its period of Kings was fast coming to a close to make way for the young Republic which was to work such mighty changes in the history of Italy and of the whole world. The simple religion of the early Romans had not yet been replaced by the rich and elaborate pantheon of later Roman mythology.

Egypt had long lost the key to the creeds which gave her the immortal pyramids and the magnificent sphinx and the old age which was to bend her double in a few centuries had already set in.

From the Syrian coast Phœnician merchants went to Greece and her colonies on the Mediterranean coasts and brought back the waves — material and intellectual — from the countries with which they traded.

The great Babylon carried on a brisk trade in merchandise and exchange of ideas — religious and other — with golden India. Dravidian merchants from Sovria to the north of Gujrat and Barukatcha (modern Broach) sailed up the Persian Gulf and traded in the land whence their ancestors brought the art of writing to India as is evidenced by the researches of scholars like Dr. Hoernle, Kennedy and others.

In India itself, the atmosphere brooded warm and creative over the great spiritual awakening of the Masters who came to rekindle the flame that had begun to flicker low. Rama and Krishna and Nandabath and Parsvanath the Tirthankaras of the Jainas had long ago fulfilled their mission in the West and East of India. The mighty Mahavira and

the Great Gautama rose up almost together to preach, revive, and re-establish Jainism and Buddhism respectively. The light of religion in Europe was very faint then. Half a millennium of dark future had to be traversed before the rise of the Great Star of Syria whose brief but brilliant career is reflected in the history of humanity. Ten centuries were to elapse before Mahomed would rise in sandy Arabia, war with the shams of the day and instal sincerity, devotion and piety once more on their rightful throne. These two great Lights were to be ; but at the time we are speaking of India already basked in the sunshine of spiritual illumination granted so freely and fully by the teachers of Jainism and Buddhism. Max Muller called India a nation of philosophers. That is true. Our most ancient traditions support the dictum. The Jaina books refer to a refutation of 363 schools of philosophy which held views more or less different from those of Jainism. [Nearly one school of philosophy to grapple with daily for the greediest philosopher living !] In fact every grove was a school. Every hut was the Indian analogue of Diogenes' Aub, of course minus the cynicism. The whole air was full of thought thrilling from mind to mind and of truth flashing from soul to soul. Religious systems were only Universities for the full education of Souls ! Omniscience was the goal ; and the huts of gurus held the keys which opened the doors to it.

One great system of religion that was churned out of this splendid ocean of spirituality was Jainism in its last form.

Jainism was thought to be mere compromise between Brahminism and Buddhism and an offshoot of Buddhism. Some historians went the length of teaching that Jainism originated after Sankaracharya in the 8th century A.D. ! The later European Scholars set these wrongs right. The way was worthily led by Prof Hermann Jacobi in 1880 by establishing,

(1) that Sri Mahavira the last Tirthankara of the Jainas was not a myth but a historical person, (2) that he was distinct from Gautama, the founder of Buddhism, (3) that he did not originate Jainism but only reformed the older faith of Sri Parsvanath and his followers, the Nigganthis of the Buddhist sacred books and (4) that if one of these creeds was derived from the other, it was not Jainism that was derived from Buddhism. Other proofs of the antiquity and importance of Jainism were adduced by the same writer, but we need not go into them here. These views were accepted, confirmed and extended by other European scholars, e.g., by Dr. Hoernle of Oxford, Professor Crerinet of Paris, Dr. Thasom of London and Drs. Burgess and Buhler and others. At present historical research stands committed to a recognition of the existence of Sri Parsvanath, the last but one Tirthankara of the Jainas in 776 B.C. This is also the Jaina tradition. But the Jainas claim a much more heavy history for their creed. They take it back from Sri Parsvanath through 21 more leaders to the founder of the faith Sri Adinath (the First Lord) who was born and flourished in Ajodhya at a time when man lived in peace with brutes and the grateful "wishing trees" supplied him with all the necessities and luxuries of life. The next step backwards in Time may be dimly seen in the following account. The immediate spiritual predecessor of Sri Parsvanath was the great Neminnath who practised austerities and attained Nirvana on the beautiful hill near Junagadh in Gujrat. Sri Neminnath was closely related to Sri Krishna the charming shepherd god of Mathra and Dwarka. The two flourished in Gujrat at the same time. If the period in which the Song of the Lord was sung for ever on the plain of Kurukshetra should be near the Jaina date, the Jaina tradition would be confirmed and Jaina history and antiquity pushed one step back into the past with

important results to historical research. This is a point well worth being worked up by some one with enough time and talents for the task.

As to the history of Jainism after Sri Mahavira it can be split up into two branches, (1) the general history of Jainism, i. e., its life in India and (2) the particular history of its sacred literature.

In the general history of Jainism one or two points deserve special mention.

(1) The great famine in Northern India which drove a part of the community to the south, with the result that the brotherhood split up into the two great sects of Svetambaras and Digambaras.

(2) The rise of Shankaracharya, in whose time Jainism got a very determined set-back, with great loss of its literature and adherents.

(3) Jainism prospered in southern India till the 11th century A.D. when the Chola aversion to the religion became the cause of a terrible persecution.

The history of Jaina sacred literature is brief. The whole scriptures consisted of 12 Angas, the last consisting of the 14 Purvas, 5 Chulikas, the 5 Parikramas, the Sutra and the Prathamamanuyoga. After the Nirvana of Sri Mahavira in 527 B.C. the knowledge of the 11 Angas and 14 Purvas existed to a greater or less extent, for 683 years to 156 A.D. But the tradition began to decay and its history as recorded in the Jaina Pattavalis is as follows. For 62 years after Mahavira, i. e., to 465 B.C. 3 Kavalins, Gautama, Sudharma and Jambu propagated the tradition. After these for 100 years i. e., to 365 B.C., 3 Sautikevalins, viz., Vishnunandin, Nandimitra, Aparajit, Govardhan and Bhadrabahu carried on the tradition. So far the different Pattavalis agree in dates, names as well as the number of the authors who flourished in the two periods. But henceforward

the *pattavalis* divide the remaining 521 years in different sub-periods and with different Munis in them. But they generally agree in holding that the *Srutis* *kevalins* were followed by the ten-purvis, the ten purvis by the 11-Angins, the 11-Angins by the *minis* or four and one-Angins. After this, all the *pattavalis* agree that no one was left with the knowledge of one-Anga, as it was first preached by Sri Mahavira and then explained to the world by his chief disciples the *ganadharas*. The above experience naturally lessened people's reliance upon human memory as an instrument for the preservation and propagation of their faith. So the Jaina scriptures came to be reduced to writing. According to the Svetambars sect this was done early in 3rd century B.C. The Digambaras put the event much later in date; namely after 114 Vikrama Samvata or 57 A.D. From this point the Jaina scriptures shared the fate of Jainism. The brief course of this last given above indicates the history of later Jaina scriptures too. Many ancient manuscripts were lost in the days of Shankaracharya; those that were saved were zealously copied from their original in Nepal in the North, in Sravani Belgola and Mudbidri in the South, and the countries of the native chiefs in Mewar and Central India. A few of these rare originals on palm-leaves etc., are still found in Southern India in the keeping of the *Blattarakas* who are the spiritual heads of the Jainas in the South.

In Theology it is a mistake to call the Jainas atheists. They are not atheists. They believe in God. Their conception of God is certainly different from the ordinary notion, but they are not atheists. The Jainas do not believe in God as the creator of the Universe. The Universe is self-existing from eternity and shall remain so for ever. The regularity is wonderful; its changes are uniform, and there is great order in its life despite the confusion and

waste apparent on the surface. But there is absolutely nothing that compels us to infer its creation at a particular time by a particular being. The Jaina conception of God is higher than that of an architect of even our marvellous universe. The Jaina God is a perfect soul who has attained all knowledge and final freedom from the bondage of karmas that kept him moving in *samsara*. He has all good qualities; but the following are mentioned. By birth he has 10 qualities, such as a perfect and beautiful body, stronger than adamant, with 1008 auspicious marks on the body and is of exquisitely sweet speech. By the power of his knowledge he has extraordinary insight into all affairs; prosperity prevails wherever he goes and he is master of all knowledge; of his rank he is in closest touch with the heart of nature and everything is fresh and fragrant wherever he is. His presence is a sign of peace and reconciliation and none near him has any care or trouble. And he is master of infinite happiness, knowledge and power. This Jaina God never interferes with the machinery of the universe, which uniformly obeys the law of karma, the sequence of cause and effect. Jaina gods are perfect souls who have attained Nirvana. Of these Jainism recognises a few as pre-eminent so because in their life upon the earth they were Tirthankaras, teachers of Truth to humanity.

As to the soul its chief attribute is found to be consciousness. That which is conscious or has knowledge is soul. This distinguishes it from the non-soul; 7 more chief qualities of the soul are given as follows: Unlimited knowledge, Freedom from pain and pleasure, Right conviction, Right knowledge and Right conduct, and Eternal life. Of course there are other qualities of souls that are more or less induced in it by its intermixture with the non-soul. In its pure condition however, the soul is all knowing, all powerful and ever happy.

The *non-soul* is devided into—

- (1) Pudgala or matter; which is again divided into 6 kinds.
- (2) Dharma, that which helps the moving of substances.
- (3) Adharma, that which helps the resting of substances.
- (4) Kala, time.
- (5) Akasa, space.

Of these matter, the fulcrum of motion and rest, space with soul make up the 5 *astikayas* of Jainism. Adding Time to the 5 *astikayas* we get the 6 *Dravyas* or substances of Jaina philosophy. 8 kinds of karmas link the soul with the non-soul.

Let us see how these karmas attack the soul and how their evil influence can be counteracted.

When a karma is brought into being, matter makes a movement towards the soul of the victim (this is called *Asrava*). In the next stage the karma fastens itself to the souls (this is *Bandha*). The effect of the bondage is to obscure the soul's true qualities. The soul's perception of the true nature of things is obscured, its knowledge of them is blurred; its tranquillity is disturbed, and its control over the passions weakened. The sum total of the karmas thus attached to the soul form its karmic body and keep it going in the whirlpool of reincarnation. The way to put a stop to this is as follows. Restraint must be exercised so that no new karmas are produced (this is *Samvara*); the old ones must be got rid of by generating karmas of an opposite kind or by shaking them off by pious contemplation or ascetic practices (this is the *Nirjara* of the old karmas). This process must continue till the last karma drops off and the soul is free to sing the song of purity and bliss in the ever dazzling eternity of *Nirvana*. (This is *Moksha*).

These 5 — *Asrava*, *Bandha*, *Samvara*, *Nirjara*, *Moksha* — along with *Jiva* and *Ajiva* make up the 7 *Tattvas* of Jaina philosophy.

If *Punya* and *Papa*, merit and demerit are added to these the 9 are called the *Padarthas* in Jaina books.

Thus the *karmanas* are the enemy of the soul. They keep the soul bound down to the earth. They have to be destroyed in their entirety. Thus is the war of the soul with the flesh to come to an end. A threefold path to victory is indicated. The soul eager for freedom pursues the triple road of perfect faith, perfect knowledge and perfect conduct. These are the 3 gems *वै रा* of Jainism and followed together lead to *Moksha*. So the lovely *sutra*: Naturally Jaina books are full of detailed and learned dissertations on the 3 gems. The 2 or 10 kinds of faith according to the way in which it can be acquired the 5 kinds of right and the 5 kinds of false knowledge and their many details cannot be gone into here. As to perfect conduct that will be touched upon under Ethics.

The stages through which the soul struggle upward to *Nirvana* may be noted. These are 14 and are called *Gunasthanas*.

As to the Ethics of Jainism its aim is so to organise the corporate life of humanity that the individuals may have the greatest number of facilities for attaining *Nirvana*. The keystone of the whole fabric is *Ahimsa*. Hurt no being by thought, word or deed. All social misbehaviours and all sins against religion are reduced to the violation of this principle of Jainism. In the light of *Ahimsa* all the rules laid down for Jaina ascetics and laymen become quite intelligible. Apart from their apparent regour these rules illustrate the great feature of Jainism viz., the absolute individual responsibility of man in matters of this and also of the next world. This is one of the greatest contribution of Jainism to the civilization of the world that it has given absolute

freedom to ideas and ideals in the spiritual of mankind. Has not the poet sung ?

Ah ! Freedom is a noble thing,  
He lives at ease that freely lives !

Freedom is the great law of life. Humanity has been so long struggling through paths bestrewn with shattered ideals, mangled lives, tragedies of the saddest description in all departments and ranks of life, but yet its highest ideal has not been realised. Jainism too aims at this freeing of humanity from shackles material, mental and spiritual that of necessity or unnecessarily it has forged for itself. The social problems which confront society in Europe and America and for which desperate solutions are offered by Socialism, even by Anarchism are in a great tangle. The whole world at the commencement of the 20th century is passing through a stage of momentous change. The application of Science to our daily lives is working a revolution in all our inner and outer life. Matter rules the spirit. " Things are in the Saddle and ride mankind " ! Still one pleasing fact Mr. President Ladies and Gentlemen, stands out in bold relief. There is a genuine cry for a more practical universal brother-hood of mankind. The edge of bigotry is blunted ; orthodoxy is not disinclined to come out of its narrow groove. The West is not a wholly Mlechha country to the East ; nor the East is a savage and barbarous region to the West as it seemed to be not so very long ago. There is a desire to learn from one another in the different nations and religions. Jainism too is coming to the front. The Vegetarian and Humanitarian movements in Europe and the anxiety of all humanity from the Hague Tribunal downavards to supplant terrible war by fair peace are all signs of the growth of Jainism. So long as the spirit of Jainism progresses in the world what does it matter

if it is called Humanitarianism, Peace or anything.  
As Shakespear made Juliet say :

What's in a name ? that which we call a rose

By any other name would smell as sweet.

So Jainism under any name would bring bliss and  
peace to mankind.

Ladies and Gentlemen I thank you for the  
patience with which you have heard my brief remarks  
on an endless subject.

## PRACTICAL VEDANTA

BY SWAMI CHIDANAND.

I have always felt strongly the importance and  
necessity of preaching and teaching the Practical  
Vedanta which has been so ably expounded and re-  
presented to the world by my Master Shree Swami  
Vivekananda. When I read in the Leader, that a  
religious convention is going to be held at this season  
I thought it my humble duty as a disciple of the  
Great Master to present before you the subject in  
which I am so deeply interested. I shall try my best  
to explain to you during the short time of this half  
hour, word for word the teachings of my Master.  
Swami Vivekananda says, "The theory of the  
Vedanta Philosophy is very good indeed but how are  
we to carry it into practice. If it is absolutely im-  
practicable no theory is of any value whatever except  
as intellectual Gymnastics. The Vedanta therefore,  
to become a religion must be intensely practical. We  
must be able to carry it out in every part of our lives.  
This imaginary differentiation, between religion and  
the life of the world must vanish, for the Vedanta  
teaches oneness—one life throughout. The ideals

of Religion must cover the whole field of life, it must enter into every one of our thoughts, and more and more into our practice." In our daily life we see that we go to a certain way and then we stop, and dare not proceed further; for we feel that if we proceed further we shall not only be obliged to sacrifice many of our enjoyments, but perhaps we shall be called upon for the sake of truth and Religion to sacrifice even our lives. There are certain things which we do for the sake of duty which we could never do for the sake of enjoyment. We some time feel it is our duty to give up some portion of our convenience, daily comfort, in order to go a long way and help the poor, and we do so for the sake of duty. On the other hand many have been found to give up Religion, truth and even God, because they learnt by their own experience that there was no joy therein. Men will never have Religion for a long time unless it is agreeable to them. Duty and desire run different ways. Duty impels us one way and the inclinations and desires of the flesh attract us the other way, and we stand between these two. Some times fortunately duty prevails and truth conquers with a power which it is impossible for desire to vanquish. At other times we are carried away by the power of our evil inclinations by the lust of the flesh. Thus though we some times perform the duties of our moral life, yet now and then evil comes to us and we are carried away. Thus we rise and fall alternately. Then where is the safety. The Vedanta says till we obtain that state of mind in which the duty and desire harmonize, and God and the world become one and the same with the self there is no safety. Even the most pious of mankind have fallen into evil, the most righteous and learned men in spite of their boasted righteousness and knowledge, have fallen into evil and that is a fact. If therefore we wish to preserve ourselves in the path of truth, in the path of purity, we

must try to realize the Lord, the self, every where and in every one. Now the question is, is it practical to realise God in every thing. You all know that the Vedanta preaches the ideal, and the ideal, as we know, is always far ahead, of the real, of the practical as I may call it. There are two tendencies in this life of ours, one to harmonize the ideal with the life and the other the life with the ideal. It is a great thing to understand this, for this is the temptation of our lives. I think that I can do only a certain class of work. Most of it perhaps, has a motive power, passion behind it, or anger, or hatred or selfishness. Now if any man comes to preach to me a certain ideal, his first step is to give up selfishness, to give up self-enjoyment. I think that is impractical. But when a man comes to bring an Ideal which reconciles my selfishness, which reconciles all my vileness to itself, I am glad at once, and jump at the ideal. That is the ideal for me. My master used to say, that "as the word orthodoxy has been manipulated into various forms, so has been the word practical. My doxy is orthodoxy, your doxy is heterodoxy. So with practicality. What I think practical is the only practicality in the world. If I am a shop-keeper I think shop-keeping is the only practicality in the world." You see how we all use this word practical for the things we can do, as we are at present situated and circumstanced. Therefore I will ask you to understand and that Vedanta, though it is intensely practical, is always so in the sense of the ideal. Vedanta does not teach an impossible ideal, however high it is, and it is high enough for an ideal. In one word it is that "Thou art that," nothing but He. That is the result of all this teaching. After all its ramifications and intellectual Gymnastics you arrive at the human soul which is pure and perfect, deathless and changeless. The soul was never born and will never die and all these ideas that I am going to die and I am afraid to die

are mere superstitions. And all such ideas, as, I can do this, but cannot do that, are also superstitions. I can do every thing. The Vedanta preaches to men to have faith in themselves first. As certain Religions of the world say a man who does not believe in a personal God outside of himself is an atheist, so says the Vedanta a man who does not believe in himself is an atheist. Not believing the Glory of your own soul is what is the Vedanta calls atheism. To many this is no doubt, a terrible idea and most of us may think this ideal can never be reached, but Vedanta insists that it can be realised by every one. There is neither man nor woman, nor child, nor difference of race or sex, nor any thing that stands as a bar to the realisation of the ideal, because it shows that it is realised already, it is already there. All the powers in the universe are already ours. It is we who have put our hands before our eyes, and cry that it is dark. Know that there is no darkness round us. Take the hands off and there is light from the beginning. Darkness never existed, weakness never existed. We who on account of the ignorance cry that we are weak, we who are really pure, on account of the ignorance cry that we are impure. Thus Vedanta not only insists that the ideal is practical, but it has been so all the time and this apparent ideal, this reality, is our own nature. Every thing else that you see is false, untrue. As soon as you say, I am a mortal little being, you are saying something which is not true, you are hypnotising yourself into something vile, weak. Vedanta recognises no sin, it recognises no error: and the greatest error, says the Vedanta, is as soon as you say you are weak, and a sinner, and a miserable creature, and you have no power and you cannot do that and this because every time you think of that, you as it were rivet one more link in the chain that holds you down, you add but one more layer of hypnotism to your

own soul. Therefore whosoever thinks he is impure, is wrong, and is throwing a bad thought to the world. This we must bear in mind always, that in the Vedanta there is no attempt at reconciling the present life, the hypnotised life, this false life which we have assumed, with the ideal, but this false life must go, and behind, the real life, which is always existing, must manifest itself, must shine out. No man becomes purer and purer : it is more or less of manifestation. The veil goes away, and the native purity of the soul begins to manifest itself. It is ours already, the infinite purity infinite freedom and infinite love and infinite power. The Vedanta does not want to show the weakness of man, on the other hand it says, every one knows his disease ; it requires no one to tell us what our diseases are. We may forget anything outside, we may try to become hypocrites to the external world but in the heart of our hearts we all know our weakness. Being reminded of weakness will not help much : give medicine, medicine is not making man think that he is diseased all the time. The medicine for weakness is not making man think of their weakness all the time, but letting them think of their strength, teaching them of the strength that is already within them. Instead of telling men they are sinners, the Vedanta takes the opposite side, and says, you are pure and perfect, and all you call sin does not belong to you. There are very low degrees of manifestation, manifest yourself in a higher degree if you can. That is one thing to remember, there is nothing which you can not do, time and space even are nothing compared to your nature. You can do every thing and any thing. You are almighty. These of course are the principles of Philosophy. We shall have to come down still lower and work in the details. Now we shall have to see how this Vedanta can be carried into practice in the every day life of ours. This Atman is first to

be listened to, to be heard, 'Hear day and night that you are that soul. Repeat it to yourself day and night till it enters into your very blood, till it is in your flesh and bone. Let the whole body be full of that one ideal. I am the birthless, the deathless the blissful, the omnipotent, ever glorious soul. Think on it day and night, think on it till it becomes part and parcel of your life. Meditate upon it, and out of that will come work. Out of the fulness of heart the mouth speaketh, and out of the fulness of the heart the hand worketh also. Practice will come. Fill yourself with the ideal; whatever you do try to see God in it." All your actions will be transformed, deified, magnified, raised by the every power of the thought. If matter is powerful, thought is omnipotent. Bring that thought, fill yourself with the thought of Almightyness, and your majesty, and your Glory. Would to God that mankind had an easier path through which to attain to the noblest and highest truths. But he has to pass all this; do not make the path more difficult for those who are coming after you. There may be many among us, who get frightened with this idea, but for those who want to be practical this is first practice. Tell not yourselves or others you are weak. Do good if you can, but do not injure the world. You know in your inmost heart that many of your limited ideas, humbling yourselves and weeping to imaginary beings are superstitions. You have got also a challenge from the modern science. They will prove that any help you have got from anywhere outside certainly it must have been the result of your own exertions, and all the answer which you have received from outside must have been from your very hearts. Certainly you can not get any answer from anywhere outside and if you have got anything it must have been from your very hearts, and not from anywhere outside. My master used to say, that you all know that

there are no ghosts, but no sooner are you in the dark than there is a little creepy sensation. It is so because in our childhood we have all these fearful Ideas put into our heads. But here is the practice ; do not do the same to others, through fear of society, through fear of public opinion, through fear of the hatred of your friends, for fear of loss of superstition. Be master of it all. The one idea of faith in ourselves is the greatest help that can come to mankind. Had faith in ourselves been more extensively taught and practiced, I am sure a large portion of evils and miseries that we have, would vanish. Throughout the history of mankind, if any motive power in the lives of all great men and women from the very birth has been more potent than that of the others it is that of faith in themselves, born in the consciousness that they were to be great and they became great. Let a man go down as low as he likes but there must come a time when out of sheer desperation an upward curve will be taken and he will learn to have faith in himself. But for us it is better that we know it from the very first. Why should we be compelled to have all this bitter experience, to have faith in ourselves. We can see that all the difference between man and man is owing to the existence or non-existence of faith in one self. Faith in ourselves will do every thing. I have experienced it in my own life, and I am doing so always and as I grow older that faith becomes stronger and stronger. But here let me tell you it is not selfish faith, because the Vedanta, again, is the doctrine of oneness. It means faith in all, because you are one with the all, because you are pure. Love for yourselves means love for all, for you are one ; faith in animals, faith in every thing. This is the great faith, which will make the world better. I am sure of that. He is the highest man who dares to say, I know all about myself. Do you know how many powers, how many

forces, how many energies, are still lurking behind that frame of yours. What scientists have known already all that is in man? Millions of years have passed since man was here, and yet one infinitesimal part of his power has been manifested. Therefore how dare you say that you are weak. How do you know what is behind that degradation on the surface. How do you know any thing that is within you. Behind you is the ocean of infinite power and blessedness. What is there more to be taught in Religion, but oneness in this universe and to have faith in yourself. Again the Vedanta says, every thing that makes for oneness is true. Love is truth and hatred is false, because hatred makes multiplicity. It is hatred that separates you from me, it is wrong and false therefore. It is a disintegrating power, it separates and destroys. Love binds, love makes for that oneness. You have become one, the whole world has become one with the self. For love is existence, God himself, and this is the manifestation of one love more or less expressed. Difference is only in degree, but it is the manifestation of that one love throughout. The love of God, the love of humanity, the love of the world, embraces all the departments of our lives. The sweetening and purifying and strengthening influence of the love of God and the world must be cherished in all the details of our daily lives, as well as in the grandest aspirations and pursuits of man: and unless that is done, unless we find that there is nothing but love in our whole life, it can not be the perfect love. Again, in all our actions we have to judge whether it is making for diversity or for oneness. If for diversity we have to give it up, but if it makes for oneness we are sure it is a good action. So with our thoughts we have to understand whether they make disintegration, the many, or for oneness, for binding soul unto soul and bringing one influence to bear. If they do we will take them up, and if not we will avoid them.

