

We omit such words, whether of Arian or Semitic origin, as the hilly people may have collected from markets, and from intercourse with their neighbours on the plains, *e. g.* "dhud" for *milk*, "dawa," *claim*, "ruti" *bread*, "sisa" *zinc*, "musla" *spices*, "patok" *prison*, "jáwa" *grains*, &c.

We believe we may fairly conclude this chapter by declaring that the items of Sacred history mentioned here are abundantly confirmed by Arian records. The scientific aspect of the facts is foreign to the scope of this work. We can only say for ourselves that the late Archdeacon Pratt considered them thoroughly in his *Scripture and Science not at variance*, and, in our humble opinion, conclusively proved the point indicated by the title of his great work.

CHAPTER VII.

On the Institution and Doctrine of Sacrifices.

In our *Introduction* we gave a brief summary of the Scriptural account of the institution of Sacrifices and the doctrine therein involved. We need not repeat that the cardinal teaching of Christianity is connected therewith. Our business now is to show the extent to which the Arian records testify to the *fact* of the institution and approximate to the doctrine typified by it.

The practice of sacrifices, as a mode of propitiating the gods or supernatural powers, has indeed existed among all nations. We do not, however, know of any nation which manifested such an intelligible view of the underlying doctrines as the primitive Arians did in their early writings. Nor have we seen, outside the limits of Jewry wherein "God was known," such an approximation to the Scriptural teaching on the subject as is found in ancient Arian records.

The institution as a fact existed according to Arian records from time immemorial; and, as to this post-diluvian age, it is dated as early as the descent of the surviving man from the ship whereby he escaped the catastrophe of the Flood. The first act of Manu

was, as we have seen, to sacrifice with the *páka* offering as he was *toiling in religious austerity*.

The institution was carefully maintained both by Iranians and Indo-Arians. In an early portion of the Zend Avesta, "Fire, the beresma, the cup, the Haoma, and the mortar," are described as the necessary furniture of "the habitations in this corporeal world," and as a sort of preservative from "the deadly serpent, the two-footed, who is very hurtful and impure."¹

Now the fire, the beresma, the cup, the Haoma, the mortar, and, as another passage adds it, "the flesh,"² were the necessary implements for the celebration of sacrifices. The fire was for the consumption of the animal victim or any other oblation, the cup was for the drinking of the "Haoma" or consecrated Soma juice, the "mortar" was for the expression of that juice, and the flesh was the substance of the victim. Fire worship was held in such estimation because of the necessity of that element in the celebration of the sacrifices. Fire was accordingly honoured as "the son of Ahura Mazda," and "the Navel of the kings."³

The Indo-Arians cherished the institution of sacrifices still more fondly. In the antediluvian world they date it as prior to the creation. "The Lord of creatures initiated the Sacrifice." "The Lord of

¹ Bleeck i. 41.

² Yasna xxv