as plague. Vedanta wants us to worship a living God. I have seen nothing but God all my life. Have you? To see this chair you must first see him, and then the chair, in and through him. He is seen day and night saying I am. The moment you say "am," you are knowing existence. Where shall you go to find God, if you cannot see him in your hearts as living beings, as the man working in the street. Thou art the man, thou art the woman, thou art the girl and thou art the boy. Thou art the old man tottering on a stick, thou art the young man walking in the pride of strength. Thou art all, that such a wonderful living God who is the only fact in this universe. You are God and so am I; who obeys, whom, worships whom? Well then, now one question is asked and it is this, that these may lead to a tremendous amount of difficulty. Every one of us thinks I am God, whatever I do or think of is good; God can do no evil. In the first place, even taking this danger of misrepresentation for granted, can it be proved that on the other side the same danger does not exist? People have been worshipping a God who lives in Heaven entirely separate from them, and of whom they are so much afraid. They have come in shaking with fear, and all their lives they go down shaking. Had the world been made much better, the same question you would ask on the other side. Those who have understood and worshipped a personal God and those who have understood and worshipped an impersonal God, on which side have been the great workers of the world? Certainly the impersonal. How can you expect moral persons to be developed from fear? It can never be. When one sees another and where one hurts another, that is *maya*. When one does not see another, when one does not hurt another, when every thing has become the Atman, who sees whom, who perceives whom? It is all He and all I at the same time. Then and then alone

we understand what is love. Can love come through fear? First comes freedom; when comes love. We really begin to love the world, then we understand what is meant by brotherhood and mankind, not before. So it is not right to say, this will lead to a tremendous amount of evil doing all over the world, as if the other doctrine never lends itself to the work of evil, as if it does not deluge this world in blood, as if it does not tear into pieces and lead to sectarianism. My God is the greatest God. Let us decide it by a free fight. Such sort of things you cannot find in this impersonal idea. We shall have to come out from such a narrow path. How can the great infinite human soul rest content to live and die in small ruts? There is the universe of light, every thing in the universe is ours. Try to stretch out your arms, and embrace the whole universe in love. If you have ever felt that you want to do this, you have felt God. Did you not read that passage in the sermon of Budha; how he sent a thought of love towards the north and south, and the east and west, above and below, until the whole universe was filled with this love, great and grand and infinite. When you have that feeling, that means personality. The whole universe is one person. Let go these little things; give up the small for this infinite bliss. What use is it to have small bits of bliss, which is all yours; for you must remember the impersonal includes the personal. So God is personal at the same time. So is man the infinite. Impersonal man is manifesting himself as this person. We infinite men have limited ourselves, as it were in the little ruts. The Vedanta says, this is the state of things. It will not vanish, it will remain. We are limiting ourselves by our Karma which like a chain round our necks has dragged us into this limitation. Break that chain and be free. Trample it down under your feet. There is no law in human nature, there is no destiny,

no fate. How can there be law in infinity. Freedom is its nature, its birth-right, its watch-word. "My master used to say, be free and then have any amount of little personalities you like." Then we will play as actors, as a king comes upon the stage and takes up the role of a beggar, and there is another actual beggar who is walking through the street. The scene is the same in both the cases, the words are perhaps the same, but what a difference! The one enjoys his beggary and the other is suffering misery from it, and what makes this difference? The one is free and the other is bound. The king knows this beggary is not true, but he has assumed it, taken it up as jest, for play, and the beggar thinks that it is his familiar state and he has to bear it whether he will or not. This is the law, so he is miserable. As long as I have no knowledge of my real nature like the real beggar jostled about by every slave of nature, made slave of every thing in nature, crying all over the world for help but help never comes, but still trying to get help from every quarter, from imaginary beings, and yet never get any help. Then again thinking, this time it will come, and weeping and wailing and hoping, one life is passed and the same play again goes on. Be free, hope for nothing from any one else. Why should you hope? You are the king, the self, the Atman, what are you going to hope for. If the king goes about to find the king of his own country, he will never find him, because he is the king himself. Let us rejoice in the self and those who want only superstition let them have it. Why we do not try to realise the supreme delight in ourselves? Let us all realize the supreme love and let us rejoice always. We shall not rejoice simply by doing certain things or by getting certain things, but we shall rejoice by seeing the Almighty, the self everywhere. Let us rejoice in the self, not at particular times and seasons, at particular places, but let

us rejoice always in the self everywhere at every time. Let the happiness overflow through your heart, through your mind and through your very blood and produce abundant harvests of peace and purity. May, Lord, who is the Brahman of the Vedantists, the Vishnu of the Vaishnavites, Siva of the Shaivites, Allah of the Mohammedans, father in Heaven of the Christians, and who has hundreds of names given by different religions, bless us all, so that we may all realize him everywhere and in every one, and rejoice in him, and enjoy eternal happiness through his blessings, and may this Religious Convention obtain its glorious object.

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# THE PUSHTI MARGA

OR

*The path of acquiring Grace of the Almighty,  
otherwise called the Nirguna-sakti  
Marga or the path of Pure Love  
towards the Almighty,—*

Preached by

**SRIMAD VALLABHACHARYA.**

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OUR WORTHY PRESIDENT, LADIES AND GENTLEMEN.

Srimad Vallabhacharya one of the foremost and the greatest of philosophers of India, the illustrious advocate of the Brahma-vad or the Suddhadwaita (the pure non-dualistic) doctrine of philosophy, and one of the greatest devotees of the Almighty, was the preacher of the Pushtimarga or the path of acquiring Grace of the Almighty, otherwise called the Nirguna Bhakti Marga or the Path of Pure Love towards the Almighty.

He was born at Champaranya in A. D. 1479.

Having studied the Vedas and other Sastras at an early age, he established the doctrine of

Brahmavad or Suddhadwaita (pure non-dualistic) doctrine of philosophy in the Court of Krishna Dev, the *defacto* ruler of the powerful empire of Vijaynagar (Vijaynagar) on the southern bank of the Tungbhadra in the South of India, in the presence of the foremost and the most learned Acharyas and

Pandits of the time.\* Thereupon Krishna Dev, with the concurrence of the Acharyas and scholars assembled there, conferred upon him the titles of Acharya and Maha-Prabhu (*lit.* very powerful). As he spent the latter part of his life in writing philosophical works at Adel and Charnadri (Charnat) in the neighbourhood of this place (Allahabad), some of you must be acquainted with his name.†

The path of devotion or Bhakti preached by Vallabhavaharya is technically called Pushti-Marga. In the expression Pushti-Marga, the word *Marga* means way or path, and the word *Pushti* means grace of the Almighty. It does not mean nourishment of the physical body, as some people erroneously think it to mean. Thus the expression Pushti-Marga literally means the path of acquiring Grace of the Almighty.

As Grace is acquired by those who follow the Nirguna Bhakti Marga, the expressions Pushti Marga and Nirguna Bhakti Marga connote the same meaning. Vallabhavaharya defines Bhakti :—

“The most enduring love (towards the Almighty), surpassing all, based on the knowledge of His greatness, is called Bhakti or devotion. Mukti or salvation is attained by it and in no other way.”

As the three Gunas or qualities, born of Prakriti or Maya (a power of the Almighty) viz., Tamas Rajas and Sattva have influence over the thoughts, feelings and actions of all, Bhakti or devotion, which is but an attitude of the heart, assumes four different forms viz., Tamasic, Rajasic, Sattwik and Nirguna (free from the influence of the three Gunas).

\* At this time his age did not exceed fourteen years.

† In Adel (near Allahabad) and Charnadri (near Benares), there are his Bethaks (seats) still in existence. Thousands of pilgrims visit the same every year.

The devotion of the person, who is influenced by anger, who entertains a sense of separateness, and whose object is to inflict pain on another, or to cheat another, or to satisfy his envy, is called **Tamasik Bhakti**.<sup>1</sup>

That devotion which is impelled by the desire of obtaining worldly objects, that which has for its object worldly fame, that which has for its object worldly power, and that which implies a sense of separateness, is called **Rajasik devotion**.<sup>2</sup>

That devotion which has for its object the destruction of sins, that which has for its object the pleasing of God by offering to Him all actions, and that which is practised with a sense of separateness from the object of securing fruits of actions is called **Sattwik Bhakti**.

That uninterrupted and continuous motion of the mind towards Him, who resides in the hearts of all, free from the impediments created by the Vedas and Smritis, like the flow of the Ganges, which makes its way through mountains &c., and goes into the sea, is called **Nirguna Bhakti**.<sup>3</sup>

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• Foot Note.

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(Bhag 2-29) 8-9-10.

Subodhnini p. 745.

This devotion or Bhakti must be without any object in view and without any desire of fruit.\* It should be accompanied by Love with a view to serve Him.

It should be directed towards the Purushottam (*lit.*, the Highest Person), who resides in the hearts of all, but not towards His incarnations.\*

This Nirguna Bhakti has been enunciated by Srimad Vallabhacharya.\*

According to the doctrine of Brahnavad, it is the Almighty, from whom the world with its Gods, Devas &c, comes into existence, who is to be loved, served and worshipped. When the Almighty wishes to be many,\* the world with its Gods, Devas and other entities comes into existence. The Gods &c, are of the nature of the different powers of the Almighty. There are three chief powers of the Almighty which are generally called by the name of Gods. They are Brahma, Vishnu and Shiva. Brahma works as His creative power, Vishnu as His preserving power and Siva as His power of destruction. All these three Gods have been working under the will of the Almighty. These three Gods preside over the three Gunas. Brahma presides over the Rajas, Vishnu over the Sattva and Siva over the Tamas. They are more or less under the influence of the three Gunas. They are, therefore, called Saguna Gods.

The world with its  
Gods.

Brahma, Vishnu  
and Shiva.

Subodhini, p. 745.

Bhag 8-29-12.

Subodhini, p. 838.

Below these three Gods, there are a number of entities higher than man. They are called Devas, such as Indra, Varuna, Sun &c. These Devas preside over the several departments of nature. They are all subordinate to the Almighty.

Just as an ordinary servant regards his immediate superior to be all-powerful and serves him faithfully, there are people who think the lower entities or elements, such as Indra, Varuna, Sun, Fire &c, as all-powerful, and worship them. There are others who worship Brahma, Vishnu and Siva. But in the Pushti Marga, the highest element called Purushottama in the Vedas and the Gita is regarded as the worthiest to be loved, worshipped and served. It is the Almighty, Purushottama alone, who is all-pervading, all-powerful and omniscient. Although

the three Gunas have influence over all the Gods, the elementals, and all departments of Nature, they have none over Him. He is therefore called Nirguna.\*

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† The word Nirguna as used in the Vedas does not mean without attributes, as some people suppose it to mean. It means that which is not under the influence of the three Gunas born of Prakriti, viz., Sattwa, Rajas and Tamas. If the word really means without attributes, the Almighty would have no attributes. That which has no attributes can be of no use in any of the worlds. Besides the several attributes of the Almighty mentioned in the scriptures would be out of place. The Svetaswara Upanishad describes the Almighty as the one God, who is concealed in the beings, who pervades all, who is the inner soul of all beings, the ruler of all actions, who dwells in all beings, and things who is more knowledge and without qualities. (p. 404). As the Vedas and Sastras mention numerous attributes of the Almighty, it would be highly absurd to say that Nirguna means without attributes. In fact there is nothing in the world which has no attributes. The word Nirguna, there-

It is indeed neither sinful nor useless to worship the inferior Devas or entities, for those who worship them go to them, while those who worship the Almighty go to the Almighty. The only difference between the two is that the fruits which the worshippers of the Devas get are finite or temporary, while, the fruits obtained by the worshippers of the Almighty are infinite and everlasting.

As the Devas are a portion of the Almighty, the Gita says, that even the devotees of the other Devas, who worship full of faith, also worship the Almighty, though contrary to the ancient rule.

The Brahma Purana says:—By worshipping the other Devas with mind, actions and speech, one acquires devotion to the Fire. When the Fire

Brahma Puran.

is pleased by the devotion, devotion to the Sun is acquired. When the Sun is pleased, devotion to the Mahadeva is acquired. On Mahadeva being pleased, devotion to the Almighty is acquired. It is by the devotion to the Almighty that a man gets riches and salvation in his life-time. (p. 30).

Thus though the devotion to the lower Devas eventually leads to devotion to the Almighty, in the Pushti Marga, the highest Deva or the Almighty, who is concealed in

The Almighty worship of.

all beings, who is the inner soul of all, who is omniscient &c., is loved, served and worshipped. The other Devas are worshipped by way of formality on marriages and other occasions only.

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fore, means that which is beyond the influence of the three Gunas born of Prakriti, or that which possesses no qualities possessed by objects born of Prakriti.

It may be observed that the word Nirguna has been interpreted in this sense by Sankaracharya, while commenting on Gita 13-14.

Sri Ramanujacharya while commenting on the same sloka also says the same thing.

Though Bhakti or devotion generally presupposes two entities, in the Pushti Marga it is not tainted by dualism, since the Almighty to be loved is the soul of the person loving.

In the Pushti Marga, the Almighty is generally known by the name of Krishna. The meaning of the word is as follows :—

The word *Krish* connotes power, the word *na* connotes bliss. The combination of the two means Krishna Paramatman. He is called Brahman in the Upanishads, Paramatman in the Smritis and Bhagvan in Srimad Bhagvatam.

The fundamental rules to be observed by those who wish to follow the Pushti Marga are as follows :—

(1) One should follow the Rules appropriate to his status and station in life according to his ability.

(2) He should refrain from doing that which is contrary to his duty.

(3) He should keep the steeds of senses under control. These three things should not be forsaken even out of curiosity.

The first step to be taken by the neophyte who wishes to follow the Pushti Marga is Atma-Nivedanam, self-surrender or renunciation of the self.

The Brihadaranyaka Upanishad says :—

The Brahman is verily the Lord of all beings, the King of all beings. As all spokes are fastened in the nave and the circumference of the wheel, thus also all beings, all Gods, all worlds, all organs, all souls are fastened in that Soul or Brahman.

(II 5-15 p. 262)

Thus the Sruti shows the relation between man and the Almighty. As all creatures have their source in the Almighty, they should resign them-

Atma Nivedan.

selves and everything that belongs to them to Him. Renunciation of the self is necessarily followed by spiritual growth. \*

The Atma-Nivedanam (self-renunciation or self surrender) is made in favour of the Almighty, but not in favour of the Acharya or any living being. It is, however, generally made at the instance of an Acharya and in the presence of the diety.

The Atma-Nivedanam (self-renunciation) creates, or rather revives the memory of, the connection with the Almighty. This connection is technically called Brahma-Sambandha (connection with the Almighty). The connection being formed, or the memory thereof being revived, all the five kinds of sins mentioned in the Scriptures cease to have the force of impeding the spiritual growth of the Bhakta or devotee.

There is nothing strange in this.<sup>1</sup>

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\*As we forget our personal self, we attach less importance to personalities, personal beings, and personal feelings. We begin to look upon ourselves, not as being permanent, unchanging and unchangeable entities, standing isolated among other isolated entities and separated from them by impenetrable shells, but as parts of an infinite power which embraces the universe, and whose powers are concentrated and brought to a focus in the bodies which we temporarily inhabit, into which bodies continually flow, and from which are incessantly radiating the rays of an infinite sphere of light, whose circumference is endless and whose centre is everywhere. (*Vide Magic White and Black by Franz Hartmann. M. D. p. 36*).

The essence of Christian holiness is, that we should be at the absolute disposal of God. (*Sickness and the Gospel by Otto Stockmayer p. 6*).

(1) Dr. Hartmann says:—To escape the effect of the cause which has been created, he who created the cause must try to transform himself into another man. If his lower principles have led him into mistakes, they will suffer, but if he succeed in assimilating his nature with his higher principles, and thereby changes himself into a being of a different character, their sufferings will not be of the greatest import-

The next step, which the devotee is required to take in the Pushti Marga is to render service to the Almighty.

Service, as defined by Vallabha-charya, means the engrossment of the mind in the Almighty or possession of the consciousness (of the devotee) by the Almighty, or inclination of the heart towards the Almighty. Service is of three kinds viz., (1) Physical, (2) Material and (3) Mental. The two former are intended for the neophytes, and the third for the far advanced. By performing physical and material service, one loses worldly misery, obtains knowledge of the Brahman and becomes qualified to perform the mental service.

As the object of service is to keep the mind fully engrossed in the Almighty, it is usually performed in relation to an image of the Almighty. The devotee is expected to regard the image as the

ance to him. Such is the only rational philosophy of the forgiveness of sins. (*Vide* Magic White and Black p. 147).

Schopenhauer says:—In consequence of the action of Grace, the entire being of man becomes remodelled, so that he desires no longer any thing of that for which he was craving heretofore, and becomes so to say a new man. (In W. & B. p. 264).

Owing to some such reasons, the Holy Bible says:—Sin shall not have dominion over you, for you are not under the Law (W. and B. p. 354).

Being then made free from sin, ye become the servants of righteousness. (The Epistle of Paul to the Romans. 6 p. 232)

John Stuart Mill in his Three Essays on Religions says: (*Vide* p. 99):—Better religions, not to drive sinners to despair, dwell so much on Divine Mercy, that hardly any one is compelled to think himself irrevocably condemned.

Butler in his Analogy of Religions, speaking on the Mercy of God says:—For we have daily instances of such mercy in the general conduct of Nature, compassion provided for military, medicine for diseases, friends against enemies.

Almighty and to think that every service rendered to the image is rendered to the Almighty.\*

By performing service of the Almighty, the practice of concentration or meditation is cultivated and the mind becomes engrossed in Him. The utility of Service can be best realised by performing it in an intelligent manner for some time, whether physically, materially or mentally.

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\* It is indeed true that there are people who do not approve of idolatry. They say that the belief in external gods strengthens the illusions of self. This is not likely to take place in case of the Seva or service prescribed by Vallabhacharya, since the man who performs the service is acquainted with the nature of the greatness of the Almighty. At the time of self-renunciation, he regards the image as the Almighty, simply because, He being omnipresent is also present in the image.

The next objection advanced against idol-worship is that it induces men to ask for favours which they do not deserve, in preference to other men that deserve them. This objection does not also apply to the Seva or service enjoined by Vallabhacharya, since a true follower of the Pushti Marga is not allowed to ask for any favours, since the opinion of the Almighty is not known, and since He is everywhere, all powerful to do every thing, according to His own will.

To one who has resigned himself with all his possessions, prayers for acquisition of personal desires are out of place.

It is also argued that idol-worship helps to establish the aristocracy of priests and to put the false priest upon a throne, from which the true God has been excluded. Where to serve the Almighty is the prime duty of every man, whether a priest or a layman, there is no danger of creating an aristocracy of priests. The service is to be rendered by one's self personally, but not through priests.

It is also argued that he, who has grown to live above the illusions of form and recognizes the existence of true God in his heart, needs no illusion to guide his attention. He carries the temple of eternal God in his own Soul, and worships it without ceremonies and rites by perpetual adoration (Magic White and Black by Franz Hartmann M. D.). This argument partakes of the nature of *petitio principii*. Our Acharya allows mental service to be performed by those who have grown to live above the illusions of form and who are

Śrīmad Bhagwat says:—The water poured at the root of a tree nourishes its trunk, branches and sub-branches, so does food given to the vital airs nourishes the senses. The same is the case with the service of the Almighty, that is to say, by serving the Almighty the whole universe is served.

The next step which the disciple is to take is offering everything to god before making use of it. The next step which the disciple is to take is to offer every thing to the Almighty before making use of it, whether the thing consist of food, clothes, thoughts, actions, etc.

The sins committed before Atma-Nivedanam or self-renunciation are wiped out by self-renunciation. In order to prevent new faults or sins being engendered, it is necessary that all things used by the disciple should be offered to the Almighty.

The Chhandogya Upanishad says:—By the purity of his elements he becomes purified in his nature

cognise the existence of true God in their hearts. But what will be the fate of those, who are unable to do this and who want some tangible thing before their minds, if idolatry or image worship be not allowed. Without showing the photograph or picture of the King Emperor to a child who has never seen him, how would you put into his mind the idea of what the King Emperor is like? We fail to see any objection to an idol or image being used as a means to an end.

Should you not be able to do the same thing to the Almighty by worshipping his idol?

Thomas Carlyle in his Sartor Resartor says:—In the symbol proper, there is ever, more or less distinctly and directly, some embodiment and revelation of the Infinite. The Infinite is made to blend with the Finite, to stand visible and as it were attainable there. By symbols, accordingly, is man guided, made happy, made wretched. He everywhere finds himself encompassed with symbols. The Universe is but one vast symbol of God. (p. 260).

All forms are only apparitions. They all represent invisible truths. Before the pure light of reason, all illusions will disappear in the end and the truth appear, not hidden in forms, but in the sublime splendour of its purity before

By the purification of his nature, he verily gets memory and by the attainment of memory all the attachments of his body are severed. 1.

As the Almighty is the highest purifying element, everything offered to Him loses its viciousness and becomes pure, whether it consists of materials of food, thoughts, actions etc.

the wondering gaze of the spiritually awakened man. (Magic White and Black p. 94).

The object of forms is to represent principles, and as long as a form is known to be a true representation of principle, the principle gives it life. (Id. 149).

If a man knows the truth, it matters little by what name he may call it, or under what form he may attempt to express that which cannot be made into form. The Buddhist, who offers flowers and fruits at the shrine of Buddha, is as near the truth as the Christian who sees in the picture of Jesus of Nazareth, the representation of his highest ideal. (Id. p. 243).

Idol means that which has a material form. It is used as a symbol of a thing whether material or immaterial. The use of symbols is made in all departments of life. A picture, a photograph, a map, a sign, a form &c. are but the idols of different things. Just as all pecuniary dealings are likely to be stopped in the absence of the use of coins, so all worldly dealings are also likely to be stopped with the discontinuance of symbols. Are not the alphabets the different idols or symbols of sounds? Are not words the different forms of thoughts and feelings? The different coins are but idols of the different thoughts about price or valuation. Money-orders, cheques, bills &c. are but different symbols of the same kind of thoughts. The maps of the Earth, houses &c. are but the idols of the things which they represent. Pictures, photos &c. fall under the same category. When idols or symbols are allowed to be used in all departments of life, there is no reason why they should not be used in relation to the Almighty. If you can honour the King Emperor by offering honours to his photo, why should you not be able to do the same to the Almighty by worshipping his idol.

It is indeed auspicious that educated people have begun to understand the utility of Seva. Ramkrishna Sevasam at Kanakhal, the servants of India society at

The practice of offering everything to the Almighty enables a man to part with his egotism and to remember His greatness.<sup>1</sup>

The Gita says:—He who acteth placing all actions in the eternal, abandoning attachment, is unaffected by sin as a lotus leaf by water.<sup>2</sup>

Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou doest of austerity. Oh Kaunteya, do thou that as an offering unto Me.<sup>3</sup>

Thus shalt thou be liberated from the bonds of action, yielding good and evil fruits; thyself harmonized by the Yoga of renunciation, thou shalt come unto me when set free.<sup>4</sup>

Sin displaces our life's centre and gives a wrong direction to our whole being.   
 Life's Centre. Instead of God, our own self becomes the centre around which every thing within us revolves. In order to change this and to make God the centre of our life, it is necessary to serve Him and to dedicate or offer to Him all our actions etc.

Sri Vallabhacharya says that, when the seed of devotion, Love, sown by self-renunciation, takes

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Poona, and the Seva Sadan at Bombay are proofs of this. Though the object of these institutions is to serve the people, who are creatures of God, the service rendered to them for some time is likely to enable them to understand the value of serving the Almighty. It should be remembered that service rendered to the Almighty has a tendency to redound on the people who are his own creatures.

(1) Chh. 7-26 p. 439.

(2) Gita 5-10.

(3) Gita 9-27.

(4) Gita 9-28.

root, it grows up by means of non-attachment, hearing and singing the glory of the Almighty. In order to make the seed strong, it is necessary to stay at home, to follow the duties belonging to one's own status and station in life, to love Krishna and to worship Him with service, hearing, etc.

Thus when the mind is not actually engaged in serving the Almighty, one is to have recourse to Srawanam, <sup>hrawan.</sup> Kirtanam and Sinaranam. Srawanam ~~and Sinaranam~~, hearing of such of the attributes, accounts and narratives of the actions (Lilas) of the Almighty, as are likely to withdraw the mind from worldly matters and fix it in the Almighty. By hearing these, the attributes of the Almighty enter the heart through the ears, and, having churned sins or vices that lie there, expel them through Kirtanam (singing) by means of mouth. If this practice is continued for some time, one's heart becomes purified.

The object of Srawanam is to determine the power and meaning of the words and sentences which describe the Almighty.

The narratives about the Almighty embody accounts of his six principal attributes viz, 1. Aiswaryam (Supremacy, Omnipotence, Omnipresence &c.), 2. Viryam (heroism, prowess, virility), 3. Yasah (glory), 4. Sri (plenty, royalty, splendour), 5. Jnanam (knowledge) and 6. Vairajnyam (absence of worldly desires and appetites). These attributes are capable of effecting salvation and are of the nature of bliss. The narratives of the Almighty are, therefore, called Kathamritam (nectar of narratives). This (Kathamritam is real Amritam-nectar, for it drives away death. It produces non-attachment or Vairajnyam and destroys sins. As the actions or lilas of the Almighty pervade all worlds, the Kathamritam (nectar of narratives) also pervades all worlds. Though the

Almighty perceptibly manifests as in Avatar and then disappears, His Kathamritam always remains visible.

Kirtanam means to know or to communicate to another the power and meaning of the words referring to the Almighty.

The glory of the Almighty should be sung after knowing His greatness. It should not be sung with a worldly mind.

Just as a heap of rubbish is carried away by flood, so are sins or vices destroyed or carried away by hearing and singing the glory of the Almighty.

The attributes of the Almighty are such as to raise to eminence those who sing them. As they are of the nature of powers, they themselves act without the aid of any extraneous motion or action.

Smaranam or remembering the names of the Almighty. According to the doctrine of Brahmavadam the names

and forms of the Almighty are not unreal, for they have been made by Himself. As the names and forms of the Almighty are of the nature of the Vedas and their meaning, they purify all ; all expiatory acts are inferior to the meditation of the names of the Almighty, since they have close connection with His forms.

The word *Sri* (*lit.* Lakshmi) is for the sake of ornamentation prefixed to the names of the Almighty.

Impressions of the attributes of the Almighty are made on the heart by remembering His greatness and His names.

The names of the Almighty should be uttered after knowing their real meaning and with pure feeling.

*Nirodham.*

The Chief object of Seva (service), Srawanam (hearing), Kirtanam (singing) and Smaranam (remem-

bering) is the attainment of Nirodham. Nirodham means strong attachment to the Almighty, accompanied by suppression of worldly thoughts.

There are three stages of Nirodham, viz. (1) Prem, (2) Asakti and, (3) Vyasanam.

Prem means love towards the Almighty. It is engendered by the acquisition of the knowledge of His greatness. When this love increases in depth and extent, the love of worldly objects fades away, and strong attachment to the Almighty, accompanied by oblivion of the worldly objects and desires, takes place. This state of the mind is called Asakti. Vyasanam is that state in which the mind becomes completely occupied by thoughts about the Almighty to the absolute exclusion of worldly thoughts. When the mind is engrossed by the attributes of the Almighty, one does not feel any pain or agony arising out of the world or out of separation from desired objects, but enjoys bliss like the Almighty.

When the attributes of the Almighty enter the body of the devotee, their effect is to produce permanent non-attachment to worldly objects. Owing to the contact of bliss arising out of the attributes of the Almighty, one does not experience pain at any time. This state precedes what is called Jiwan-Mukti or salvation in one's own life-time.

The steps next to Nirodham are Mukti (emancipation) and Asrayam (dependence).

When complete Nirodham is attained, one lives in the Brahman. Such a person obtains emancipation, for the Chhandogya Upanishad says :—One who abides in Brahman, obtains immortality.

If such a person has not become merged in the Almighty, he has to depend on Him alone, for He alone is indestructible and the great destruction (Mahapralayam) does not affect Him. This dependence on Him is called Asrayam.

## Seva (service) and Bhakti (devotion.)

As the object of Seva or service and Srawanam, Kirtanam and Smaranam is the same viz., to keep the mind engaged in the Almighty, Srawanam, Kirtanam and Smaranam are considered to be a part of Seva. As the object of Bhakti (devotion) is to love the Almighty, Seva and Bhakti are used in the same sense.

As the root *Bhaj* is used in the sense of serving, the intelligent use the word Seva (service) in the sense of devotion (Bhakti), which admits of a great many means.

According to the doctrine of Pushti Marga, fruits of all actions and of service are dependent on the Grace of the Almighty. When He is pleased with the service, the following fruits are generally obtained, viz.:—

(1) The acquisition of supernatural powers. This includes all kinds of Siddhis or miraculous powers.

(2) Sayujyam The means either Union or association with the Almighty.

(3) Acquisition of a spiritual body fit to serve the Almighty and to carry out his orders in Vaikuntham and other worlds.

The chief characteristics of the Pushti Marga are as follows :—

(1) In this Marga, only one God called Krishna, Parabrahman, Paramatman or Bhagwan is loved, served and worshipped.

(2) In this Marga, precedence has not been given to rites and ceremonies prescribed by the Scriptures, but prominence is given to Love and Love alone towards the Almighty.

(3) In this Marga, complete faith in the Omnipotence and Grace of the Almighty is enjoined. One is not expected to pray for favours.

(4) The acquisition of means prescribed in the Maryada-Marga are productive of trouble and anguish. As the service enjoined by the Pushti Marga is performed with Love with such means as may be had without much trouble, it is productive of happiness and bliss.

(5) In the Pushti-Marga, Bhakti or devotion begins with, continues and ends in Love Supreme.

(6) In the Maryada Marga, the Almighty follows the precepts of the Scriptures in giving fruits. In the Pushti Marga He is free to bestow any fruits, and He generally follows the wishes of the devotee who is independent.

### *The Nature of Pushti or Grace.*

The Grace of the Almighty Krishna is of the nature of favour. It annihilates the effects of time, Karma (action) and Swabhavam (innate nature.)

Pushti.

*Superiority of the Pushti Marga or the Nirguna Bhakti Marga, over the paths of Karma, knowledge, etc.*

(1) Yajnas and other rites mentioned in the Scriptures can be effectually performed, only when Dea (place), Kala (time), Dravya (materials), Mantra (formula), Karta (doer), and Karma (action), these six things are obtainable in their pure state. As it is impossible to find them in pure state in this iron (kali) age, the Yajnas etc. do not produce the desired effect.

Superiority of the  
Pushti Marga.

(2) The Path of knowledge is long, tedious and impracticable in this age, since complete non-attachment which is productive of knowledge, is difficult of attainment. The Gita says that the man full of wisdom comest unto me at the close of many births. Besides this, one who follows the path of knowledge has the danger of incurring egotism. Knowledge when acquired makes the mind pure and enables a man to distinguish between right and wrong. With the assistance of knowledge, a man can safely cross over the ocean of life, but in the absence of love or Bhakti, he can not reach God, who dwells far away from the shores of the ocean of life.

(3) In the paths of Karma and knowledge, one has to depend upon his own strength. In the Bhakti Marga, owing to self-renunciation, one becomes entitled to draw upon the infinite powers of the Almighty.

(4) Dharma or religion is generally divided into two classes, viz: (1) That which implies action and (2) That which implies inaction. The former is called Pravritti-Marga and the latter Nivritti-Marga. The former consists of yajnas and other actions. The latter consists of knowledge, penances, austerity, etc. Those actions in which materials are required, imply injury to others. Those in which penance and austerity are essential, as in the case of knowledge etc., are injurious to one's self. God is the soul of all creatures. It then follows that that religion which enjoins unbounded compassion towards all, that which is neither injurious to one self nor to others, and that which inculcates intense love for God, is the highest and the best Dharma. No Dharma, other than the Pushti Marga or the Nirguna Bhakti Marga can lay claim to this.

(5) If there is ever a possibility of the universal acceptance of one single religion and one single philosophy, that would be the one preached by Srimad Vallabhacharya. It was the cosmopolitan nature of his teachings that they found favour with Hindus and Mahomedans alike.

Vallabhacharya says :—To love the Almighty heartily is the only religion of all. There was no other Dharma at any other time.

### *General Observations.*

(1) It is the characteristic of Nirodham (concentration), that the mind should, by all means, be wholly occupied in matters relating to the Almighty.

(2) Those who attach their minds to the Almighty speedily approach Him.

(3) The Nirodham (concentration) of the devotee should be of such a nature, that the Nirodham (concentration) of the Almighty on the devotee may be produced. By the conjunction of the two, the Nirodham of the devotee becomes firm. It does not become firm in any other way.

(4) In devotion (Bhakti) Sanskaras (impressions prescribed by the Sastras) are not essential. Devotion (Bhakti) is engendered by love and other means.

(5) Devotion forms the vital airs of the Sastrie's births, knowledge, religious observances. In its absence these (births &c) are useless.

(6) Mere semblance or imitation of Service (Seva) does not produce any fruit.

(7) Thoughts about the Almighty are not likely to enter the mind which is distracted or vitiated by worldly thoughts and desires.

Srimad Vallabhacharya is the first and the only Acharya who has systematically shown that Nirguna Bhakti is the natural religion of all creatures, that it is quite independent of the paths of Karma (action) and Dnyanam (knowledge), that Upasana is quite different from it, that the Nirguna Bhakti (intense Love towards the Almighty) is consistent with the doctrine of Shuddhadwaitam or Brahnavad, and that it is quite in accordance with the Vedas (including Upanishads), the Gita, the Brahma Sutras and the Bhagvat-Puranam, which form the Prasthanachatu-shtayam.

Vallabhacharya says :—

To acquire Grace of the Almighty by His Nirguna Bhakti is the real meaning of the precepts of all the Vedas, the Ramayanam, the Mahabharatam, Pancharatnam and other Sastras including Tattwa Sutras. This meaning has been graciously determined by the Lord for all times.

Meaning of the  
Shastras.

In the Gita the Lord says :—

Though ever performing all actions, taking refuge in me, by my Grace, he obtaineth the eternal, indestructible abode. (xvii-56).

Thinking of me, thou shalt overcome all obstacles by my Grace.

For this reason Vallabhacharya says that the three paths viz. Karma, Dnyanam, and Bhakti, lead to the acquisition of fruit, if they are followed according to one's qualifications. At present in this Kali age, all qualifications have disappeared. Hence if Krishna is served with love, Kali will give fruit.

This path (the **Pushti-Marga** or the **Nirguna Bhakti Marga**) is said to be the best of all paths, for there is no danger of falling, since the Almighty always protects his devotees.

**KRISHNA BHAVAN,**

Nadiad,

18th Dec. 1910.

**Lallubhai P. Parekh,**

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## THE SAKTA RELIGION.

Saktas are people who worship Sakti. Now the question is—what is Sakti ! Sakti means power. According to Sakta devotees of the highest order, Sakti is verily the Brahman, so much spoken of in the Vedas. Sakti, the Divine Power, created the universe out of Herself. She is ever present in it. She is hidden in being, the inner bond of all, the witness of all their actions. Seated in the hearts of all, She is the Ruler of all creation, and all creatures are one in Her. Smaller than the smallest, greater than the greatest, She fills the universe. The sword cannot pierce Her, fire cannot burn Her, water cannot wet Her, and wind cannot dry Her. She is unseen, but all-seeing ; un-heard, but all-hearing ; un-perceived, but All-perceiving ; un-known but all-knowing. She is the One seer, the One hearer, the One perceiver ; the One knower. She is revealed and yet hidden, present and yet beyond ; She is pure truth, bliss and immortality. She is one without a second, unity in variety ; whom speech cannot describe, whom mind cannot comprehend, All-transcending, unbounded by space or time ; moving without feet, grasping without hands, seeing without eyes, hearing without ears, She is without cause, yet the cause of all causes, eternal in existence, infinite in wisdom. She is the Almighty creator, the Preserver and the Destroyer of all things. The firmament is her head ; the sun and the moon Her eyes ; the quarters of space Her ears ; Her speech the eternal Vedas and Tantras ; the wind Her breath ; Her heart the whole universe. She is the Intelligence, the Moral Law, the soul of the universe. All Gods, all worlds, all existences are threaded in Her. The whole creation moves towards the fulness of Her glory. The queen of time. She is the past, the present and the

future. She upholds the sun, the moon, the earth, the heavens, the etherial regions. On Her own never-fading leaves of Maya (illusion), She prints the different entities by Her Divine hand.

The peculiar feature of the Sakta Religion is that its devotees worship the Supreme Being in the most tender human relationship of a son to his mother. Is not their relationship most tender? What a sweet and soul-inspiring name is Mother! She is so kind, so for-giving, so self-sacrificing that to remember her privations for our sake moves us to tears. Once when we were infants, unable to take care of ourselves, how tenderly she fed us, hushed us to sleep and took care of us. When we fell ill, how anxiously she would sit up whole nights to watch over us! So much enduring is her love, that it never changes and never tires. It endures through all, in honour, and dishonour and even in universal disgrace. Her affection showers brightness upon life in all its phases. It shines upon coldness and warms it, upon suffering and comforts it, upon sorrow and cheers it. Mother is the refuge of the homeless, the comforter of the weary and the soother of the care-worn. When we enter the arena of this world, so full for sin and rife with temptations, without any consciousness of the dangers to which we are exposed, it is her hand that guides us and it is her voice that blesses us. Such is our earthly mother! Says the Sakta "The Divine Mother is more tender and merciful than the earthly mother—nay She is all mercy and love. Should our crying for Her be sincere, She is sure to make us happy and reveal Herself to us and take us to Her *kailāsa dhama* (abode of liberation). She knows nothing but maternal love and breathes nothing but maternal love."

The Saktas like the Vaisnavas believe in incarnations of God. They say that Sakti, their Deity, is formless and devoid of attributes, but She assumes forms and attributes for the evolution, preservation

and destruction of the universe and for the liberation of Her pious children. They give a list of incarnations,\* the chief among which are the ten Mahavidyas (Goddess of knowledge). The ten Mahavidyas are (1) Kali, (2) Tara, (3) Sorashi, (4) Bhuvaneswari, (5) Bhairavi, (6) Chhinnamasta, (7) Dhumavati, (8) Bagala, (9) Matangi, and (10) Kamala.

The Sakta Religion teaches Bhakti (extreme devotion to Sakti) which alone leads the devotee to *kaivalya* (liberation). Bhaktas are of two classes :— (1) Those that worship Sakti as the Giver of boons such as *artha* (acquirement of worldly possessions) and *kama* (enjoyment of sexual pleasures), and (2) those that worship Sakti as the giver of *kaivalya* (liberation). Class (1) is termed *artha* Bhaktas and class (2) *utthama* Bhaktas. According to the Sakta Religion, Bhakti is to be developed by *yapa* which means chanting the mantras sacred to the Goddess of worship. In Bhakti—self-surrender is the one thing needful.

*Diksha* plays a very important part in Sakta Religion. *Diksha* is the ceremony of initiation, performed by a spiritual guide who generally breathes in a closed holy room certain mystic texts and syllables into the ears of the aspirant. With the entrance of of the holy syllables into the ear, begins the spiritual life. Henceforth his daily routine of spiritual work is as follows :—leaving his bed early in the morning, he utters the name of his Goddess of worship. After attending the calls of nature and taking a bath in a tank or river, he puts on a dry red-bordered *dhuti* which has been washed in clean water. He then culls flowers—all sacred to the Goddess whom he worships in his sacred chamber. After the regular course of *papa* which consists of mental and physical practices, the

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\* The aspirant chooses one of them which suits his inclination.

devotee mentally repeats one hundred and eight times the Vija mantram (the mystic syllable denoting the initial part of a mantram sacred to a Deity) imparted to him by his guru, counting the number of times with his finger. The latter practice goes by the name of *yapa*. It is repeated at midday and in the evening also. The devotee does not eat anything without offering it mentally to his *Ishta Devi*. He does not write a single line before writing the name of his *Ishta Devi*. He does not leave his home on any business without uttering Her name. He does not begin a new task without taking Her name. Such is his love for his Divine Mother. A true Sakta says "I am Her child. She is before me and behind me. She is in my heart; She is consciousness and intellect in me, She is power, peace and faith in me; She is hunger and thirst in me, She surrounds me as a living prince, holds me in her arms, feeds me when I am hungry, gives me drink when I am thirsty, rest when weary; She lulls me to sleep when I am sleepy; She gives me strength when I am weak, hope when I am in despair, consolation and peace when I am sorrowful; O how merciful is my Mother!"

The scriptures of the Saktas are the Tantras and several works treating of Sakti-worship, such as Markandeya Puranam, Devi Bhagavatam and others. The Tantras are commonly known as *Agamas* which means "that which has come down." The authorship is attributed to Siva. The Tantras are sixty in number. Most of them are written in the shape of dialogues between Siva and His consort Parvati. The Tantras generally deal with (1) the evolution of the universe, (2) the destruction of the universe, (3) the worship of the different manifestations of Sakti, (4) the attainment of superhuman powers, (5) the attainment of *kaivalya* (final liberation from birth and death). Some of the Tantras teach nothing spiritual

but give different methods of gaining occult powers of killing enemies, preventing and removing diseases, making people enamoured &c. Others treat of the explanation of physical and mental practices of Sakti worship such as Nyasa, Mudra, Yantra, Mantra, Vija, Kavacha and the five acts which go by the general name of five *Makaras*, deriving the name from the letter *m*. ( ढ ) beginning each word. *Nyasa* is the controlling of breath; *Mudra* is mystic intertwining of the fingers; *Yantra* is a mystic diagram drawn on metal plates often of brass or copper, the diagram being generally a combination of triangles. Each Goddess has a separate *yantra* sacred to her. Mantras are mystic words repeated in accordance with prescribed directions. *Vijas* have been explained before. *Kavacha* is an amulet containing either a piece of paper or metal on which are written or inscribed hymns, Mantras and Yantras. *Kavacha* is worn on the neck, breast or arm as preventive of evil influences. *Pancha* (five) *Makaras* are the five actions having deep spiritual significance. They are (1) *Madya*—drinking of wine. (2) *Mansya*—eating of flesh. (3) *Mataya*—eating of fish. (4) *Mudra*—intertwining of fingers. (5) *Maitryama*—sexual union.

The principal Tantras are (1) Rudra Yamala containing one lakh of verses, (2) Sakti Sangama, (3) Viriya Sara, (4) Mahanirvana, (5) Vira, (6) Kularnava, (7) Syama Raheshya, (8) Sarada Tilaka, (9) Kamalakshya, (10) Vishnu Yamala, (11) Kubjika, (12) Gandharva.

Rudra Yamala says "Bhagavati is the principal Deity. She alone grants final liberation to Her worshipper."

Kubjika says "Brahma cannot create, Vishnu cannot preserve and Maheswara cannot destroy, without Sakti."

Niruttara Tantra says "Sakti is both nirguna (devoid of attributes) and saguna (having attributes)."

Kularnava says "Dhyanam (meditation) is of two kinds—(" Sakara i. e., meditation of the Deity having

form, for beginners) and (2) Nirākāra (i. e. meditation of the Deity having no form, for those that have advanced in religious life).

Gandharva says " Sakti is the one Parabrahma."

The Sakta Religion prevails largely in Bengal and Assam. It is proved to be of respectable antiquity. The Saktas are mostly house-holders. There are classes of Saktas ;

- (1) Koulas or extreme Saktas
- (2) Bamacharis
- (3) Dakshinacharis

Koulas, who are mostly hermits, are known by marks of vermillion dissolved in oil on the forehead. They put on scarlet silk or cotton cloths. They indulge in the *pancha makaras* to a considerable extent and practice devotional exercises seated on dead bodies on cremation grounds.

Bamacharis offer wine and sacrifice good many animals, generally kids to the Goddess and observe moderation in practising *Pancha makaras*.

Dakshinacharis offer puja to the goddess without any impure practice. They offer hom-wine and sacrifice only a pumpkin or a sugar-cane to the goddess.

Offering sacrifices to the Deity is the distinguishing feature of worship of the Saktas. All classes of Saktas wear Rudraksha garlands.

A true Sakta cannot be described in words—for he is a Mother-intoxicated child. He is born for his Mother, lives for his mother and dies for his Mother, He sees Her in all the objects of creation. He sees Her beauty in the flowers of the spring, in the ocean, the mountains, the clouds, the heavens, the moon, the rising and setting sun ; nay in all objects both animate and inanimate. He surrenders himself to Her completely.

The Sakta Religion has been the mother of such pious devotees as Sarvananda Thakur, Gangesh Upadhyaya, Kaviranjana Ramprasad Sen, Raja Ramkrishna of Natore in East Bengal and Paramahansa Ramkrishna who forsook everything and loved the Divine Mother in the same way as the worldly-minded and the miser love their riches. When will another true Sakta be born, whose shouts of *Ma Ma* will purify the atmosphere of Bengal and fill the sceptics, so rampant now, with a shudder of devotion that will make them see Her in every object and hear Her in every sound ?

Before we conclude let us, brethren, pray :—

“ Lead kindly mother, ’ mid the ’ circling gloom,

Lead Thou us on ;

The night is dark, and we are far from home,

Lead thou us on ;

From the unreal lead us to the Real,

From darkness lead us to Light,

From death lead us to Immortality.”

Annoda Prasada Ghosh,

12-12-19.

## SAKTISM.

Saktism has a scope wider and more far-reaching than other orders of the *Sanatan Dharma*. According to Swami Abhedananda, one of the greatest religious thinkers of modern days, "the whole truth of Sankhya philosophy is symbolised in the Sakti-worship or worship of the Divine Mother." Believing in universal evolution and the evolution of the universe out of an eternal energy, Saktism propounds the worship of Sakti (literally 'power' 'might'), the essence of everything external and internal, the atom of the material world and the Ego of the mental. This Saktism has a range higher and loftier than the explorers in the region of metaphysics can imagine; for, under its all-embracing grasp, modern philosophy appears like a child picking pebbles on the sea-shore. Kings and peasants, educated persons and simple-village folks, men and women—all alike have been coming under the embrace of this congenial system which at once appeals to the heart of every individual and adopts itself to his exact requirements.

It is here that the exclusiveness of dry spiritualism is made to shake hands with the homeless of the hearth; which brings consolation to kings and subjects with equal uniformity; where the austerity of the ascetic is combined with the joviality of kings and princes. It is generally the method of Hinduism to unite sociality and such other virtues with religion, and this aspect of the parent religion is more manifest in Saktism than anywhere else. For illustrating this, we have not to go very far and dive deep into the abstractness of philosophy and logic—it is before us as the day-light. Just let us imagine the Durga Puja

of Bengal. That is an occasion which generates ferment at once in religion and society :--it is something where you will find their charity overflowing its banks.

Then the compatibility of mind and matter, which proved such a stumbling block to the progress of mental philosophy in the west from Kant downwards, has found a solution in it at once complete and incontrovertible. It was at this knotty problem that the most deadly weapons of the modern sciences, metaphysics and logic, had been hurled only to be shattered to pieces. But to a Sakta or Sakti-worshipper, the solution was brought within the reach of even an illiterate man. And how is the revelation of the Eternal Energy accounted for here? Well, for a reply to this question, we have to turn over a few pages of *Sapt Setu*, which, I may remark, is the scripture of Saktism. Here we find that when on a certain occasion, the minds of Siva, Brahina and Vishnu were very much agitated on account of the lawlessness practiced by Mahishasur, a super-human *danava* (demon) and all the gods and human beings were praying them (Siva and others) to go to their succour and their minds were working between the horns of a dilemma, namely, their powerlessness and the unlimited strength of Mahishasur, there came out of them something like a rush-light and this emanated from the persons of all present there and went on accumulating until it assumed a feminine shape, and all those present there were actuated with the idea of equipping it with their most powerful weapons. Simple as the story is, it has a significance which will find food for the solution of the Spencerian doctrine of evolution, which lays bare the three elements which keep working in our minds and which are the sources of the whole material world. Feeling, giving birth to energy and this to volition can hardly be exemplified in a clearer manner; and then the three

stages of our mental existence—anger arising out of a past wrong, giving rise to instability in the present and generating a hopeful aspect for the future—this is only another name for the evolution of that eternal energy which procreates itself in order to restore order and harmony in the cosmic existence.

Then we come to the second stage, when ensued a struggle for existence; for a few lines onward we have the description of a great struggle (or war, if we may call it) which took place between the two cosmic and chaotic forces. According to the description, this was the greatest war (so to say) that has ever taken place. As we proceed on and on, we come to the ultimate principle of science—the triumph of the real over the unreal—the success of that eternal energy and the overthrow of Mahishasur. It is this last stage which the western philosophers understand by the theory of ‘Survival of the fittest’.

But then the idea may strike, why the all-powerful should be associated with a feminine shape? It would superficially not only seem to be inconsistent but incompatible. It has, however, a significance loftier and deeper. For, while thinking of associating Godhead with masculine attributes, we seek to think that the Eternal Energy (which they term God) is alien to what we consider to be weakness; it is (we seem to argue) heterogeneous to, distinct from, unsympathetic to certain things. But this is the very misfortune of the conception; for, we seem to neglect the general principle, that nothing there is, which does not emerge out of God. Light is as much a manifestation of God as darkness; male as female; cosmos as chaos; anger as hope; desirable as undesirable; construction as destruction. The all-powerful to exist in a feminine state is just the symbol of God being all-embracing. In fact, the very first thing that is said to have emerged out of God is *Maya* (literally, illusion)—this material world which

is planted out as an unreal, unsubstantial, temporary sort of existence. Here also as we refer to the *Sakta* scriptures, we find, "O Mother, who appear in the form of *jnana* (spiritual knowledge) you also appear in the form of sleep, thirst etc., etc.

Then we have an expediency side (if I am allowed to use the word) of the question. It is a broadly known fact that children are more open to their mother than father; mothers command in them a sincerity of feeling and an openness of heart which is ever present and which ever induces them to stand before their mother in all nakedness. The same want which will be inexplicable to a father will be laid bare in all unreservedness to the mother, and why? Here I may remark without fear of contradiction, that we, who are all born of mothers, can hardly form an idea of that loftiness of spirit with which mothers nurture their children. It is more lofty than the magnanimity of Yudhishtara who would not have a gain over his enemy by speaking a single falsehood even in the midst of a battle-field; more devout than the devotion of Hanuman without whom the history of *Ramayana* would have taken a different and perhaps an unfortunate course; more unselfish than the unselfishness of Jatayu, vulture king, who lost his life in his vain attempt to rescue Sita from Ravana's clutches. It is a sincerity of purpose, at once engraving through the whole mental frame of the child. Let us realise this motherhood and consider that the *Saktas* look upon God in this view. Can you clothe Providence in a better apparel? Nature would open and reveal her most precious secrets, and I dare say, she has many to you, if you approach her in the fashion *Saktism* wants you to do.

Then I should take you to the psychology of a babe. Its mother is all in all to it; its head aches and it weeps and looks to the mother for relief; it is to be

nursed and the mother is to perform the duties and so on. So also to a Sakta, —all movements, all energies, the use of all the senses and limbs, everything to him is a manifestation of the mother's reference to Her, and here again, we have come to the brink of a thorny religion, for, we have to distinguish it from pantheism. It does not hold that everything is God but *Isam*. *Sakti*—that eternal energy permeates throughout space everywhere and is beyond the latitude of time and space. Every action, every molecule of time and space. Every action, every thing it has for its essence that great *Sakti* without which it can not exist. In the attempt to carry ourselves onward, we confront difficulties which we are destined to surmount. Here Saktism is at one with Vedantism. Modern evolutionary theory is trying to proceed in this direction but is far below the mark. The prayer of a Sakta, as I have already said, would be in this form :—"O Mother, you who appear in all beings in the form of intellect, knowledge, sleep etc.—to you, O Mother, I bow down : oblige me." I may here remark that many virtues which other sects and religions are abstract and dry have a living enjoyable element to a Sakta ; while showing patriotism, the Sakta would be doing service to the mother ; while offering charity he would be helping a creature of the Mother ; his country is to him a living manifestation of the Mother ; lively sights are also the manifestation of the Deity.

Then there is the *Kumari Puja* of virgin-worship of Saktism. The foregoing theory will enable us to comprehend, that to the Saktas, all virgins are persons of immense potentialities ; in so far as they may give birth to children who may make a mark in their days. Who knew before the spiritual days of Chaitanya, that his mother would add to the light of the world by giving birth to such a child.

It is evident that these *kumaris* are, according to Saktism, the embodiment of the futurity of the world, and without them it would cease to exist. The Saktas, therefore, bless them and pray that the *kumaris* may become mothers of children of great potentialities, who may enrich the history of civilisation and *brahmajñanam*. There is also an element of encouragement. The greatness of their existence is laid bare to them, so that they may realise and exert for the betterment of the world in their days.

So far we have been following a few of the most elementary theories of Saktism. Let us now consider its *propagation*, as it was in days of yore, as also as it is at the present day. A very simple application will make it evident that at one time in India, Saktism was the sole and only religion from the Himalayas to Cape Comorin and from the Indus to the Brahmaputra. It is stated in the Ramayanam that Rama undertook his hazardous journey to Lanka (modern Ceylon) for killing Ravana after the completion of this Sakti-worship and it is, therefore, that we celebrate Dasahara, one of the greatest socio-religious festivals of the Hindus, and Bijaya Dasami i. e., after the completion of the Divine mother's worship which we do every year on 24th Aswin, Samvat era. Even in the days of the famous Vikramaditya, its propagation was so wide that the Samvat era with which his popular name is associated begins every year with Chaitra Navarātra or the nine spiritual days of Sakti worship.

As we walk about villages, towns and cities, we come across temples dedicated to the Divine mother. No hamlet but has a temple which is situate at a place most approachable to all. No one can trace out how long it has been existing, for every one has got it as a heredity. It is coming from time immemorial. Here in this temple, there is no discrimination of caste, creed or colour: here it is I am proud

to say, Hinduism shows an advance unapproachable to other religions. For, we know, how rigid are the caste rules and how at one stroke, like a magician's wand, it breaks loose that bond and allows such great freedom, the toleration of Saktism, nay Hinduism which is of a far-reaching character, and the contrasts which the rule presents is admirable. The untouchables have as much freedom in the temple of this Divine Mother as the greatest Kulin Brahman; she is as much approachable to the former as to the latter.

The worship here is of a very simple nature. No enchanting of unintelligible mantras is at all necessary here; you are to approach her in as a simple a fashion as possible. Women may perform the worship as much as males. Whenever a certain village or town is visited by any pestilential out-break, the temple of this Divine Mother is to be approached, because, as we have seen before, everything outside is the manifestation of this Divine Mother. But if she is approached at unfortunate times, do not think that there the matter ends. This worship is certainly to be discriminated from the old Greek mode of worshipping some Demon-gods, who, it was understood, were at the root of all such things. There is no festive occasion, it may be the birth of a child or a marriage occasion, but this temple of the Divine Mother is approached and prayers are offered for its success. So we find that the great Vedantic theory of God being omnipresent and the cause of all movements in the world is brought within the reach of every individual.

Then there is another aspect of Saktism. It recognises no abstinence which would not allow a free satisfaction of natural cravings, of course, within the reservation of unconsciousness. With the reservation of the doctrine, other's wife must be looked in the light of mother and other's wealth in

that of pebbles, it would allow you to adapt yourself according to your particular liking. If you have a strong desire for a certain worldly matter, have your nature satisfied by all means, but adapt yourself even in that particular worldliness to the Divine Mother. The outcasts of all religions, the abandoned of all human beings, the excommunicated of all societies, the forlorn of all hopes, have a refuge in it, an element of consolation denied them in other sects and religions. It opens a vast vista to their trembling nature and brings consolation, joy and happiness to their drooping heart and they burst forth in ejaculation with Sri Sankaracharya :—

“There is no worse sinful than myself and no more merciful than thyself. Knowing this do as thou pleasest ! The existence of unworthy sons is quite possible, but there is no such thing as an unworthy mother.”

Let the mother of us all help us in the achievement of the noble mission.

Kasinath Sahay of village Hardia  
district Saran

## SANATAN DHARMA.

### ITS ESSENTIAL AND ITS UNIVERSALITY.

#### What is Religion ?

Mr. Frederick Harrison's answer is ;—"The substance and crown of religion is to answer the question. What is my duty in the world ? Duty, moral principle, moral improvement is the last word and deepest word of religion."

John Stuart Mill's religion may well be taken as defined in these words :—"When the end comes, the whole of life will appear but as a day, and the only question of any moment to us then will be—Has that day been wasted ? Wasted it has not been by those who have been, for however short a time, a source of happiness and of moral good even to the narrowest circle. But there is only one plain rule of life eternally binding and independent of all variation of creeds, embracing equally the greatest moralities and the smallest ; it is this. Try thyself unwearily till thou findest the highest thing thou art capable of of doing, faculties and circumstances being both duly considered, and then do it."

Goethe's opinion is :—"All religions have but one aim : to make man accept the inevitable."

*Sanatan Dharma* (Hinduism) or the Eternal Religion of the sages of India, stretches at once deeper and wider than the foregoing views, deeper, inasmuch as it goes to the very basis of the speculations of the Positivist, the Rationalist and the Mystic, and wider inasmuch as it embraces the 'Duty' of the first, the 'Good' of the second, and the 'acceptance of the inevitable' of the third. And it embraces much more also.

*Dharma* means the performance by man of all those functions, moral and physical, which directly or indirectly enable him to progress towards self-realisation and at the same time bring him such worldly happiness as is consistent with that progress. It is the right adjustment of his individual relations with the universe around him—of his internal nature with the external nature, of the noumena with the phenomena. It includes the fulfilment of all domestic and social duties, the practice of all virtues, of truth, justice, benevolence, tranquility, and holiness. It is the outward expression of his spiritual tendencies,—the ‘flowering’ of his ‘culture,’—the manifestation of ‘an inner grace of nature, an instinct of the soul, by which, though knowing of earthly appetites and worldly passions, the spirit, purifying itself of these, and independent of all reason, argument, and the fierce struggles of the will, dwells in living, patient and confident communion with the seen and the unseen good’ (J. Morley).

Religion is spirituality crystallized. They are form and essence, body and soul, respectively.

## II

Therefore religion varies in accordance with the spiritual capacities of the individual. It is moulded by his conception of his spirit, by the sort or degree of self-realisation he desires. If he identifies the spirit with the body, his religion has to bring him bodily comforts and he worships a bodied god. If his idea of the self is higher, the mode by which he seeks to realise it is also correspondingly higher. In the words of Emerson “religion cannot rise above the state of the votary. Heaven always bears some proportion to earth. The God of the cannibals is a cannibal, of the crusaders a crusader, and of the merchants a merchant.” Thus a man’s *Dharma* depends upon his own spiritual

nature; and since all are not possessed of spiritual power in the same degree, "the following of his own *Dharma* is good for every individual; another's *Dharma* is harmful" (Gita).

### III

But what is that 'self,' that 'spirit'? It is the permanent element in man and his universe. It is that which alone entitles him to attempt at a rational definition of 'Duty' and 'Good.' August. Comte and Herbert Spencer, the two greatest western thinkers of the last century, have taken great pains to define 'Good' and 'Duty.' But if their systems of ethics and sociology are to be regarded as sound and rational, their understanding of the laws which govern the universe must first be regarded as correct and logical? What are their claims for such understanding? The laws that govern the world-process are both physical and super-physical, and in laying down rules for human conduct, all these laws have to be taken into account as man is only an infinitesimal part of that huge process. What is it that enables man to understand these laws? This question, the sociologists named above have not apparently sought to answer.

Experience tells us that certain known causes invariably produce certain definite results under certain given conditions, and that if the conditions differ the results differ accordingly. To analyse and understand this law of causation is to bring about a correspondence between the intellect and the law which is the prime cause, and the organising power of all phenomena. This analysis and understanding is also called observation, experimentation, experience. Who is it that can understand a piece of mechanism correctly? Its maker, or he who possesses the maker's intelligence. Similarly, who is it that can correctly read and interpret the world process? Its author or he that

possesses the author's intelligence. Now that that process has become known to man to some extent in the regions of both matter and mind, it has to be inferred that the author of that process—the law of causation or Force or by whatever name he or she or it is to be designated—has some relation and correspondence with human mind. If there were not something common to both, the world-mechanism would not be intelligible to him at all. This *something*, be it personal, impersonal or super-personal the ancients of India have called *Chit* or intelligence. In proportion as man's individual *Chit* is developed, the universal *Chit* becomes revealed to him ; and he can penetrate through and transcend the ordering of the universe when his *Chit* is perfectly developed.

This kinship between the individual mind and the cosmic mind, which alone makes all scientific investigations and conclusions possible, has been practically unknown to the philosophers of the West. It is only the *Rishis* who, of all the great thinkers of the world, discovered this real and fundamental relationship between the two, between the individual and the universal, between the *Vyashti*, and the *Samasthi*, between the microcosm and the macrocosm. It is the full knowledge of this spiritual and basic truth which accounts for the marked difference between the Indian system of philosophy and the Comptist and Spenceerian schemes, between the structure of society here and the structure of society elsewhere, between the power and influence of religion here and the power and influence of religion elsewhere. Gifted seers like Goethe and Emerson have, no doubt, perceived the truth. But scientific thinkers of the positivist, the rationalist and other schools caught only glimpses of its light and never saw it in full. Therefore, their definitions of religion as 'Duty' and 'Good' explain only parts of religion,—of man's law of life on earth. Their

considerations are utilitarian. They do not rise above the calculations of worldly happiness and worldly prosperity. They do not enter into the domain of the Spirit. Hence the inapplicability of their views in some respects to the followers of the *Dharma*.

#### IV.

Now, having established that there is *something* behind all the world-system which is also within man rendering that system intelligible to him, we come to consider its nature. That *something* has been attributed to *Atman* or *Brahman* by the *Rishis*. (1) *Brahman* is *Sat* (Existence). It is the eternal and changeless under-lying Spirit of the cosmos. The vast and varying procession of events called Nature is nothing but 'the garment which the Eternal Spirit wears' (2) It is *Chit* (Intelligence). It is the sumtotal of cosmic energy, the fountain-head of all physical and super-physical laws, the first active principle evolving worlds out of itself. It is also *Ananda* (Bliss), what is philosophically termed the Good ; it is full of peace, undisturbed by the two opposite and intertwined groups of sensations known as pleasure and pain. Possessed of this threefold property of *Satchidananda Brahman* (Universal Spirit) or *Atman* (Self) is the most precious part, as it is the only permanent and real part of both man and this universe. To realise these characteristics of the Self in the fullest measure is therefore, the highest good that man has to attain. And that is precisely what he attempts to do, knowingly or unknowingly, willing or unwillingly. His instincts of self-preservation belong to the property of *Sat* ; his mental and physical activities belong to his *Chit* ; his quest of peace and contentment is due to his property of *Ananda*. When the *Atman* expresses itself through the intellect it is physics, chemistry, astronomy, philosophy ; when it speaks

through emotions it is poetry, music, painting, architecture; when it is manifested through the physical organs it is houses, bridges, forts, cities, empires. The whole of civilisation is nothing but the self-revelation of the *Atman*. To secure for man the complete realisation of his Self (*Atmanbrahama*) is the highest purpose of religion. *Dharma* thus draws its support, inspiration and guidance from the ultimate truth that it is hidden beneath all the fleeting phenomena called the universe. Hence its universal and eternal character.

This oneness of man's inner principle with the eternal principle in the universe supplies the true basis for every rational system of ethics or religions. Harrison's 'Duty and moral principles or *Niti*'; Mill's being a source of 'happiness and moral good's or *Bhooladaya* and Goethe's 'accepting the inevitable or *vairagya*, (resignation and renunciation) are all practically included in the *Dharma*.

Having discovered the truth,—the greatest and the profoundest that human mind has as yet discovered, the *Rishis* have allowed full liberty for acting in its light. The guiding principle is there; the object to be attained by man is set forth as self-realisation; deliverance from the bodily shackle,—from the experiences called joy and sorrow, and absorption in the calm, immutable reality that underlies the disturbed and changeful phenomena. Work up for this ideal in any manner you like. Whatever your conception of this self-realisation,—whether it is comparable to the self-merging of the wave in the ocean or the self-forgetfulness of the child in the arms of the mother, or the self-surrender of the faithful servant to the master,—be your final goal describable or indescribable, with attributes, or without attributes, be it however you like; and use whatever means and methods you

can devise ; for it but incessantly, asleep or awake, quiet or active strive to reach it. And as you desire it, it shall be reached by you—This is the attitude of the *Sanatan Dharma*.

It takes account of the two contending elements in man : the material and the spiritual. If the latter has to grow and develop, which is the object of *Dharma*, the former must be got rid of. But it is not all who can give up the qualities of the flesh as easily as it can be wished. 'Earthly appetites and worldly passions' (Morley) have to be satisfied ; but in seeking their satisfaction man is liable to become a brute if left unchecked ; and therefore a healthy restraint is placed upon his actions, which restraint goes by the name of morality, virtue, discipline, law, religious commandment etc. And for the development of his spiritual side, he is asked to take just such a course as is suited to 'his faculties and circumstances' (Mill). *Sanatan Dharma* does not insist upon every body wearing apparel of the same size and of the same kind ; but it does insist upon everyone wearing such apparel, only such and no other, as fits him and keeps him in good health. That is why we find it apparently divided into so many schools and sects. But since the bed-rock of truth upon which it stands is broad, impregnable, and universal in its extent, since there is no truth beyond that and that forms the basis of every other truth, every religious and ethical system that can be conceived by man is in reality comprehended in it. Other religions and other moralities are but different forms of its own fundamental and central truth. Some of them are gross, some subtle ; some concrete some abstract ; some coarse, some fine, but all are the same in kind and in essence. All have but one common origin and but one common end.

Thus it is that the *Sanatan Dharma* is capable of expansion. It has been described as a sheet of water which is so shallow that even children can play in it and is at the same time so deep that even the boldest of divers cannot completely fathom it. Its elasticity is evidenced in the fact that its scriptures include metaphysical disquisitions so abstruse as the Upanishads and stories and moral parables so simple, so unambitious and even so un-scientific as the Puranas. It is represented by the sublime *yogi* as well as by the unenlightened idol-worshipper. While its essential is one, the Dharma allows perfect liberty in non-essentials, the means for spiritual progress such, as forms, ceremonies and rituals which commonly go by the name of religion. The Great Teacher, Sri Krishna has said :—"Those who adore different Dieties with devotion and perform sacrifices with earnestness, also worship Me alone. I present Myself to the devotees in the same manner in which they seek Me. All men tread paths that lead eventually to Me." The mutual attitude of tolerance of the several schools of *Sanatan Dharma* is well represented in the words of Bhartrihari, the great Vedantist and poet :—"I do not differentiate between (*Mahesvara*) the Lord of the universe and *Janardana*, the inner Spirit of the universe ; yet my heart is after the Mooncrested one (the former)." It is an individual's own heart and head, his taste, temperament and faculty that prescribe for him a particular branch of the religion or religious system called *Sanatan Dharma*. If there have been occasional disputes between its various sects, they have been either purely academical or the result of ignorance and prejudice. There is no real irreconcilability between them.

## VII

The Dharma has always gone on extending its limits and enlarging its fold. Its expansion is trace-

able from the remotest times. When the *Samhitās*,—the inspired poetry that the fathers of the race uttered at the dawn of civilization, were found vague in theory and wanting in their practical bearings on human life, the *Brahmanas* were composed defining their meanings and proposes. When in course of time, these were found to be too prosaic and overful of sacrificial and ritualistic details, the *Brahmanas* were supplemented by the *Upanishads*, the lucid treatises on topics of matter and spirit, whose authors perceived the Truth by intuition. But the *Upanishads* were many and lent themselves to varied interpretations. Great geniuses, however, rose in the land and summarised and codified them. They wrote the aphorisms called *Brahmasūtras* and *Dharmasūtra*. These, again, were found to be too high for the bulk of the common people and, therefore, were designed the *Puranas*. But in their motley form, adapted to instruct and edify the ordinary people, the *Puranas* led to certain excesses. Ceremonialism and Pharasaism reigned supreme and the practical application of the great principles to the hourly conduct of man was neglected. Then the great wave of ethicisim called Buddhism swept over the land. It was, of course, only an eclecticisim, a forgotten but a most important phase of the *Dharma*. The mistake was discovered by the followers of the *Dharma*, and the moral fervour of Buddhism was soon absorbed by the mother religion. But Buddhism degenerated. It too got encrusted in time with idolatry and formalism and as a necessary consequence, the *Dharma* became still worse in practice. The various schools of it drifted widely apart and became mutually intolerant; and there was confusion and chaos in the religious world. The great reformer Sankara now appeared on the scene and reconciled the antagonistic creeds. His great title to honour is indicated in the term *Sammatha sthāpana acharya* (the founder of the six

religions). He did not preach any new theory of religion or advocate any new religious observances. He only pointed out and proved the fact that all the six forms of religion which prevailed at the time were established on the same spiritual fact, that their essential was only one, and that there existed no real and rational opposition between them. This accomplishing of a synthesis (*samavayam*) of diverse religions on their common spiritual and logical foundation is necessary, whenever new forces are at work. Sages and reformers appear at such times and preach according to the spiritual needs, the intellectual capacities and the altered conditions of the age; but the new gospel is only the presentation of the same old truth in a new garb, and is thus only another form of the same old *Dharma*.

## IX

The latest of such syntheses of the prevalent-religions was practically brought about by the Prophet of Dakshineswara. The ground was prepared for him by others and his work is being furthered by others. The modern religious revival in India began with Raja Ram Mohan Ray, acquired strength and permanence with Swami Dayanand Saraswati and bore a luscious fruit in Sri Ramakrishna Paramahansa. Ram Mohan interrogated; Dayanand answered; Ramakrishna applied. The first awakened us, the second admonished and the third advised. It was reserved to the last to illustrate in his own life the ultimate identity of all religions. We worshipped Kafi, Krishna, Siva, Allah and Christ. And yet he was revered equally by the Hindu, the Moslem, the Christian, Brahmo and the agnostic. He represents the latest epoch in the history of the *Sanatan Dharma*, having proved the worth of the latest faiths, the Cross and the Crescent.

Not only did he harmonise the various religions in himself, he was also both, *Jnani*, and *Bhakta*, a seer and a devotee, embodying the intellectual and the emotional sides of religion.

## X

One of the cardinal doctrines of *Sanatan Dharma* is that there is a spiritual lever of progress ever at work in the midst of men. Whenever *Dharma* declines and *Adharma* rises says the Divine author of the Gita "I manifest Myself. For the protection of the good, for the destruction of the wicked and for establishing the *Dharma*. I incarnate in every age. Conversely, there is no time at which *Dharma* is left to decay. *Adharma* is permitted to flourish, the good are suffered to be wronged and the wicked are allowed to wrong. A superhuman agency is always present among men to strengthen beneficent elements and to suppress the malignant ones. That agency or *Avatar* might be a poet, a prophet or a reformer, or it might be an inspiration, a thought or an idea that he preaches and leaves behind. Anyhow it works there, keeping the truth unsullied by falsehood and superstition and offering it under new lights according to the changed circumstances of the time.

At the present time, we Indians feel the great Power—the hand of God upon us ; and it is the idea of nationality ; the ambition to become a nation. It is no idle platitude to say that we are on the thresh hold of a new era. Various moral, social, economic and political forces are visibly at work on the one hand : on the other, Vivekananda, Rama Tirtha and many others have enhanced the glory of our motherland by preaching the great, fundamental principles of the *Sanatan Dharma* in distant lands. There is a sudden and democratic upheaval among all classes

of the people including the lowest. There is also a similar commotion in both life and thought all the world over. We see a great humanitarian world-wide movement of which the several national movements are but parts. All these show unmistakeably that they have a super-human Power at their back, that they shall progress in spite of opposition and that they do but signify the revival of *Dharma*. Nationalism, as has been often said, has a spiritual origin and a spiritual end just like a family. Just as common descent, common blood, common temperaments, common interest and common domestic ties characterise and bind the members of a family, common past, common future, common history, common genius, common interests, common patriotism and common aspirations unite men into a nation and a nation has its duties, spiritual and temporal, to the individual as well as to the other nations of the world, just as the family has certain purposes, spiritual and secular, to the individual member as well as to the community at large. The function for the Indian nation is, so the circumstances predict, the full self-development of its members in all directions, and the consequent self-development of the nation in order to bear the torch-light of Truth to all the corners of the globe. In preparing to perform these sacred duties, religion is no obstruction ; but on the other hand, it is that which demands all possible exertions of us. The trend of events in the thought-world show that the future religion of humanity will be, so far as its practical aspects are concerned, one of Universal Love--of the Brotherhood of man, and not one of this creed or belief or that ceremony or observance. To such a religion *Sanatan Dharma* alone supplies the soundest and the most rational basis. It unifies all religions in their essential and fundamental principles.

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# SUDDHADWAITA PHILOSOPHY.

The System of Vallabhacharya.

BY

L. NAGARDAS SHROFF OF BOMBAY.

THE fifteenth century is unique in the history of the religious development of India. It was in this century that the wave of *bhakti* passed over the continent of India and swept away with it the narrow exclusiveness of the old Vedic religion. This country has the honour of having produced masterminds who would have gained due recognition in any country and at any time. Among these masterminds were the two famous friends Sri Vallabhacharya and Sri Chaitanya. Chaitanya moved the whole of Bengal, and through the teachings of Vallabhacharya the whole of Gujarat, Kathiawad and Gokul were moved. Vallabhacharya was not only a devout *bhakta* like Chaitanya, but he was the profoundest philosopher of his age. With the aid of this deep philosophic insight he has after deep thought summarised the teachings of the four *panthas* in his noble work the *Tatwadipnirvandha*. The system he thus formulated is known as *brahmabad* as opposed to the *Mayavad* of Sankara. We shall take a brief review of the *Brahmavad* as taught by him in his *nirvandha* and *subodhini* and then fully expounded by his sons, grand-sons and followers after his time.

The *Brahmavad* or the doctrine in which 'Brahma is everything' is the teaching of the Upanishads. One homogeneous entity devoid of any distinctions within itself becomes many for its own sport through the divine will without undergoing the least change within

itself. Thus this system receives another name of *Abikrita Brahma*. Just as gold is gold even when it is turned into numerous ornaments, the creation remains *Brahman* even when it assumes numerous names and forms. Just as various ornaments being of gold are one with gold, these multifarious phenomena being *Brahman* are one with it. The only difference is, we call a gold ornament by its particular name, and not that it is gold merely, so this whole phenomena is known by its particular name and form. But in any case it never ceases to be *Brahman*. Hence also it is one with *Brahman*. This one-ness, non-duality, is due to the relation of the cause and the effect and not to *Maya*. It is established by Vyas in 2-1-14 that the cause and the effect, name and form, class and individual and the part and the whole are ever non-dual. Thus the effect *Jagat* is non-different, non-dual from the cause *Brahman*; the part *Jiva* is non-dual from the whole *Brahman*. This non-duality without the interference of *Maya* is the essence of *Brahmavad*. It is established by *Srimat Vallabha* without resorting to the Sankara method of calling the whole phenomenon to be illusive. Thus, you must have seen the significance of the significant title of *Suddhadwaita* by which this system is known to the world of scholars. Vallabha thoroughly maintains that the ultimate teaching of the Upanishads is but this non-duality and it is not due to *Maya*. To secure non duality by calling the phenomenon to be a baseless illusive nothing he entirely disapproves of.

In the system of Vallabhacharya the authority of the words of the Vedas towers over all proofs, viz., perception, inference, etc. The conception of the Supreme, as possessed of action and knowledge, has its origin in the Vedas, and Vallabhacharya strongly insists that *Brahman* should be exactly such as is described in the Vedas. Vallabhacharya unlike Sankara

believes that Brahman can be learnt from the Vedas alone.

This *Brahman* is possessed of all attributes. It is possessed of infinite powers ; not only that Brahman possesses all attributes, but it is possessed of even those that appear to be contradictory. Vallabhacharya does not make an impossible demand on your credulity when he says that *Brahman* is possessed of contradictory attributes. The texts interpreted most naturally yield the same thing. It, *Brahman*, is one and infinite, it is all-pervading, still it resides in the heart, it is the biggest and the smallest, it sees without eyes, hears without ears, runs without feet, catches without hands. The Bhagvad-Gita tunes on the same string. The learned author Vyas is of the same opinion. Brahman is nonmaterial, still it is the cause of the universe. These two, contradictory as they are, are true, (merely) because they are countenanced by the word of the Sruti texts. The most popular of all Purans, Srimad Bhagavat teaches the same thing. In the august presence of Narayana, there are Lotus (a symbol of water) and a mace (a symbol of fire, and there are also serpents and *garura*. This is not merely mythological. It simply illustrates the Vedic divine truth that the Brahman is possessed of contradictory attributes. You will now draw your attention to what we said before that the *Abikrita Brahman* evolves this universe. This is also an instance of the union of contraries. In nature there are certain phenomena which defy the laws of nature. In such a case we say 'The thing is such.' The moon attracts the waters of the ocean. There is no satisfactory reason why it should do so. Similarly Brahman which is beyond thought should not be limited by our undeveloped meagre ideas of reason, but it should be accepted as such as it is with contradictory attributes.

The Brahman is both a doer and enjoyer ; the primary action can be possible in Brahman alone. The *jiva* cannot be active nor can *jiva* be the primary mover, for he is dependent. Some Indian thinkers strongly object to the *kartritva* of Brahman, but all their objections are disregarded by Vallabhacharya. Brahman is the creator, sustainer and destroyer of this universe. This truth is repeatedly taught by the *sastras*. They deprive Brahman of its *kartritva* by calling the latter to be illusive. *Maya* is considered by Vallabhacharya to be a horribly violent twist given to the meaning of the sacred scriptures. To say that acting Brahman is merely an exoteric way of instructing ignorant people while ' non-acting ' Brahman is the esoteric one taught to the blessed few, is a round-about-way of cleverly only harmonising the texts of the Vedas to ones previously adopted views.

Just as Brahman is doer, it is enjoyer also. This is taught by Vyas. Vallabhacharya does not attribute to Brahman the attribute of the ordinary enjoyer, but he says that essentially the divine act of enjoying can belong to no one but Brahman.

The strongest argument advanced against Brahman's being a doer is that it would be liable to the faults of being cruel to some and partial to others. Sri Vallabhacharya answers this objection on the authority of the text *sa atmanang* &c. A father is not liable to the fault of partiality or cruelty, if he punishes or shows favour to some of his own children ; so God is not. Vyas obviously removes the same difficulty by bringing in Karma.

Thus Brahman is possessed of all attributes, it is the primary doer and enjoyer, it is possessed of even contradictory attributes and it is free from any faults.

We now proceed to consider the nature of human soul as conceived by Vallabhacharya, on the authority

of the revealed scriptures. Brahman was one without a second, it does not play alone, it desires to be many. Instantaneously with this desire emanated infinite *jnanam* from Brahman as sparks emanate out of fire. The divine attributes which a human soul ought to have possessed, being a part and parcel of Brahman, became non-manifest (latent) through the further working process of the divine will. The Ananda portion of *jivatma* became latent, as they emanated out of Brahman. This made the human soul *Kimamay* (full of desire). Such is the *jivatma*, when he begins his career in the divine fair.

The human soul is eternal, unchanging, undying. It is neither born nor dead. Birth and death apply to the human body and not to the soul. The *jivatma* of *Jivatma* is not due to nescience as some suppose. The human soul is as real as the *Paramatma*. Vallabha-charya does not like the opinion of those who think that the *jivatma* of *jivatma* is due to nescience for it ultimately signifies that the *jivatma* is unreal, a belief opposed to all the sacred scriptures of the Aryans.

Three mutually conflicting theories have been proposed as regards the size of the human soul. The Jains maintain that the human soul is of the size of the body. The theory is liable to many objections and hence it has been vehemently criticised by all the doctors of Vedanta.

The second theory is that the human soul is all-pervading. This view is endorsed by Sankara, but the majority of Vedanta commentators differ from him. They all unanimously maintain that the human soul is atomic. Vyas teaches the same thing in a rather lengthy section in the 3rd *pada* of the 2nd chapter of the *Vedanta-mimansa*. But after declaring that the human soul is of atomic size, Vyas takes notice of those texts of the scriptures which teach

that the human soul is all-prevading. The omnipresence, says Vyas, is an attribute primarily belonging to Brahman, but when *jiva* becomes Brahman (equal to Brahman), he also like Brahman experiences omnipresence. Just as the son of a king becomes king after his coronation, so human soul experiences omnipresence etc., after his latent bliss portion becomes manifest (2-3-29, etc.). Thus Vallabhacharya believes the human soul to be of atomic size, the human soul may become omnipresent (Vibhu) when its latent *Anandansu* becomes manifest.

Brahman is a doer and enjoyer, so the human soul is both a doer and enjoyer. These acts of doing and enjoying primarily belong to Brahman, but as the human soul is the part of Brahman, he like Brahman becomes a doer and enjoyer. Just as the eye sees bad as well as good objects, the human soul likewise does sometimes what is good for himself or bad at another time, because his powers are limited ; because he has no Samadhi which enables one to see the right and because there is no *mantra* which might make him do good always.

This *jivatma* is an *ansa* (part) of Brahman. The human soul is a part and parcel of Brahman. The relation between the human soul and the divine is that of a part to the whole. The human soul and Brahman are non-different as the part is non-different from the whole (2-1-14).

This according to Vallabhacharya, the human soul is real and atomic ; it is both a doer and enjoyer, a part of Brahman and non-dual from the same. *Jiva* may become Vibhu (all-pervading) when he experiences *Brahmavada* (the state of Brahman).

Let us now consider what is Jagat ? This universe is the real effect of Brahman. Brahman through its own will and for its own sport produces this universe from

itself without undergoing the least change within itself, on the analogy of the spider and his web. This universe is real, because its origin existence and dissolution, all take place in Brahman alone. In past, present and future, this *Jagat* has its abode (Sthiti) in Brahman. This universe is real and hence it is non-dual from Brahman (2-1-16). No non-duality is possible between the true Brahman and a false illusive anything. There are many who are tempted to term this universe unreal on the analogy of a dream. But this is not the method of looking at things rightly. The world, the universe as we see it, is altogether different from dream and there is no similarity, between *Jagat* and *Sapna*. When there is no similarity, an analogy becomes impossible. This universe is nothing more than an effect of Brahman. It inherits its *Satwa* from Brahman, but it never ceases to be Brahman. The essence of Vallabhacharya's teaching is that whatever evolves out of Brahman is a form of Brahman and it is real. Through the divine will, different names and forms are attributed to the creation of Brahman.

Nothing is really destroyed. Only some new things appear to our sight while others disappear from our sight. The disappearance of a thing does not deprive it of its existence; similarly by the two divine powers of manifestation and non-manifestation, the origin, existence and dissolution of the universe are guided. Hence *Jagat* is eternal also.

Before finishing the consideration of *Tatwas*, let me draw your attention to one important feature of the teachings of Vallabhacharya. You will then realise what an acute thinker he was. No Acharyas before him drew a line of distinction between *Jagat* and *Samsar*. He most emphatically asserted the difference between *Jagat* and *Samsar*. *Jagat* is an effect of Brahman, it is an entity, it is real and eternal, while *Samsar* is a non-entity, it is a mere belief

it is unreal. Brahman is both the material and efficient cause of this universe, while *Samsar* has no material cause ; its efficient cause is nescience. The existence of different things is no act of nescience, but the knowledge that these things are different, that they are not Brahmarupi, but they are mine or his, is due to nescience and hence it is unreal. When a man becomes free from this ' mine and his,' he becomes free from this *Samsar*. After the acquirement of knowledge, the *Samsar* vanishes, but the universe appears to him to exist as Brahmarupa.

The learned Badarayana Vyas teaches us that the real and the highest *Purusartha* is Brahman. To achieve this Brahman, some *Sadhanas* are commonly known, viz., Karma, Upasana, Jnana and Bhakti. The path of Karma is beneficial only if it is rightly followed. The path of Karma is the most difficult. To perform Karma rightly, there must be no desire of fruit, but every one knows how difficult it is to free ourselves from this desire. Further the Karma must be dedicated to Brahman. This also is difficult. We are so much engrossed in our ego that it is difficult, nay impossible to forget ourselves and to remember God. Hence the path of Karma stands in the last grade in the system of Vallabhacharya. All the same, however Vallabhacharya does not believe in the performance of Karma to be useless in spite of the difficulties. If one can perform them rightly they bring to one purification of mind and soul. This purification in its turn serves as a stepping stone to the higher spheres of *Jnana* and *Siddhi*.

Some writers have confused *Bhakti* and *Upasana*. Vallabhacharya draws a distinction between the two. *Upasana* is the worship of *Bhakti*, while *bhakti* is the boundless love of the supreme, after the knowledge of the greatness of the supreme is acquired.

Upasana of a deity gives the knowledge of the greatness of God, which knowledge in its turn engenders love for the supreme.

Thus in the system of Vallabhacharya, Karma, Upasana and Jnana are all aiding agents of Bhakti. This is intense love of the supreme which manifests in one, after one experiences the greatness of the supreme. So the highest Purusartha is to be achieved only through Bhakti. Right performance of Karma results in *Chitraprasannata*. Upasana gives knowledge of the greatness of the supreme. Jnana ends miseries and gives knowledge of Brahman. All the three combined produces love for the supreme, by which alone the highest of all *Purusartha* is to be attained.

Now we consider the fruit in Brahnavad. The invariable fruit which results from Karma is a series of births and deaths. It brings earthly enjoyments most generally, which after all are a bondage. If Karma is performed in the right direction, then and then only, it becomes the *anga* of Bhakti, and indirectly helps in the reaching of Brahman.

The position of *jnana* is superior to *karma*, not only it ends earthly miseries and sorrows, but it secures one merger in the Adwaita Brahman. It is this Adwaita which is described negatively in Srutis. The Brahman is all-pervading, it is all right. The perfect non-duality of *jiva* with Adwaita Brahman is the fruit achieved by *jnana*.

All what we have said up to this time refers to the Brahnavad of the Vedic sages. In this Brahnavad only the members of the first three castes have their scope. The emancipation is only to be secured by a Brahmin. Before the time of Vallabhacharya, no one ever so strongly felt the limited nature of this religion. A philosopher of the calibre of Vallabhacharya could not but realise the narrow exclusiveness and unsuita-

bility to times of the old Vedic religion, and he boldly paved the new way for the salvation of all including Brahman, Kshethriya, Vaisya, Sadra and females. In the old religion there is no scope for females and Sudras. Lord Krishna the almighty saw through and through this narrow exclusiveness and he paved a way for the emancipation of females and Sudras. People of whatever sex and caste can devote themselves to Him and achieve the highest of all *Purusarthas*. This system which was thus culled out by Vallabacharya from the words of Sri Krishna is known as the Doctrine of Grace or Pustimarga. All people have to strive for the grace of God and this grace of God is to save all. The mind of Vallabhacharya was so very liberal that even the Hindus of the lowest caste can unite with those of the highest in the devotion of Lord Krishna. The female, who was up to this time barred from all rights and known as unfit for the Vedic religion, was turned to be the headpriest in the system of the Doctrine of Grace. The Gopikas of Gokul led the banner of this noblest ideal of the religion of love. God was to save all through his own grace and not through individual efforts. This is the mission of Sri Krishna pronounced at the end of the Bhagvad Gita. To whatever a caste a man may belong, to whatever a creed a man may belong, to whatever race or sex, if one has *Atmani-Vada* and *bhakti* he is sure to be saved through the mercy of God. These two were taught by Sri Krishna.

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## "RELIGION AND RELIGIOUS LIFE AS CONCEIVED BY GURU NANAK."

It has been said and said truly that it is only when we begin to forget about religion that we begin to discern true religion. Science has taught us that in the realm of physical activities there is but one law for all men; how can then the case be otherwise in the realm of the spirit? It is a pity that people who profess to be the custodians of the highest knowledge yet revealed to mankind, do not as a rule show the same toleration towards one another as do men of science, or else long ere now we would have arrived at some satisfactory solution of the prominent among the problems that are agitating the whole world of religious thought. "So long as different religions stand aloof, each will continue to ascribe to the other the vices of its most unworthy representatives, but when they meet and learn to know one another, they find a great common standing ground. Judging each by its best, each can have for the other only respect and good-will." From this point of view, I regard this convention of religions as a great blessing both for the natives of this country and for mankind in general, and pray to *Akal Purkh* to grant it a long and useful career.

Could there be different religions for different men? We can imagine people in different stages of spiritual development but the laws governing spiritual life must be the same for all, or else the conception of religion itself would become impossible. In practice religion implies a common course of conduct for all its votaries. Now, how can that be possible if the laws governing my life are different from those governing your life and the laws governing the lives of both of us again different from the laws governing the life

of a third brother? If spiritual laws are not fixed, then the teachings of prophets, masters and Gurus are in vain, for what are those teachings if not the melodious outpourings of the spiritual experiences of the teachers themselves, enunciating certain laws and recommending certain acts which, when we practise them, we shall find true in our case also? Guru Nanak beautifully portrays this truth in a *sloke* in *Asandiwar*. At the time that he flourished it was not uncommon for men to think that by a divine command, men were divided into four classes *varnas* and that every one of them would find supreme bliss by following the Dharma of his own division. "The Dharma of a Yogi was a Dharma of knowledge, the Dharma of a Brahman to read the Vedas, the Dharma of a Kshatriya was the Dharma of the brave, the Dharma of a Sudra to serve others," This was the common belief. "No," said Guru Nanak, "The Dharma of all men is one Dharma, if one understands the secret." And what is that secret? The Guru himself proceeds to explain:—

"One God is the God of all gods. From that God is the soul. If one understands the secret of the indweller in all souls, one becomes a bright God. Nanak is his servant."

If God is one and all souls are from him and of the same nature, how could the way to realise Him be different for different souls?

But this leads us to the most important question—"What is religion"? For it is on the satisfactory solution of this fundamental question that all our doubts on minor points are to be resolved. If it meant certain rituals, sacraments and ceremonies, men could go on, each according to his own choice, keeping themselves engaged in different forms, without ever discovering their errors and finding the true path

common to all. Does it consist of precepts and dogmas, doctrines and theories? Does it mean a belief in some historic event, or a belief in something supernatural that passeth all human understanding or experience? Does it require us to follow the laws and regulations revealed to some person in the past in a supernatural way, the truth of which is proved not by the experiences of our own souls but by the miracles which the same person wrought? I shall take all these questions seriatim and try to explain what Guru Nanak and his successors understood by religion and religious life.

Every religious system has been observed to begin by denouncing some forms and to end by establishing some others. The reason is not far to seek. "While the meaning is alive in them, they are not only harmless, but pregnant and life-giving. When we come to think that they possess in themselves material and magical virtues, then the purpose which they answer is to hide God from us and make us practically into atheists." I use the word form in its widest acceptance. It is not merely outward garb and visible marks that are included in the term; it is intended to include all those actions, of whatever spiritual importance they may be, that are done mechanically. Prayer is a form, when our mouths are uttering the words but our soul is not responding to them. Charity practised for vanity and show is a form. And the question is, is it in the performance of certain rituals and ceremonies in a formal way that religion consists? Although in practice most of us may adhere to forms, yet our intellect cannot accept this definition of religion in this 20th century. Says the Guru —

"Religion consisteth not in a patched coat, or in a Yogi's staff, or in ashes smeared over the body;

"Religion consisteth not in earrings worn or a shaven head or in the blowing of horns.

"Abide pure amid the impurities of the world; thus shalt thou find the way of religion."

Empty forms, rituals and ceremonials as such, therefore, are not religion.

Does religion mean, then, a belief in certain doctrines, an intellectual conception of certain truths and an attempt to live one's life according to certain precepts, expecting the supreme bliss as a reward for all these after death? This view is held by the majority of men. They think that for all their beliefs, conceptions and good actions they will get credit entries in the Book of Reckoning and for all their unbeliefs and bad actions debit entries. A balance will be struck after death immediately or on some fixed day of judgment, and their souls will pass on to heaven or hell according as the balance is in their favour or against them. Heaven and hell are conceived to be places where they will be taken by angels or devils as the case may be. Now, it is difficult to see things in this life which are to happen after death. To be sure that this view of religion is true, one must believe that the man who taught these things was aware of all this in a supernatural way, was the special messenger of God, and to prove this last assertion he could work miracles which ordinary mortals could not.

Methinks, atheists have not done so much harm to the cause of religion as in some cases the preachers of religion themselves. The bigotry of one sect towards another, the different ways of explaining the same phenomenon, according as it is observed in one's own religion and in that of his adversary, requiring dogmatic submission to statements which can be proved neither by reason nor experience—all these and many

more causes like these, have combined to disgust men with religion. Religion is not presented as consisting of Facts, the truth of which men could see even here, but as consisting of dogmas which are beyond human ken, of precepts which men must obey without questioning their worth. It is altogether an affair of the other world, a practice that will save you after death. With so many elements of doubt in a proposition, it was but natural for men to reject it. In the last century, men of science criticised religion most unsparingly and that criticism has produced a very good result to my mind. It has separated chaff from the real grain and has made men, who profess different religions, think systematically. In consequence of it, men are beginning to realise "that we cannot draw any partition-line through the phenomena of religious life and affirm, that on one side, lie the generalisations of earthly reason and on the other the declarations of heavenly truth. The utterances in which the heart of man has embodied its glimpses of the higher vision are not of equal merit, but they must be explained in the same way."

I say instead of being dogmatic, religion is also developing into a science and all the great religious teachers of the world are being looked upon as members of the same brotherhood, not necessarily saying things that are of equal merit but still pointing to the same road.

This, however, was by the way. The second view of religion is untenable in many ways. First of all a man has no means of knowing directly whether the life that he is leading will surely take him to bliss after death. The whole of his religion he has to accept on hearsay. The miracles that certified to the correctness of these teachings he cannot witness now. So he has to believe in history and the observations of

men dead long ago. The most serious objection to this sort of religion lies in supposing a break in man's spiritual development. After death one will be suddenly taken to the abode of bliss, of which he knows nothing while living. This idea of religion, therefore, will not do.

What is religion then? It consists in an attempt after God-vision. "Thou hast got the body of a man now," says the Guru, "This is thy turn to meet God." God is not an unknown element according to Sikh Scriptures. In being conscious of our own existence we are conscious of Him also. In Him we live, move and have our being. God-vision does not mean, therefore, the soul coming in contact with something external to its own being, but rather the soul diving deep into its own being to realise the Fundamental, of which it is conscious already, though dimly. "He that pervades the universe, also dwells in the body. He who seeketh, shall find Him."

There are forms in Sikh religion, and there are precepts too; but no bliss is promised to the soul that has not realised God. Forms and precepts are simply means to an end. Says the Guru:—

"They who continue to perform ceremonial works that are egoistic, bear a crushing load. When there is no love for the same, such works are sinful."

Again:—

"Even though a man be versed in the six systems of Hindu Philosophy, and practise *puraka*, *kumbhaka* and *rechaka* (inhalation, retention and exhalation of breath), even though he be intellectually illumined, practise meditation and perform ablutions at places of pilgrimage, only eat food cooked by himself, touch no money and live in a forest, yet if he feel no love for God's name in his heart, whatever he has done shall be transitory.

"Superior to him deem thou a Chandala  
O Nanak, in whose heart God dwelleth."

Forms and precepts are, as it were, directions to the novice who is going to perform the grand experiment of God-vision in his soul. If the experiment succeeds, forms and precepts have gained their object, else they are directions and constitute no spiritual merit in themselves. Sikhism also insists upon faith in the Guru, but not for a thing that was to happen after death, but a thing the actualisation of which is possible in this earthly life.

But this conception of religion may appear very peculiar to some of us, especially to those who are imbued with Western ideas. For them, religion consists in daring and doing something positively good, in actively checking evil tendencies and not in the realisation of visions. To them I may say, that for a Sikh also the outward manifestation of religion consists in daring and doing good. A Sikh Brahma jani has been defined as one "who delights in doing good to others." He, according to Bhai Gurdas, the first Sikh divine, "works like a slave bought for cash. He does not think of hunger or sleep, nor does he care for eating or taking rest."

But the flesh will not leave its desires nor the body work for other's good until a change has been wrought in the inner soul. Human mind is too weak to cope successfully against the devil, and the body too frail to undertake tasks of gigantic magnitude. The case, however, at once becomes otherwise when God Himself has been discovered in our own selves. There is no room for the devil now in the sanctuary of the Lord. Nothing is so stupendous in magnitude that God Himself cannot do it. Says the Guru:—

"I have been struck with wonder, when I saw the results of God-vision. He caught me by the arms

the noose of Yama was broken. He caught me by the arm, he made me His servant. He showed me the seed sprouting. Filth, attachment and sin flew away. The birth day dawned. Upon the beloved of His heart He looked with favour. Sayeth Nanak I became pure, when I found the Eternal Lord.

"The ray hath united with the Sun, water hath mingled with water. Night hath blended with night, I have become perfect. My eyes see Brahma. I talk of One and One alone. All this is the manifestation of the Spirit. I recognise none else as the doer except the Lord. He Himself is the doer. He Himself is the enjoyer. Sayeth Nanak, those alone know this who have drunk the Nectar of Hari."

Comparisons are odious and I shall not indulge in them. But since the organisers of this convention have expressly asked every speaker to set forth the peculiar and distinguishing features of his faith, I cannot conclude my this is without making a few observations calculated to throw light upon the peculiarities of the faith of Guru Nanak. To a certain extent, I cannot deny, this ideal of religion was held by certain Rishis who preceded the Gurus and, speaking in a general sense, the attempt of all religious systems has been to tend to this ideal. But I think I shall not be far wrong in saying that to Guru Nanak and his successors alone belongs the credit of discovering and systematising a comparatively more perfect and more beautiful way of realising this ideal.

Instead of retiring to jungles and making the body devoid of all its energies, they have chalked out a path that will lead us to our Beloved amidst the din and turmoil of mundane activity. They agree with their fore-runners in the analysis of activity. They agree with their fore-runners in the analysis of the situation. Egoistic desires constitute the veil. How

to rend that veil? Practically the trend of the thoughts of their Indian fore-runners led them to **badly** inactivity pure and simple. I need not give quotations here. *Tyaga* and *Yoga* are the two great teachings that one finds almost on every page of the books written during that period. Though here and there one comes across the term "Niskama Karma," yet generally desire was understood to be the basis of all activity. Love, as the basis of action, was either not yet discovered or, if discovered, was not preached so generally. This great truth dawned upon the Guru and as a preparatory step, instead of the renunciation of all activity, they enjoined the renunciation of selfish motives and engaging in *Seva* i. e., works of love. Says the Guru :—

"Of all renunciations the best is to renounce  
lust, anger and covetousness."

Before one can become fit for God-vision, he is to renounce all egoism—

"Why goest thou about searching? Search  
in thy own heart.

God dwelleth with thee; why wanderest  
thou from forest to forest?

Throw down they heap of terrible egoism in  
the company of the Saints;

So shalt thou find rest, abide in peace and be  
blest with the sight of God."

Again :—

When the body was relieved of its load of egoism,  
When I began to love the command of my Lord,  
when my mind delighted in whatever He did to me,  
Then it was that I saw the Wonder with my  
own eyes.

Now I have understood, that my misery is over,  
My desire has been quenched, my egoism no more.

The Perfect Guru has been successful in instructing me."

Need I mention that the disciple engaged in *seva* does away with all moral vices in doing away with egoism?

After *Seva*, *Satsang* is the next step. I need not dwell upon it. The value of good company is known to every body. Recitation of the word (Bani) and *Hari Kirtan* come next.

("Music," says Luther, "is the art of the prophets, the only art that can calm the agitations of the soul." "Music is one of the fairest and most glorious gifts of God, to which Satan is a bitter enemy, for it removes from the heart the weight of sorrow and the fascination of evil thoughts." "Music is the child of prayer, the companion of religion." "Music washes away from the soul the dust of every day life." And, says Carlyle "The meaning of song goes deep. Who is there that, in logical words, can express the effect music has on us? A kind of inarticulate, unfaithful speech, which leads us to the edge of the infinite, and lets us for moments gaze into that.")

All religions have recognised the charm of music, but none of them has gone so far as the Sikh religion. The whole of our Scriptures is written in musical measures, and every line of it can be set to music. In our sacred Temple at Amritsar from 2 A.M. to 11 P.M., we have nothing but sacred music. The effect of music upon human emotions is most marvellous. *Hari Kirtan* is our *Parama Yam*. It concentrates the mind without torturing the body. Then follows meditation of the name which is the last step. *Seva* gives full scope for the active manifestation of our love. The world is full of misery because it is full of selfishness. Inactivity cannot remedy it. It is loving service alone that will deprive it of its sting.

and will convert the abode of misery into a home of bliss. *Satsang*, *Bani* and *Kirtan* appeal to our intellect and our emotions. Thus prepared amidst loving activities, the soul dives deep into meditation of the name and has its God-vision, its final rest. We have not to wait till death for that purpose, not to rely on miracles. This, gentlemen, is a bare, outline of the practical life of a Sikh.

It may be asked what is the guarantee that this view of religion is right? I say, the experience of our own souls proves the view. A sort of calm and joy at once begin to reign in the mind that has taken the first step. *Satsang*, *Bani* and *Kirtan* give other experiences which confirm the soul in this path. Before the dawn of the full moon, twilight, showing that the moon must follow, exhibits itself in these stages and a true Sikh is never devoid of true spiritual experiences of his own, confirming the truth of his Guru's teachings.

Wahi Guru Ji Ka Khalsa Siri Wahi

Guru Ji Ki Fateh.

# SOURA UPASANA OR LIGHT WORSHIP.

By BALAICHAND MALLICK.

*Salutations to the Complete Being manifest  
as Light of the Universe.*

Maharajah, Brother Delegates, Ladies and Gentlemen.

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Light-worship is based upon the natural relation which exists between man and the Universe from eternity. It is as old as the human race. It has been advocated by all the most ancient religious scriptures of the world and can also be traced in the modern ones. This Light or *Jyoti* in its unmanifested aspect is termed in the scriptures as consciousness *per se* or Nirguna Brahma or as the consciousness of Isvara, God, Khoda, Jehovah &c. i.e., Saguna Brahma to whom such attributes as *Satchitananda*, Infinite, Omniscient, All-pervading, Almighty Creator of the Universe and other epithets are given. But words are misleading and useless, unless and until we definitely and clearly know the objects they symbolize or the ideas they convey. For Truth or God and His manifestations ought to be the same to all men and in all ages. They differ for want of positive knowledge or realization of the ultimate state of things. This state of realization or, call it, super-consciousness *varies* and is called by some (1) *samadhi*, *prayana*, or intuition, (2) *ecstasy* or *trance*, (3) *possession* by spirit or *daco* by others. Therefore it is meet for all of us before we speculate or ascertain what God is, whether He is *Dwaita* or *Adwaita*, whether Salvation is to be longed for or not, to know something about our own selves.

We see then that all human beings like other creatures, are born of their parents from an insignificant speck of matter to a developed organism having a physical body, the five organs of action, the five organs of sensation ; a life principle manifesting in the expiration and inspiration of air and the traces of an undeveloped consciousness. By degrees the consciousness of the organism develops and along with it the powers of his senses and with it his body develops also. When the human being attains manhood, he seems to discriminate between right and wrong, truth and falsehood, according to the training and teaching he has received from his parents or teachers. Guided by the impressions he has thus received, he does his manifold duties and then dies, when his life and consciousness leaves his body for ever and goes away whither we do not know.

Now if we try to divide the components of the physical body of all creatures, we see that there is a natural division into five states of matter or the five elements as is to be found in almost all the religious Scriptures. Flesh, bones etc. form the solid portion ; blood, urine and the juices the liquid portion ; bile and the digestive juices form the fiery and gaseous portion, the breath converted into the Vital Principle forming the gaseous and ultra-gaseous portion and the contents of the cavities inside and outside the body forming the Akâic or Etheric portion. The seats of the five organs of action and the five organs of sense are of course included in (1) the physical body or sthulâsarir.

Then there remains consciousness only in its two aspects. (2) The lower consciousness or mentation, manifesting in all living creatures along with the vital principle and (3) the higher consciousness, buddhi or intellection manifesting more less in man only, with vitality and a sense of Egoism common with all organisms.

ed bodies. So that we come to a septenary or triune division in man.

Now what do we see outside us ? This variagated world with its mineral, vegetable, and animal kingdoms and the infinite number of stars, planets and satellites like our sun, the moon and the earth and giving out an infinite mass of light by night as well as by day. Wherefrom have these come into existence we ask ? Have they been created by an all-prevading conscious Being called God or evolved out of an unconscious or unmanifested state of attenuated or imponderable mass of matter.

The religious philosophers of ancient and modern times, assert, not "dogmatically" as the Scientific world would say but from positive knowledge or realization that this universe is the conscious act of a Creator ; also that the universe or our solar system is septenary in its constitution. The Earth which we inhabit consists of a solid portion in the forms of minerals and vegetables, the latter being only the transformations of the former, like our almost solid legs and the body composed of flesh and bones which are principally derived from vegetable substances. The water contained in the oceans and rivers with its transformations of ice and clouds form the fluid portion of our globe as well as the fluids of our bodies principally. As the mouth with its teeth, juices and bile, of the alimentary canal is the apparatus for converting the food we eat, so does the fire outside convert everything from a solid to a liquid or gaseous state. As our life is sustained by the air we breathe so is the life of all the animated kingdoms and that of the globe itself sustained by the air in its gross and subtle forms. Sound is born of the Akasa which stands for the ears of Brahma and along with the light prevailing it, is the place from which consciousness comes and hence stands

for his head also. The centres for the play of consciousness being the moon from which comes the mind and vitality principally and the sun from which comes principally, the intelligence or power of discrimination, along with vitality the property of human beings alone, as we hope to shew later on.

To the question, whither do we go? We answer by saying that all creatures go back to this Light and the five Elements, at the transformation we call death. This Light is the substance from which the life and consciousness of all creatures have been derived and to which they return, where resides the Heavenly Father. This is the dictum of all the Religious philosophers of the east and west. Among all sects in India, the symbol Omkara.—is used before the name of a dead person which means that the person has gone back to the lights of the sun and moon or to Isvara leaving his body of five elements behind him. We shall try to show how this happens. The *prāna* or the life principle of these seven objects supply the several *chakras* or plexuses and the five organs of action with their powers. The Anus is situated lowest; higher up is the bladder; their contents are worked by the powers of earth and water respectively. Then comes the navel-fire having for its gross form the bile and the juices; it supplies the powers of digestion and speech. The powers of air or touch have their seats in the lungs and the palms. *Akāśa* pervades all over the body having the neck and feet as its principal seats. We utter sounds from the larynx and mouth and go about by our feet from one place to another, sound and space being the distinguishing properties of *Akāśa*. Hence by the power of the *Akāśa* we speak and walk. Again the five organs of sensation in all human beings are naturally adapted to perceive the five properties :—sound, touch,

form, taste and smell, belonging to the five natural divisions of the elements earth, water, fire, air and Akāśa. The prāna of all these plexuses along with that of the brain with its consciousness begins to be drawn inwards and upwards from the extremities of the Anus, the legs and hands; hence respiration becomes quicker and quicker—till with the last gasps it completely severs from the body through the head and eyes and the man dies.

Now we see that all animated nature with human beings are composed of the above seven classes of objects. But human beings only having intelligence and the power of discrimination are naturally privileged to worship the Complete. Being manifest as these seven. This septenary division of the Complete Being—Brahma—is also named as the Trinity, or Brahma, Vishnu and Mahecwara or the three navels of Vishnu or *Tripada*, the three worlds or *Tribhuban* or the three regions, *Triloka*, in almost all the Religious Philosophies of ancient and modern times.

The Earth which has cooled down from the fire thrown out by the Sun forms the 3rd centre and is the gross form of Light. The Moon which has evolved from the Earth is the 2nd centre or navel where the fire of life predominates. The Aditya or Sun himself being the 1st or the original, supplies the conscious fire of intelligence—throughout the Solar system. These three centres of the Solar system have their correspondence in all animated creatures, as the Solar plexus or navel; the cardiac plexus or the breast with the medulla oblongata and the fiery brain as the fountain head of all plexuses. These three of course have their powers and properties like the seven—for they are the same. But they are also differently styled; the earth with its fire being the gross; the Moon with her light subtle and the Sun with his light causal: or

Physical, Vital and Psychic—Sattwa, Raja and Tamas—or even in another way we may take the Earth to be gross—Sun and Moon lights subtle—and the unmanifested aspect as causal.

The conclusion from all of these seems to be, to the Light worshippers, that the Complete Being is both Nirākāra and Sākāra—Nirguna and Saguna manifested as light in these seven aspects or the Trinity of the three spheres—Sun, Moon and the Earth. As all organisms cannot be called complete unless we take the Physical Vital and Psychic aspects, or the three states of Jagrata, Swapna and Susupti together, so Nature without her powers and properties or God without his powers and manifestations cannot be complete unless we take these three aspects together—As above so below—Man is made in the image of God say the Scriptures. Nature is living God manifested in these forms; not only in this Solar System of a *Visheshā* Purusha of Patanjali but in the *Mahāpurusha* or infinite number of centers of consciousness constituting this vast and unfathomable Universe. Words are misleading we have said; but among the manifold interpretations of all the religious Philosophies culminating in as many sects in each, that interpretation which positively points out to natural objects or phenomena ought to be taken as the real one. For there cannot be any mistake about their cognition; as Mother Nature is far more older than either the Vedas or Bible, Puran or Koran. Following this idea, we shall quote passages or give references from the Scriptures of the World.

The relation which is being shewn to exist between the Universe or a single Solar System with man is easy to understand, at least in its physical aspect—That our physical body has been principally derived from the five elements outside is admitted by almost

all the religious sects in India. The advent of the life principle or vitality with consciousness is rather difficult to understand. This it is true, has been a stumbling block to all modern religious philosophers ; because the word, *Anthakarana* or inner sense has different divisions and synonyms in the different schools of Indian Philosophies. In the Nyaya system it is called *Manas*—In Patanjali *Chitta*. In the Sankhya *Mahat* and *Manas* ; and in the Vedanta, *Manas*, *Buddhi*, *Chitta* and *Ahankāra* ; as also the two divisions of higher and lower mind.

To elicit the whole truth from the *Darsanas* would be an elaborate task ; hence impossible just now. But it is rather easy to find out that the vital principle is divided into its five natural divisions in them. In the *Nyaya* the name of karma is given to the forces of the Universe in their five divisions of *Utkshepana*, *abakshepana*, *ākunchana*, *prasāvana* and *gamana* ; that is upward motion, downward motion, expansion, contraction and motion in general. And the airs that circulate within the body are *Prāna* *apāna*, *samāva udāna* and *vyāna*,—this is also the nomenclature in Sankhya and Vedanta. In Sūtras 39 and 40 of Bibhutipāda of Patanjali we find mention of *Udāna* and *Samāna* only, but in the commentary we find the five mentioned. In the planets and satellites we know that they are going upwards and downwards and moving around their respective mother orbs in a spherical or egg-shaped form : they also contract and expand like the Sun as is evident from the forces of attraction and repulsion. In animal bodies the action of *prāna* when upward is indicated by vomiting etc, and that of *apāna* downward, as indicated by the downward motion of focus, flatulence etc. *Samāna* reduces to one form and contracts the food into focus. *Udāna* throws the blood throughout the

body by expansion. *Vyana* has its motion throughout the whole body, around the spinal column and alimentary canal in a spherical form. This five-fold motion is in all the plexuses organisms, from the minutest to the planets and is symbolized as the *Kurma* the five limbed tortoise *Avatár* of *Vishnu*. In *Satapatha Bráhmāna* Ch. 7th Sec. 5, we find that *Kasyapa* or *Pasyaka*-seer (*i. e.*, or god is *Kurina* and that vitality is *Kurina*—In the last mantra of the *Purusha Sukta Jajñāna* etc., we see that these *Prajápatis* of Vitality having worshipped the *Purusha* or God have given birth to the first *dharmas* or sustainers of the Universe. These are the five *Tattvas* or *Tanmatras*—the one Ether of Modern Science. The vibrations of these forces or the *Great Breath* acting upon *Prakriti* or primordial matter has given birth to *Mahat* and *Ahankára* and thrown them into five Etheric states—which have resulted into Light and the five gross elements of the ancient philosophers. The outward manifestation of these in a subtle form, is the inspiration and expiration in all animals.

We shall now try to show how *Anthakarana* or the *Psychic* principle or consciousness comes from the planets and their lights from a common sense point of view only. We see that with the advent of life in the lowest organisms there are traces of *Psychic* indications. The ants though so small have wonderful *psychic* capabilities. But usually these faculties become more and more developed as the animals rise higher and higher in the scale of *Evolution*, till we come to man where the distinct division into two sets of faculties is found, the one set consisting of the better qualities of discretion, mercy, veneration etc., and is termed *Buddhi* or intellect; the other set consists of the desires and passions generally and is called mind; the one can be said to be purer and higher, serene and

quiet ; the other set can be said to be lower and impure disquiet and ruffled. If we stretch the analogy to the solar and lunar Lights we find the same thing. Sun-light is far more clearer than moon-light which is dim and hazy ; the one attracts the juices from the earth and is said to destroy our sins , the other by its coolness helps the dews and frost to come down and by its narcotic influence brings on sleep and loss of consciousness, it is also in the nights that men generally perform the acts of their lower propensities. Beasts of prey and venomous insects are generally seen to remain awake during night time. Besides this analogy we must take into consideration the fact that the eyes of all creatures are shining and adapted to receive light in one of its two aspects. This light must be shut out during sleep when they lose their consciousness. In the waking state light issues from the eyes of all animals. Its clear indication we find in some of the lower animals as well as in some mediums under certain conditions. During sleep it is drawn inwards. It is at the point of conjunction—the pupil—which constitutes the sense of sight, that outer light and the ray issuing with prāna from our brain meet, and the animal sees. From the above considerations we may say that although consciousness manifests itself both during day and night, it is the lower consciousness, that generally prevails during night and higher consciousness in the day. Hence we may say our Buddhi is derived from the Sun and mind from the Moon. This is variously and clearly laid down in the Vedas and other religious books. That the astrologers base their calculations upon these is known to all enquirers.

Now we can fairly claim to have shown the natural relations of the seven sets of objects in the Universe with man—who is reckoned as the Eighth object,—

These objects are the eight manifested forms of God Shiva in the Tantras, the eight prakrities or maids of Pouranic Sree Krishna and the seven Vyavarties *Bhu, Bhava, Swa, Maha, Jana, Tapa, Satyam* with the worshipper as the Eighth as found in the Vedas. There cannot be any doubt about it as they point to the natural objects. It may also be mentioned here that the images of Krishna and Shiva, Kali and Durga as also of the other deities are ordained in the *Sandhya bandanam* of the Post-Vedic period to be meditated on the disc of the Sun. This is known to all who care to know the Savitri or *Gayatri* or prayer to the Sun. It is needless to add that it should be done with open eyes for consuming sins and that the images are only the symbols of His powers and properties.

This manifest septenary division is also termed as the division into the Trinity of the Sun, Moon and Earth as we have shewn before. All of these objects have their powers and properties. So that the numbers would be  $7 \times 3$  or  $3 \times 3$  for the complete Solar system—That each one of the Trinity of the Sun, Moon and Earth or fire is divided into 3 spheres was known to the Rishis and is proved by Science as well. In man also we find that each of the analogous divisions of brain, the breast and the navel has three divisions: the physical predominating in the one, the vital in the other and Psychic in the third. In this view also we take the Septenary and Triadic divisions of the Universe and man, in all the other world Scriptures—be it Buddhism or Zoroastrianism, Judaism, Islamism or Christianity.

### WORSHIP.

The worship of the Complete Being is also very pointedly laid down as the *Pantha* or Path through-out the whole range of the Religious philosophies in

India. The Rishis (seers) of the pre-Vedic and Vedic period; the former Acháryas and the Pitripitámahas of the Upanisads and the Mahájanas of the post vedic Purans and Darsanas, not to say of the Tantras, have all advocated the worship of the complete. Being by sacrifices to the fire or Homa and holding of Light through the eyes and over the head. Because our higher consciousness *dhi* is purified and developed by the *Varanyam* or most sublime form of Light; the vital powers along with the lower consciousness or mind by the middle One and the physical body by the 3rd or Outermost—We may also say that *dhi* or *buddhi* predominates in the sunlight; mind and vitality in the moonlight and physical matter in gross fire; hence worship Fire by performing Homa and hold the lights of the Sun and Moon, for the benefit of our complete self. But it is to be noted that this *path* has been unfortunately termed as that of *karma-marga* by which men can attain *chitta-siddhi* or the purification of the *Antahakarna* and attain Heaven only but not *salvation*. The Sun and his light with the Earth has been termed inanimate and this idea is still prevailing throughout the whole world, for the last 2000 years or over—Hence forward the division into *Jnanayoga*, *Karmayoga* and *Bhaktiyoga* has been made. Of course the two Paths of Devajána and Pitrijána or Archirádímarga and Dhoomamarga i. e., the Solar and Lunar paths are laid down in the older scriptures—and it is those who perform the vedic rituals or sacrifices to fire and perform other good acts for selfish purposes go by the lunar path whence rebirth is certain; for the moon is in the sphere of Earth's attraction. But these rituals if performed without any desires (*Nishkama*) lead to the solar path. Besides the meditation prescribed by the *Samait* or *Gangiri* mantra the mother of all the Vedas which expressly opens the door to salvation, there is

the distinct injunction laid in the Swetasvatara and Prasnopanisad both among the ten so-called Upanisads of Jnanamarga that the complete worship of Omkara would lead to Devajana or the solar path, which is the last goal. It should be noted that the innermost sphere or Brahmaloaka is meant. The allegory of *Nachiketa* going to Jama, synonym for Sun for Brahma Vidya may also be noted. That Aditya or the Sun is Brahma, is laid down in many of the Upanisads, and has been clearly told by such an authority as *Jajay a Valka*—We can quote innumerable instances to this effect from all classes of the Hindu scriptures but time would not allow us to do so. We shall only say that this Omkara or *Chandrabindu* as we call it, is adopted by all the principal Hindu sects in India. Outside India besides the Persians, who are expressly fire worshippers, we have the Buddhistic world, who adopt this *Om* in their prayers. The Saks have their *Oangkar*. That Islamism borrowed freely from Christianity and Judaism has been plainly told by Mr. Khuda Bux. Our moslem brothers too have this *Chandrabindu* in their symbol the Crescent and Star. We have only to understand the meaning or identify the symbols with the objects.

Various methods of inducing the manifestation of extraordinary Psychic powers are prevalent all over the world. Hypnotism or mesmerism are being regularly practised in modern Europe and America for the last 50 years or so. Spiritism and Spiritualism with their scores of mediums have overwhelmed Europe and America. It is said on good authority that there are no less than 100 Journals solely devoted to the investigation of super-mundane phenomena. In ancient countries it was also practised more or less for the cure of diseases as well as for selfish purposes. Among

Religious devotees *dasāya*, *pāoa* and *bharnāma* are practised and the words are familiar to many Hindus. *Dasāya pāoa* is a sort of trance induced by singing hymns accompanied by movements of the body; *Yarnama* is the possession of the medium by disembodied spirits or elementals. *Hatya* is lying in temples and fasting for days and nights until orders have been received from the gods. The phenomenon of Clairvoyance i. e., seeing sights and images of gods, spirits; and Clairaudience i. e., hearing sounds and speaking with gods, spirits in a state of trance or ecstasy, are seen to be developed by the practice of all the above methods; we also know that religious devotees practising *samadhi* either natural or induced develop clairvoyance and clairaudience as well. In like manner the sudden occurrence of the phenomenon of unconscious cerebration, intuition and *prāyanā* as well as its methodical development by sacrifices to the fire i. e., Homa performance and the holding of Light, are all due to the action of these two Lights in their inner and outer aspects.

But the Light worshippers make this distinction. We say that if people, not knowing the difference in the properties of these two Lights, plunge into meditation in the dark or in moon light only, generally fall into the Lunar Path—notwithstanding they are seen to acquire the above mentioned powers—for the influence of the moon is naturally greater upon the Earth and all the creatures inhabiting the same. It is for this reason also that we find natural mediums among the spiritualists all the world over. They are conscious in the Astral Light i. e., the light of the stars and moon, of course in its inner sphere. The mediums are generally seen to be passive or negative as regards their mental constitution. That these phenomena neither natural or induced occur in the Lunar plane,

is clearly laid down in the Vedic. *sandhya* or prayer, where the worshipper invokes the subtle waters or the cold principle Moon :—Om āpo hi ..... mahā ranāya chaksasiā Give us our bread in this world and make us fit to see beautiful sights in the other—The anecdote of *Chitrāgupta*, lit. hidden pictures, who is the accountant of Jama or the sun, might also be cited. The human entity after squaring his account of good and bad deeds with him, shall be entitled to enter the regions of the Sun i. e., Heaven. We shall have to cross the *Vaitarani* (moon-light before we can reach Heaven. Similarly we have in the Parsi religion the *Cinavato* Patrush or accountant's bridge which is to be crossed before we can reach Heaven. What we say is that the Lunar influence should be overcome by Solar worship and sacrifices to fire to reach Heaven. We shall have to develop *Prāyana*, lit. sending, as set forth in the Hindu scriptures, so that we may receive the purest mandates of the Heavenly Father and thereby attain *Mukti* or At-one-ment.

We shall shew what is said in the *Purva-Mīmāṃsā* of Jaimini, the promulgator of the so-called *karmayoga* about *Prāyana*. The sacrifices of *Agni-stoma* and *Jyoti-stoma* or the worship to Fire and Light as prescribed by Jaimini, are generally understood by students of Vedānta, on account of their misrepresentation, to be performed, simply because they are *Vedabidhi*, i. e., ordained or laid down in the Vedas, without any gainsaying. But Jaimini does not say so. In fact he encourages the student to argue and enters into very subtle arguments about the origin of the Vedas, the properties of sound, color etc., to establish the Eternal Verities or Truths of the Vedas. By *Svādhyāya-Adhyātabya* where *adya* means *prāyana*, he shews that the Vedas should be studied along with the performances of the prescribed rites not only by singing or reading aloud, which process will lead the

student to the Heavens of the Thunderer Indra—the personification of the Vital Principle i. e., to the regions of the Moon ; but he distinctly lays down that he should deeply meditate on the inner meaning of the *Mantras* by devotion to Purusha or God, so that he might be able to grasp the truths intuitively by *prāyranā* or the command of God and thereby secure for himself the four-fold blessings including Salvation. By Vedas he meant the sources of wisdom and not the written ones like those of Kalidas and others—These sources of wisdom or vibrations of consciousness are the manifested Trinity of the Sun, Moon and Earth—which are respectively called the *Sāmaveda*, *Jajurveda* and *Rigveda*. It is the *prāyranā* on the *buddhi* in its purest form sent by Providence that enabled the Rishis or seers of the First Races, the progenitors of Mankind, be they nomadic or agricultural, the Adams and Eves in their pristine purity of body and mind—to grasp the Truths about the Universe—intuitively. The Fall from Paradise began with the tasting of the fruits of the Tree of knowledge or the exercise of the cumbrous and uncertain reasoning power of the mind. Satan the lower aspect of God in the form of Serpent, the symbol of undulatory vibrations, enticed Adam and Eve to taste the fruits of the Tree of knowledge, which belongs to the mind—thereby the *Wisdom* of directly grasping truths appertaining to *buddhi* became clouded in them, with the inevitable Loss of Paradise or Fall from Heaven.

The mystical character of Christianity is admitted by many. One amongst whom is Mrs. Besant of Theosophical fame. She says “that Christianity, like other great Religions, had its secret teachings confined to the few. This was for the most part lost, but a few fragments survived in the custody of the Greek and Latin Churches.” As also “that it can be divided into

two parts—the revealed and the unrevealed—the Exoteric and the Esoteric doctrines. This division existed among the Hebrews, who so much influenced earlier Christianity and whose secret system was known as the Kaballa." Then again we find Christ own saying to His Apostles "Unto you it is given to know the mysteries of the Kingdom of God, but unto them that are without, all these things are done in parables" St. Mark. IV 11. Keeping these ideas in view we shall quote some passages and try to establish the Septenary and Triune divisions of the Universe and Man from the Bible.

1. God Himself said "Let us make man unto Our image and likeness."

2. Christ being questioned as to his Sonship said "That all men are Sons of God etc., and I do not blaspheme when I say I am the Son of God" St. John X.

3. We also find in the Bible, "That in the beginning there was the Word, the Word was God and the Word was with God" and also "the Word was made Flesh."

4. St. Paul has described man to be triple in his nature i. e., Spirit, soul and body.

5. We find in the Revelation, the mention of seven Seals and Seven Angels before the Throne of God (also Rev. IV 5) whom seven trumpets were given.

6. The seventh commandment bids us to be pure, chaste and modest in the looks, (which is to be included in actions or deeds), Words and Thoughts.

7. The doctrine of the Trinity and Unity of God. Now actions or deeds as every one will admit belong to the physical body. Words must be the result of the vital principle of the Universe in man. This vital principle is everywhere accompanied

with traces of mind-consciousness and stands for the soul of St. Paul. The last pure thoughts which is the Word or Logos in Man or Spirit must come from God. "The Word was made Flesh" would mean that the psychic principle of the Universe evolved into the physical. The seven trumpets or symbols of sound, (born of Ether), in the mouth of the Angels (symbol of consciousness) and the 7 seals (physical impressions) would mean that the septenary Solar System was created by seven sorts of Etherial vibrations by the seven conscious beings or Angels. We find the very same idea and something more in *Saptasyasana*, &c., the last but one Mantra of the Purusha Sukta : namely :—The seven Prajāpatis of vitality by their vibrations in the seven oceans of Ether reduced God into seven times three, i. e., 7 manifested, 7 vital and 7 psychic fires in the field circumscribed by the Solar emanations.

Now, if we try to establish the identity of Man with God we come to this. That as all human bodies or bodies of all sons of God, are transformations of the five gross elements composing the Earth—they are identical with it. Again the Earth which was a fiery mass in the beginning, was born out of the Sun, the Father. This Fire or Agni is the son of Brahma or Ahura Mazda in the Hindu and Zoroastrian Scriptures. So, Earth is really God the Son of the manifested Trinity of God. As also that the Spirit or consciousness and Eye, whose seat is the nervous system or brain of man has come from the Sun and his light where lives the Heavenly Father. Then also, the soul or the vitality with mind which have its origin from the Moon and his light must stand for the Holy Ghost, who appears at night and is seen moving about and is the principal cause of conception and physical body in all animated beings, as we see and know the Moon to be. Thus, we

may say that we find the truth of God's saying "Let us make Man unto Our Image and Likeness." As there is unity in the Triune division of man so there is unity in the Trinity of the Sun, the Moon or Satellites and the Earth or Planets comprising the God of a Solar system or the Gods of the Universe. We have to make one more remark. The use of the plural number 'Us.' Usually the word God is used in the singular and in a personal sense only. But we find in the Hindu Scriptures the words Iswara and Parameswara, Purusha and Mahapurusha Vishnu and Mahavishnu, Shiva and Sadashiva—So also in Zoroastrianism we see Ahuramazda using the words I and We as well as His creating Mittra, to whom is also delegated the powers of creation. We reconcile the anomaly in this way. The God or the Logos of a Solar system is endowed with the powers of creative, preservative and *laya* consciousness. But as this Iswara must have begun the creation of His system at a definite time, you may call it Evolution or Projection, all the same, through the influence of Higher Gods, say the Luminous constellations or Adhisvaras of Bhagabata (Sk. 12 Chap. 11) it is pertinent for Ahuramazda to apply both the terms I and We.

In conclusion we ought to clearly put one thing before this august religious assembly. Light in its manifested aspect is said to be no substance by modern science. It is the vibrations of Ether that produce and constitute Light they say. In like manner the elements or the atoms constituting them are now a days proved to be electrons or ions. So that the Universe consists of the motions of electrons in the Ether. The Rishis (seers) or saints, the Buddhas or Muktas, the Avatars or Messiahs knew these and realised as well that Light is atomic: Eternal and non-eternal in the form of compounds and that behind this Etheric or

*Tanmátric* state there are the Mahat-tattwa and Aha-kára and behind that is Mulaprakriti (primordial matter or saguna Brahma and then the state of the Absolute—the Nirvána of the Buddhists. He is *Nirgunam*, *Niskriyam*, *Sántam*, *Shivam*, *Adwaitam* i. e., beyond all attributes of Human conception, devoid of any motion, serene and tranquil to the uttermost, who is All-bliss and One without a second. Relatively speaking all the other states can be said to be transitory in the Universe—Like the *náti*, *náti* 'This is not' 'This is not' of the Upanisads, we find the great Buddha saying that all *Dhammas* are "not I"; that they are all of them transitory; and the perfect One proclaims the Truth in the middle, between "Everything is" and "Everything is not." It is as much as to say, that the phenomenal, though changing continuously, is as much true as the noumena, for Truth cannot but be One and One only.

We cannot but conclude then that the *Purna* or *Samagra* or the complete Being is both *Nirakára* and *Sákára* i. e., formless and full of forms manifested as the Light of the Universe. This Light, with its physical aspect—the five Elements, is Infinite, as we all see, it is Omniscient; in as much as the images of our thoughts, words and deeds are preserved in it. And this Holy Light with its *Tanmátric* vibrations, is the all-pervading and Almighty Creator of the Universe.

Now brother Delegates, Enquirers and friends! Without any rhetoric or flourish, in a simple language, I have tried to put, our views before you. Permit me to take this opportunity of laying my Theses on Light worship for your earnest and serious consideration: for mother Nature with her Lord is the common property of all of us. All of you may perhaps find solace and peace of mind in the enquiry. You have

every chance of finding out from your own religions, the very same thing what I have just now said. This is our conviction at least as regards the ancient systems.

We follow the six precepts as laid down by the latest expositor of Vedic Light worship, the late Param-hansa Siva Narayan Swami of Monoharpukur Kalighat.

1. To keep the body and outer environments pure and clean.
2. To do good to others.
3. To utter and contemplate the syllable "Om."
4. To perform Homa.
5. To hold Light methodically through the eyes and over the head and body.
6. To meditate the Complete Being manifested as Light.

### PRAYER.

"Oh Thou Complete Brahma manifest as Light! Thou art the Parent, Preceptor and Soul of the Universe! Unmanifest and manifest art Thou! Thou art the Universe of forms! the gross, the subtle and the causal; the moving and stationary, all art Thou, who art visible before our eyes—Thou art the source of happiness and prosperity to the Universe; forgive us our sins and purifying our minds Oh Lord! make us enjoy the sublime bliss of Salvation in this and the life to come—Again and again do we salute Thee !!!

Om Santih ! Om Santih ! Om Santih !

## THE MANAPURUSHIYA SECT. OF VAISHNAVAS IN ASSAM.

Before dealing with the Mahapurashiya Sect., it may not be out of place to give here a short account of the condition of religion in Assam from the earliest times upto the days of the founding of the Sect.

The first mention of this province was by the name of Pragjyotisha in the Ramayana, the Mahabharata and the Puranas, and the first Hindu ruler of it was Naraka. Tradition mentions other names e.g. Mahirtanga Danava, but very little regarding them is known, less of their creed. Naraka was son of the Earth by Vishnu in his Varaha (Boar) incarnation, but although a king of divine origin, he earned the surname of 'Asura' for his irreligious propensities. At the time of severance of the corpse of Sati, the consort of Mahadeva, her female organ fell here and the Pitha (site) was named Kamakhya, her guardian lingam being Ravananda alias Umananda. It is stated in the Kalika Purana that Naraka was a worshipper of Kamakhya, but according to tradition he became so irreverent that he wanted to marry the Goddess who agreed to the proposal on the condition that Naraka should build Her temple and construct a way paved and with stones from the foot of the Nilachala hill up to its top where the Pitha was in the course of a night. Naraka had this done by Viswakarma, the Divine Engineer, but a cock crowed in the meantime and the marriage agreement fell through. We find no mention,

however, of Kamakhya in the Epics where Naraka is mentioned. This was due probably to the curse of Vasistha mentioned in the Kalika Purana that Kamakhya was soon to abandon Naraka.

The Kalika Purana makes Vana, the king of Sonitapura (modern Tezpur in the Darrang district, Assam) a contemporary and a fast friend of Naraka and Vana was a devout worshipper of Siva who is called Vana-swara in honour of this royal votary. Whether Naraka too shared his friend's creed or not, is not known, but this points to a fact that Siva-worship obtained in this locality at a very remote period of antiquity.

Naraka's son Bhagadatta has got a prominent mention in the Mahabharata, but we know very little of his creed there.

Bhagadatta his son—wrongly mentioned in some copper plates his brother—was a worshipper of Siva as he has been described as such in the copper plates of Salavarman :—

The worship of Siva and that of Sakti went hand in hand: and we find Usha, the daughter of Vana worshipping the Goddess whose temple is still pointed at Tezpur. In the eastern extremity of the province near Sadya, there is a temple of Chandika (now known as Tamreswari), where from, according to the local traditions, Rukmini was stolen away by Srikrishna, the ruins on the river Kundila being regarded as those of Kundina, the capital of King Bhishmaka, the father of Rukmini. At any rate, this land of Kamakhya contained votaries

of Sakti as well as of Siva even in the oldest period that traditions only can reach.

Coming down to the medieval times and standing on the surer grounds of historical nature, we see that Bhaskara Varman, 7th Century A. D. (Siva-worship).

Kumara Bhaskara Varman was the Lord of Pragjyotisha (*alias* Kamarupa) during the first half of the seventh century A. D., who is, described as a descendant of Naraka and Bhagadutta and as a staunch worshipper of Siva\* : and the great

Chinese traveller Yung Chwang who was invited by this Prince to visit his kingdom, deposes that the people worshipped the *devas* and did not believe in Buddhism. So there

had never been a Buddhist monastery in the land and whatever Buddhists there were in it performed their acts of devotion secretly : the deva-temples were some hundreds in number and the various systems had some myriads of professed adherents. \* \* \* His majesty was a lover of learning ; \* \* \* men of ability came from far lands to study here ; though the king was not a Buddhist, he treated the accomplished Sramanas with respect "† But Yung Chwang found Buddhism in Pundra Vardhana, Karnabuvarya and Samatata, the northern, the western and southern parts of Bengal of the present day.

The great Sankaracharya favoured Kamarup with a visit early in the ninth century A. D. and here he defeated Abhinava Gupta who was probably a *sakta*, apparently well versed in Tantrika *abhicharas*.

Sankaracharya.  
9th century A. D.

Abhinava Gupta.  
a Tantrika.

\* Vide Harsa Charitam of Banabhatta-uchchvassa vii.

† Watter's Yung Chwang, vol. 11 p. 181.

as being vanquished by Sankara he applied his skill in sorcery and generated a stubborn malady in the body of the great sage who suffered long from it, until one of his favourite disciples exorcised the disease from his master's body and transferred the same to Abhinava Gupta who died on that account.

Then we come down to the age of the Copper Plates i.e., the tenth, the eleventh, and the twelfth centuries A. D. The opening sloka is generally a salutation to Siva : then Vishnu in the form of Varaha is reverentially mentioned as the father of Naraka to whose dynasty the kings who granted lands belonged : the recipients were the Brahmanas of villages, resounded by the incantations of the Vedas and covered with clouds of smoke arising from fires fed by the *hom* offerings, and this is remarkable. In the neighbouring province in the south-west, Adisura had at that time to import Brahmanas from Kanouj to have Vaidika sacrifices performed for him.

Then followed a period of not less than three centuries of commotion rather than revolution, at the end of which we find every thing completely changed.

By the end of the thirteenth century A. D. the Ahoms came from Upper Burma which might have been under the influence of Buddhism : but they were more animistic than Buddhists. They conquered the Cacharis and the Chutiyas who were Hinduised aborigines \* and

\* The ruling chiefs of the Kacharies claimed their descent from Ghatotkacha, the son of Hidimba by Bhima and were said to have been worshippers of Sakti.

gradually occupied the eastern half of the valley of the Brahmaputra. The western part was the scene of strife and struggle between the Hindu population on the one side and the ahoms of Semi-barbarous origin on the other, and the latter got the upper hand in the contest : ambitious founders of dynasties of rulers occupied it one after another, until at the beginning of the sixteenth century, the palm of victory fell into the hands of the Kochas.

Visva Sinha, the first Koch king whom the Yogini Tantra declared to be the son of Mahadeva, discovered the Pitha of Kamakhya, rebuilt the temple and finding that there was a paucity of Brahmanas in Kamarupa, imported Brahmanas from various parts of Bengal and reestablished Sakti worship in this region, now so famous throughout India, for the presiding Deity on the Nilachala. Nara Narayana (1540-34). Narayana, son of Visva Sinha, too helped the propagation of the fame of Kamakhya and repaired the temple after its damage by Kalapahar.

The valley was then partitioned between the Kochas and the Ahoms : and Ahoms partly Hinduised scarcely a century elapsed after the latter's coming here, when we find them showing inclination towards Hinduism, partly due to their imitating the western neighbours and partly owing to the existence of a substratum of Hindu element in the conquered area, maintaining a far higher civilization than their own. So in 1397 A. D. Sudangpha ascended the throne in the Hindu manner, after worshipping the Salagrama Lakshmi Narayana, but retaining the hereditary custom as well. Hence forward the Ahom kings became by religion, partly Hindu and partly pagan, to claim their descent from India.

Let us pause here a little : we have seen that from very early times the Hindu religion held its sway in the valley of the Brahmaputra and that the worship of Siva, Sakti and Vishnu—and in fact of many other minor duties too, as would be seen from the rockcut figures here and there, obtained here in a more or less degree, but the revolutions that followed the twelfth century caused much damage to religion, nay even to the society, as the Brahmanas whom Yuag Chwang praised and the copper plates extolled, seemed to have dwindled down and derogated, or else the Koch kings would not have imported Brahmanas from other places.

At this moment came in Sankara Deva, the Sankara Deva (1449-1508). Chaitanya of Assam, who sowed the seeds of Vaishnavism out of which the Mahapurushiya sect sprang up. He was born in 1449 A. D. at Baradowa in the district of Nowgong in Assam. He belonged to a gifted Kayastha family of Bhuiyanis whose fore-fathers had come to Assam from Kanaijpur in Koch Bihar. He was educated in Sanskrit literature and Puranas at home and from his childhood evinced a deep religious tendency. He travelled throughout India on pilgrimage and must have been profoundly impressed by the great religious fermentation in favour of the Vaishnava revival that was going on in the eastern as well as the western parts of India. It is said that he became for some time a pupil of Advaita of Santipur in Nadiya, John the Baptist of the Chaitanya sect. On his return he began to preach the religion of the Bhagavata Purana which he also translated into his own vernacular. The Brahmanas did not like that a man of inferior caste should pose as a religious teacher but Sankara was a politician as well, and

while showing respect to the Brahmanas, he was soon able to convert some of them into his creed—the principal among them being Deva Damodara (1486-1580) who, as we shall see afterwards, also played a very important part in the propagation of the Vaishnava religion in Assam.

But the most important convert to Sankara's Madhava Deva (1489-1596) creed was Madhava Deva, also a Kayastha by caste, who is looked upon as the real founder of the Mahapurushiya sect. His father came to Assam from Banduka probably in Bengal. Like his preceptor, he was of a religious turn of mind even from his boyhood and was a devout Sakta. He met Sankara when he was going to sacrifice goats in honour of the deity he worshipped and after a hot religious discussion became convinced of the futility of animal sacrifice and got initiation from Sankara.

The Saktas became very much annoyed with Sankara's settlement of Sankara and Madhava and made Barapeta. a complaint against them before the ruling Ahom monarch who, though indifferent in matters Hinduistic, became eventually angry with Sankara on some other grounds and Sankara and Madhava made their escape somehow to Kamarupa, then under the Koch kings, and they settled at Barapeta.

Here Deva Damodara too joined Sankara and a party headed by Sankara went again on pilgrimage and it is said that they saw Chaitanya at Puri.

On their return they began to preach the new creed with great vigor and multitudes of people came to join them. The time was favourable, as after many centuries of tumult, the people were enjoying peace under the Koch kings.

Even here, however, enemies were not wanting who made complaint before Raja Nara Narayan that Sankara's preaching was alienating the people from their faith in Kamakhya, the deity supported by the king. He became very much angry with Sankara who was summoned to appear before the king. Sankara seemed to have foreseen this and had given his niece in marriage to the king's favourite brother and Commander-in-Chief Sila Raya. What on account of this and what for Sankara's devotion and learning, the king became soon favourable to him, so much so that he offered to become his disciple, but Sankara refused to initiate the king, as his principle was not to give mantra to the kings, the Brahmanas and the women. After this Sankara was not molested any more, up to the last day of his long life of 119 years.

Let us state here the salient points of the religion preached by Sankara Deva. His scripture was the Bhagavata-Purana and the Bhagavad Gita. Vishnu with his various incarnations was the deity of his choice. Vishnu-worship, as we have seen already, was not new in Assam. He was of course worshipped as one of the Hindu Trinity and the Salagrama. His emblem, was kept probably in every Brahman's house. But what Sankara preached was that Vishnu should be worshipped in preference to all other deities and it was this exclusiveness that inflamed his contemporary Brahmanas who, as has already been stated, were so degraded in learning and spirituality that a non-Brahman like Sankara proved more than a match for them in the religious controversy. Another new feature introduced by Sankara was that the method of worshipping God was simplified into mere recitation of His name which every one however low in

social position could do and this appealed very much to the men who had in a manner been excluded so long from actual participation in religious performances. And to this, the attraction of songs (Baragita and Ghosha kirtan\*) and the stage performances (called Bhawana) which were composed by him and his favourite disciple Madhava Deva. Sankara did not attempt to make any social reformation, except this that by his personal example he showed that even a non-Brahman could make disciples. He was reverential to the Brahmanas and when a member of that caste came to be converted into his creed he had him initiated by Deva Damodara or by his family priest Ramarama Guru. It is said that even the members of his own family took their mantras from Deva Damodara. Sankara was a married man and had children; he did not, therefore, require that a preacher of his creed need observe celibacy.

It would do well perhaps to compare the two great Vaishnava saints Chaitanya and Sankara and their tenets. Comparison with Chaitanya and his creed. Both taught the religion of the Bhagavata Purana and both prescribed that the name of Hari could be taken by any one: both propagated their creed by songs and both gathered round themselves powerful followers to help them in their mission. But Sankara had to do himself what Chaitanya's followers did for Bengal: Sankara had to compose Kirtanas and Bhawanas and translate Sanskrit books and thereby enrich, if not actually lay the foundation of, the vernacular literature in Assam, besides founding monasteries called Satras; while Chaitanya did very little that way but devoted his life to the enjoyment of the sweets of the Love of God, absorbed in religious

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\* Baragita is what is called Sankirtana in Bengal and Ghosha Kirtana is the singing of hymns with chorus, Ghosha meaning chorus (Bengali Dhuyaj.)

trances : and so, he could not even take proper care of his own person and hence any sustained effort at composition or any thing in the shape of organization was not to be expected of him. In the matter of religious fervour, however, Chaitanya advanced to a stage which very few ever had in the world, and Sankara's creed did not include the Madhuryya Bhava (literally the idea of sweetness) of Radha and thus his followers have missed a very sublime and beautiful phase of the Vaishnava religion, but have also avoided a dangerous element viz., women in their monasteries, except as legitimate wives and children of the married Bhakats.\* Both Chaitanya and Sankara are looked on as avatars, but Sankara's followers seem never to have been very serious in this matter and hence the name of Sankara is not regarded as sanctifying† as the name of Gaur (i. e. Chaitanya) in Bengal. Nay even in the observance of the anniversary, the Bengali Vaishnavas fast on the birth day of Chaitanya as on that of Krishna or Rama ; while the Assamese celebrate the tithi (day) of the demise of Sankara which is done in the case of ordinary mortals. The teachings of both have permeated not only to the lowest strata of society but also to the aboriginal tribes ; and in Assam the conversion leads to elevation ; for instance a Kachari at first gets the name of Saraniya (i. e., a convert) and then becomes a Koch in which case his water can be accepted by the high caste people. Chaitanya or rather his followers have allowed the Vaishnavas to eat fish, but not meat which also has been permitted to the Vaishnavas here†

\* Bhakats are the inmates of the Satras.

† There are, I understand, people who recite the name of Sankara too ; but their number is very small.

‡ The Mahapurushiyas generally eat the flesh of non-domesticated deer which are beaten to death in order that blood might not be spelt.

The Bengali Vairagis or recluses are buried after death, but in Assam the dead bodies of such persons are burnt and even Sraddha ceremony is performed in respect of them as in the case of house-holders.

Sankara Deva died in 1588 and no sooner did he die than a split came about between his chief followers Madhava Deva and Deva Damodara, as the latter being a Brahmana did not join personally the obsequial ceremonies of his Kayastha leader. Madhava who was more earnest than tactful, became incensed at this and used taunting language against Damodara. This led to the main division of the Vaishnavism of Sankara Deva into two sects, the Mahapurushiya and the Damodariya.

Madhava Deva really succeeded to the headship of the religious sect founded by Sankara Deva, and as Damodara, with his disciples seceded from Madhava's authority, the latter party went by the name of Mahapurushiya, as Madava Deva was looked upon as the Mahapurusha which appellation was by some applied to Sankara Deva as well.

Damodara was a Brahmana and hence naturally more orthodox a Hindu than Madhava who did not like that Brahman should monopolise the spiritual authority, thus while the sūtras of the Damodariyas—also called Bamuniyas for obvious reasons—have only Brahmanas as Adhikaras (Mohantas), the Mahapurushiya sūtras can have even Sudras as Adhikaras who might give mantra to men of superior castes\* who, however, have mostly

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\* This seems to be more theoretical than practical as we have been told that a Brahmana even of the Mahapurushiya

flocked to the sect of Deva Damodara and thus the Mahapurushiya sect have become very much shorn of the aristocratic elements. The Mahapurushiyas are so bigoted that they would not even cast a look at the temple of Kamakhya, while the Damodariyas would have no objection even to sacrifice goats in honour of that Deity. Another instance of the Mahapurushiya's aversion to other deities is that they would not subject themselves to inoculation or vaccination, as that would be inviting the appearance of pox, the presiding deity whereof is Sitala.

Casual writers on the Mahapurushiya sect generally say that they do not observe caste. Nothing can be farther from the fact. Madhava Deva from whom the sect has got its name writes in his Nama Ghosha.

"Know it for certain that for a devotee who has not got rid of worldly attachments, it is sinful not to read the Vedas; whereas for him who has become a devotee of Krishna, having been quite rid of all attachments, nothing can be binding upon him."

And in fact the Mahapurushiya house-holders, who by the way have often to make relationship with the Damodariyas who rigidly observe caste, never break the rules of caste. Only there is a class of people called Kewaliya Bhakats-Single (i.e., unmarried) devotees—who, following the example of Madhava, who did not marry, observe celibacy and are said to be less mindful of the scruples of caste;\* but any

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sect will never take mantra except from a Brahmana Adhikara.

\* Even this is also theoretic; practically, I understand, the Kewaliya Bhakats obey the social rules of caste as other Hindus do.

vagaries on their part are excusable as they have no social tie, like the Sanyasins who have no caste, and these recluses are in no way representatives of the generality of the Mahapurushiyas.

In this connection it may be stated that it was <sup>Brahmana Adhikara at</sup> contemplated by the founders of <sup>Barageta.</sup> the sect that their Satras should be governed by a set of people chosen by them called the Atas of whom the chief was to be the Ata of the central satra at Barageta. When the last Ata died he left no nominee for the situation and the matter rested with the Samuha (general body) of the Bhakats to elect an Adhikara. But the matter could not be settled to the satisfaction of all concerned until a Brahman—the descendant of Ramarama Guru, the family priest of Sankara—was appointed Adhikara; and henceforth the office is practically hereditary.

Then, there are people who say that the Maha- <sup>Idolatry of the Maha-</sup> purushiyas are not idolaters. If <sup>purushiyas.</sup> idolatry means image-worship, the Mahapurushiyas cannot but be styled idolaters. Sankara Deva and Madhava Deva are my authorities. The following is from Sankara Kirtana Ghosha the description of the subject of meditation.

“The devotee will calmly meditate every limb mentally : become joyful at seeing His lotuslike feet. His two feet are very red.—157. Joy will be found when marks of lotus, banner, diamond and barley are seen. The foot-lotus is shining, the rows of fingers are the petals thereof.—158.”

In this manner the whole body of Vishnu upto his head is described.

The following is quoted from Madhava Deva's Namagosha salutation :—

The fish, the tortoise, the man-lion, the dwarf, Rama with axe, Rama with plough, the boar, Sri

Rama, the Buddha and Kalki ; Thou hast, O Krishna ! assumed ten shapes named ; (bove), I make salutation to thy feet."

If any further proof of a conclusive nature is wanted, it may be stated that there is hardly any sect of the Mahapurushiya sect that does not contain an image of the Deity whose full length image they have been enjoined by Sankara Deva to meditate in the verses quoted above.

In the course of the accounts of the Mahapurushiya sect, mention has been made of the Damodariya sect as collateral to the former. There are other minor sects of which a cursory notice might be deemed interesting.

Hari Deva and Gopala Deva, two other followers of Sankara founded sects, and established satras in imitation, it seems, of Deva Damodara. There are hardly any very distinctive features in these sects, except this that the founders are looked upon as avatars by their own followers. Hari Deva was a Brahmana and his sect is almost identical with that of Deva Damodara. Gopala Deva was a Kayastha by birth and the number of satras founded by him has now dwindled down very much, and indeed the surviving ones are hardly distinguishable from those of the Mahapurushiyas.

It is said that Gopala Deva\* once had become heretical during the early part of his life and in that state he

\* It is stated in one of the biographies of Sankara Deva that while at Baradwa he set up an image of Jagannatha and had it consecrated by the Brahmanas.

Sriji Hem Chandra Ghose, an authority in Sanskrit antiquities, is of opinion that one Anandha who was for some

preached his doctrines among the aborigines in Upper Assam : the out-come was a sect called the Mowamariyas from the satra at Mowamara. These people are said to be in the habit of eating unclean food, drinking wine and practising exorcism. They were once persecuted by the Ahom kings and their rebellion eventually paved the way to the downfall of the Ahoms. Another small sect of still more heretical

nature goes by the mystic name of the Purabhogiyas. They have other names, Ratiyas or Ratikhowas, on account of their meetings at night. Their orgies are kept concealed and are reported to have connection with woman and wine and as such do not bear scrutiny.

There are a few satras of the Vaishnavas who are the followers of Chaitanya. The separate existence of these satras is itself a proof that the Mahapurushiya sect is not a direct offshoot of Chaitanya's creed, as some writers think it to be. In the statement of comparison we have already noted some of the points of difference between the two sects. Only this much should be said here that no sect need be regarded as having any connection with Chaitanya, the members whereof do not regard him as an avatar; and there is not even a slight mention of Chaitanya in any of the Mahapurushiya Scriptures by Sankara Deva and Deva Damodara.

Sankara Deva was the founder of this sect and not Gopala Deva. It is said that a religious book was written by Sankara Deva when he was somewhat of Tantrika inclinations. Sankara kept the book carefully concealed as his ideas changed afterwards; but Aniruddha could somehow know of the book and take it away. Hence was the heretical nature of the faith and practice of the Mowamariyas. Aniruddha is said also to have composed the Ghoshas and the Kirtanas (i.e., new Ghoshas and Kirtanas) in imitation of the compositions of Sankara Deva.

The members of the Mahapurushiyas are about 4 lacs, out of about 19 lacs of Hindus and about 26 lacs of the total population of the Brahmaputra valley. The total Vaishnava population is about 13 lacs and the Saktas number about 8 lacs. The Mahapurushiyas occupy the next rank in social scale to the Saktas and the Damodariyas both of whom are almost at par in point of respectability.

The Mahapurushiyas and their rivals the Damodariyas are to be found in every part of the Brahmaputra valley; and the only place outside the Valley where there is a considerable number of them is Koch Behar where there are some satras too, founded by both the parties.

There are innumerable Satras of the Mahapurushiyas as well as of the Damodariyas. A few of the principal Mahapurushiyas Satras are: the Satra at Barapeta which is the Dhama—the Navadwipa—of this sect; Sarodwa in Nowgong, the birth place of Sankara; Kamalabari in Sibsagar; Sundaradiya in Kamrup; and Kakatkuta in Koch Bihar where Sankara died. Of the Damodariya satras the principal are; Auniati, Dakshinapata, Garamura, and Kuruwabahi—the foremost Satras in the whole valley—all situated in the Majuli (Island) in Sibsagar; Patzausi; near Barapeta where Deva Damodara lived; Kathalmani in Goalpara; and Baikuntapur in Koch Behar where Damodara died.

The term 'satra' or rather 'sattrā', is said to be derived from the word 'sat' good and the root 'trai' to save, where a good man in saved; Asatra is generally like an Akhra in Bengal; its inmates are called Bhakats (Sanskrit Bhakta) These Bhakats can

live with their wives and children within the precincts of the satra. The celibates are called the Kewaliya Bhakats.

The most important room in a satra is the Nava-ghara or the Kirtanghara, where, as its name indicates, singing parties are held at least once every day: here on an elevated seat, the Bhagavata is kept and the audience are treated with the expositions of stories from that Purana. Dramatic performances also take place in this room.

The following are some of the most important functionaries in a Satra :—

**Adhikara** (or more correctly Adhikari)—he is the head of the satra who gives mantras to the disciples. These Adhikaras are either Grihasthas i. e., householders who can marry, or Udasinas i. e., recluses who cannot marry. The former sort of Adikarship is hereditary, whereas the latter class of Adhikaras are appointed by adoption.

**Deka Adhikara.**—(Deka means young) He is the next man and generally the heir presumptive to the Adhikara and acts for him in his absence.

**Bura Bhakats.**—(Lit old bhaktas) They give instructions to the Bhakats after their initiation.

**Bhagati**—(i. e., Bhagavatia) He reads the Bhagavata Purana and explains it to the people who assemble in the Namghara of the satra every day.

**Pathaka.**—He reads the Vernacular Scriptures.

**Pujari.**—He performs the worship of the Salagrama and the image of Krishna.

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\* The most aristocratic Sakta families in the province are the disciples of the Gosains whose ancestor Krishna Rama Bhattacharyya was brought from Nadiya by the Ahom-Akbar Rudra Sinha (1690-1714) for initiation of the royal family; and the high-placed officers of the kingdom also took mantra from him and his descendants are called Parbatiya Gosains as they were assigned residence on the Kamakhya Parvata.

*Vagisa*.—He is the learned person who gives Vyavasthas or religious prescriptions, e. g. of penances and penalties.

*Medhi*.—(From Sanskrit Medha sacrifice). He is appointed by the head of the satra to collect annual contributions from the disciples.

*Bharali*.—(Sanskrit Bhandari). He is the store keeper. Besides, there are appointed menials such as Khataniyars and Aldharas, attendants of the Adhikara and of the Bhakats and Deuris who light lamps; and musical performers, such as Nama Kagows who introduces the song, Gayans who sing, the Bayans who play on musical instruments; and also sutradhari (Sanskrit Sutradhara) who introduces every scene of a Bhawana (drama) by giving its substance.

The sources of income of a satra are :—

(a). Landed property belonging to it consisting of lakhiraj and niskara lands.

(b). Annual contributions from the disciples.

(c). Penalties inflicted on people within the jurisdiction of the satra for social or religious misconduct.

(d). Biyadahiya i. e., donation of a marriage.

(e). Sevajanani or Communication of respects, with presents by the disciples on the occasion of a sraddha or such like ceremony in his house.

I cannot conclude this account of the Vaishnava

sect founded by Sankara and  
Concluding remarks. Madhava Deva without recounting

the benefits these great men have conferred on their native land. They lighted the lamp of spirituality at a period when there was a general darkness enveloping this place that had been highly civilized in the ancient and medieval times. Their kirtans, their

Bhawanas, their translations, enriched the vernacular of their province to a degree that might be envied at that time even by the great neighbouring province of Bengal : by converting the aborigines they not only gave them a religion but also made them elevated and civilized : and thereby strengthened the whole Hindu Society which otherwise would have dwindled down considerably : the process of proselysation started by them, holding out to the converts the prospect of getting into the pale of the society as members of clean castes and their simple creed with the introduction of Music in it have rendered the people proof against the alluring baits of alien and denationalising creeds, to which the people in other provinces have so easily succumbed. They are looked upon by their followers as *avatars* as well they may be. Has not the Lord said in the *gita* that whenever spirituality would be dimmed, he would come down to establish religion there.

PADMANATH BHATTACHARYA.

# THE VISISHTADVAITA SYSTEM.

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The term *Visishtadvaita* is made up of the two words *Visishta* and *Advaita*. *Visishta* means qualified; *Advaita* means Nondualism or Monism. The term, therefore, means *Qualified Monism*—that is, a system which recognises only one *Reality*, *ParaBrahman* (Vishnu), qualified by the two attributes *chit* (soul) and *achit* (matter). There are two stages for *chit* and *achit*—(1) the causal state before creation, and (2) the effectual state after creation. In the causal state, *matter* and *soul* are said to be subtle, while in the effectual state they are taken to be gross. In both these conditions, Brahman is qualified by the attribute *chit* and *achit*. The compound term is also explained as follows.

Identity of Brahman' in the two conditions of *chit* and *achit*.

The Supreme Being is, therefore, inseparable from matter and soul and the Universe composed of matter and souls forms the body of the Supreme Being, who is its Indweller. Just as the individual soul has a body to dwell in, so the Supreme Being has the Universe of matter and souls for His body. Thus He is not only the soul of all matter, but is the soul of all souls. Hence

is He called Paramâtman. It is this inseparable union of God with the Universe that has given the system its name.\*

We have thus seen that this system recognises three distinct entities viz.—Matter, Soul and God; and still it admits of being called *Advaita*, in consequence of God's inseparable union with the attributes—Matter and Souls which form His body. The distinctive characteristics are all real; and one entity can never be mistaken for another. Thus the *Viśiṣṭādvaitins* do not ignore the natural differences between the three entities, while asserting *Qualified Monism*.

To compare this system with the other philosophical systems based on the *Vedānta*, it is necessary to have a general idea of these systems also; and to see how far all these are based on the *Vedāntic* texts or authorities. It may be observed that all the Brahmanic Systems of Religion and Philosophy can be comprised within the three well-known original systems based on the *Vedānta*:—(i) the *Advaita*, (ii) the *Dvaita* and (iii) the *Viśiṣṭādvaita*—because all other schools founded on the *Vedānta*

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\* It is to be noted that the relation between the body and its indweller has allowed the use of the same word to denote the body and the dweller. Taking the word 'I,' we see it is used to denote the body in such examples, as—'I am hurt,' 'I am young,' and it is used to denote the soul (dweller in the body), in such sentences, as 'I think,' 'I felt sorry,' 'I am pleased.' Also the pronoun 'my' in the expression 'my body' clearly refers to the soul, whereas it denotes the body in the expressions 'my complexion,' 'my face &c.' Similarly we find the Supreme Soul often denoted in some places in the Upanishads by the words *Ātman*, *Puruṣa* &c., which may also denote in other places the individual soul. It is the use of the same word to denote the individual soul, as well as the Supreme Soul, that has given rise to much difference of opinion regarding the interpretation of the Upanishad texts.

are each of them found to be an off-shoot from or a sub-division of one or the other of these *three* main systems.

We know that the *Advaita* system recognises only one entity, called *Atman* or *Brahman*, and regards the world, composed of *matter* and *souls*, as unreal and as the product of *Mâyâ* or *Avidyâ* (nescience) inherent in *Brahman*, *Brahman* being, in its natural essence, *knowledge undivided*, devoid of attributes, devoid of action and nothing other than *eternal Existence, Intelligence* or *Bliss*.

The *Dvaita* System, on the other hand, admits the reality of the whole world and regards it as entirely dependent on God, who alone is Independent. This system recognises, therefore, all the *three* entities—matter, soul and God—like the *Viśiṣṭādvaita* School; but adds some further distinctions (i.e., distinctions not recognised by the *Viśiṣṭādvaitins*) viz.—distinction between every two individual souls in their natural essence, and distinction between every two material things in their natural characteristics. It is owing to such importance attached to these distinctions or dualities that the system is known as the *Dvaita* System.

With this preliminary idea about the *three* systems, we may proceed to examine how far they are based on the earliest authorities available to us—the *Upanishads*. The *Upanishads* contain three distinct classes of passages :—

- (i). *Non-dualistic* or *Monistic* texts—or passages that declare the existence of only one reality and seem to support the *Advaita* Doctrine alone ;
- (ii). *Dualistic* Texts—or passages that declare clear distinctions between matter, soul

and God and thereby seem to support the *Dvaita Doctrine* alone; and

- (iii). *Reconciling texts* —or passages that reconcile the two classes of texts above-named, and remove the apparent contradictions between those two classes.

A few examples will make this classification evident :—

- (i). *Non-dualistic texts* :—(1) “ But where there is duality, as it were, there one sees another ; but where to one all this becomes the self, there who shall see whom, by what, and who shall know, which by what ? ” —(Bṛihadâraṇyaka Up. II-4-4).

(2). “ What which is all this, is this Self ” —

(Br. Ar. Up. IV. 5. 7.

- (3). “ He who knows the Brahman becomes the Brahman indeed.”

—(Mund. Up. II. 3. 9.

- (4). “ Existence alone, my dear child, this was in the beginning, one only without a second.”

—(Chhând Up. VI. 2. 1).

- (5) “ That thou art ” —(Chhând. Up. VI. 8. 7).

&c.

&c.

&c.

- (ii). *Dualistic texts* :—

- Referring to Soul and God. { (1) “ Two BIRDS which possess similar attributes and are inseparable friends cling to the same tree ; one of them eats the sweet fruits of the Pippala tree, while the other abides in splendour without eating at all.”

—(Mund. Up. III-1-1.

- (2) “ The TWO UNBORN, the intelligent, and the non-intelligent, are the Lord and the non-Lord.”

—(Svet. Up. 1 2.

Referring to  
the individual soul.

- (3) "Then whoever feels 'I smell this'—that is the soul."—(Chhând-Up. VII 12-4.) V  
 (4) "Who is the soul? He is that person who is luminous in the proximity to the Prâṇas in the heart and wholly consists of knowledge."—Brihad-Ar Up-IV. 37.)  
 (5) "He is indeed the seer, the bearer, the taster, the smeller, the thinker, the knower, the doer, and is the person who is made up of intelligence."—(Prasna-Up. IV. 9).

(iii) *Reconciling Texts* :—

- (1) "Indeed I will enter these three Deities :—  
 (Chhând Up VI. 3-2.)  
 (2) "May I become manifold and be born."—  
 (Chhând-Up VI. 2-3).  
 (3) "From whom all these things are born, in whom when born they live, and whom they enter when they perish, do thou desire to know that well; that is the Brahman."—  
 (Taitiriya Up III. 1-1).  
 (4) "Those who know the Brahman declare that these are the two that enjoy the reward of works in the world of good deeds, that they have entered into the cave of the heart, in the transcendently excellent ether in which they reside and are as shadow and sunlight."—(Katha Up III-1).  
 (5) "He who has entered within is the ruler of all things that are born and is the soul of all."—(Tait Ar III 11 1 2).  
 (6) "He who, dwelling within the soul, is within the soul, whom the soul does not know, whose body is the soul, who internally rules the soul."—(Br. up. V. 7-22).

It is to be observed that the Advaita System recognises the authority of the *non-dualistic* texts alone, and rejects the rest as dealing with the

Vyāvahārika (or Unreal) world and with *Sagunabrahma* and that the Dvaita System attaches more importance to the *Dualistic texts*, and explains away the rest. The *Viśiṣṭādvaita System*, on the other hand, recognises the authority of all the *three* classes of texts and removes the apparent contradiction between the first two classes by the application of the reconciling Texts.\*

Having thus examined the basis of these systems, we may next see how the Viśiṣṭādvaitic school explains the passages that seem to support the doctrine of *Māyā* or *Avidyā* of the Advaitins. The Viśiṣṭādvaitic school declares that nothing that is unreal can give rise to the knowledge of that which is real—as we see, for instance,

- (1) the formation of the image of a thing reflected by a mirror (which the Advaitins hold as unreal) is as real as the thing itself;
- (2) similarly, dreams are real even in the absence of the reality of the objects seen in them; for the effect of a frightening dream is seen to be real in the dreamer shivering, screaming aloud etc., and

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\* Thus we see that these *three* systems are traceable to the Upanishads themselves, for the Upanishads refer to three schools of thought indirectly, though not by the very names now attached to them. In fact the words *Dvaita* and *Advaita* repeat themselves very often in the Upanishads, though they do not denote in the several texts the two formulated systems as in the present day. Besides we know that several preceptors preceded the Great Reformers, Sankara-gharva, Ramanujacharya and Madhvacharya, and have left us their valuable works on the *three* systems. It is, therefore, a great mistake to suppose, as some scholars do, that these three systems were founded by these Great Reformers. All that they did was, to resuscitate the systems that had been already formulated, by means of their valuable commentaries on the Vedānta Sūtras and by other important works.

- (3) death may result from a mere suspicion of snake-bite and of poisoning. Here the suspicion is as real as death.

By these and other examples the Visishtadvaitin holds that the doctrine of *Mâyâ*\* is not tenable, and the existence of a world is as real as the existence of God Himself. 'The world is *perishable*,' means, the gross form of matter and soul will be reduced to their subtle form. As the subtle matter and soul are eternal, they can never perish. Thus the reality of three entities—matter, soul and God—has been maintained.

*Definition of God*:—According to the Visishtadvaitic school, God or Brahman is Vishnu, 'whose resplendent spiritual essence is itself infinite, wholly self-manifest, and self-happy, and is the entire opposite of every kind of evil, and the unique-seaf of every kind of good; who is adorned with hosts of amiable attributes, such as omniscient, miraculous, all-supporting, omni-potent, inexhaustible and overpowering all; who is the gracious grantor of all kinds of boons, and is possessed of an all-transcendent forms; who is the evolver, the preserver and the Destroyer of everything created, and who is the fit resort of all aspirants.'

*Forms of God*—The form of God is five-fold :—

- (1). *Para*—or the Supreme Being—in the Vainunkuntha-Lôka or the celestial Abode of God;
- (2). *Vyûha*—or the Four Beings (*Vāsudēva*, *Sankarsana*, *Pradyumna* and *Aniruddha*), lying on the Serpent *Sesha* on the Milk-Sea;
- (3). *Vibhava*—or the Incarnations of Vishnu, such as *Rama*, *Krishna* etc.;

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\* It is noteworthy that the word *Maya* is taken in the sense of *Prakriti* in several places by the Realistic Schools.

- (4). *Antaryāmina*—or the Indwelling form of God in every soul's heart, realised by the meditative people (*Yōgins*).
- (5). *Archā*—or the Image form in temples and houses of worshippers.

*Image worship*—In this connection, I may say a few words on *Image-worship*, which is common to all Brahmanic Systems of Religion and is based on the all-prevading characteristic of God. The Visishtadvaitic interpretation regarding image-worship, seems to be consistent with facts and acceptable to all. We know that, according to this school, every living being has in itself, the three entities representing :—(1) *Matter* in the form of his body ; (2) *Soul*—his own individual soul residing within the heart in the body, and (3) *God*—in the form of *Antaryāmin* residing in the soul within the heart.

Thus in paying homage to any living person, we are not simply honouring the outer form (body) nor are we content with extending our respects towards the soul, but on the main our respect continues to the innermost Supreme Soul or God. The same principle is recognised in *image-worship* also. Just as we wish (while saluting a living person) to convey our act of homage up to the innermost Supreme Soul or God, so the person honoured by us (in the form of salutation) should convey, by his mental process, the homage offered by us to his innermost Supreme Soul or God. Herein lies the secret of mutual salutations, blessings, &c., common to all nations in the world. The several acts of salutation, blessing, etc. will bear fruit, only if they are performed by both the parties with the necessary mental attitudes above described. In the case of images, the worshipper chooses a certain symbol or image, knowing that God is all-pervading and reconstitutes

Divine presence in that Symbol to answer his purposes and by offering prayers and worship succeeds in getting the required end accomplished. It is to be noted that God's *Whole Essence* is present in every atomic particle of the Universe—for He is the minutest of all minute beings and the biggest of all big things.

### THE INDIVIDUAL SOUL.

The *Individual Soul* is defined as "a being distinct from the body and the senses, as self-luminous, beatific, eternal, atomic in size, unmanifest, incomprehensible, indivisible and immutable, and as the seat of knowledge."

The souls are of five kinds:—

- (1). *Nitya*—or the *Ever-Free* (who have never been subject to worldly bondage), in the Holy Presence of the Supreme Being in the Vaikuntha-Loka (Heavenly Abode of God).
- (2). *Mukta*—or the *Liberated* (Released from worldly bondage)—also in the heavenly abode of God, ever engaged in the Divine service (which is eternal bliss) along with the *Ever-Free*.
- (3). *Baddha*—or the *Fettered* (still subject to worldly bondage or *Samsara*)—all subject to rebirths and confined to the material world, until the effect of their *karma* is completely destroyed.
- (4). *Kevala*—or the *Isolate* (self-satisfied), who being freed from worldly bondage, content themselves with self enjoyment i.e., the enjoyment of the soul's nature (*jnana* or intelligence pure); and do not proceed to reach Divine presence and enjoy the

external bliss of Divine service—their place being beyond the material world and yet also from the Viakuntha-Loka (Heavenly Abode).

- (5). *Mumukshu*—or *Liberationseeker*, who, with the object of being freed from worldly bondage, leads a pious life in this world, and deserve Divine Grace, so as to be saved at an early date, i.e., soon after this birth.

### *The Means of Salvation.*

The means of attaining *Môksha* or liberation are of five kinds :—

- (1) *Karma-Yôga*—or the pious performance of duties enjoined in the *Sastras*, which helps the process of meditation on God (*manana-yoga*), and which is also the chief means of attaining material prosperity.
- (2). *Jnana-Yoga*—or the process of continued meditation of the Supreme Being, conceived as a beautiful figure situated in some limited form or image, such as the *Orb of the Sun*, the *heart-lotus*, etc., this figure, of God being called *Antaryamin*: [This *jnana-yoga* helps *bhakti-yoga*.]
- (3). *Bhakti-Yoga*—or *Deep Love of God*, which is attained by constant meditation of God and which in itself gives intense pleasure to the loving soul and makes him entirely devoted to the Blissful Being—devoted to such an extent that the soul becomes merged in the enjoyment of Divine Glory;
- (4). *Prapatti*—or *Self-Surrender to God*, which is the attitude of the souls entirely resigned to

His will, and which is *the means and the easiest means* open to all castes and creeds for salvation, as all other means are hampered by several restrictions.

(5). *Acharyabhimana* ;—

This consists in the aspirant soul placing implicit faith in the *mediator*, or *Guru* as the means of salvation. The *fifth* means is considered the easiest and the safest, as being the one devised by God Himself out of parental love for his children. According to this contrivance, the mediator represents the case of the helpless suffering soul to the Supreme Being, and pleads so irresistibly that his request is readily granted. The mediator even submits himself to personal suffering in order to reclaim the fallen, just as a mother submits herself to medical treatment in order to cure the suffering child. The all-merciful and affectionate father (God) will readily yield to the earnest appeal of this mother (the mediator) on behalf of the children, (the fettered soul).

The Visishtadvaita lays great stress on this last means of salvation, as *the easiest and the safest*, and as open to all creeds and castes like *Prapatti*. *Prapatti* requires a good deal of determination and complete faith in God's mercy.

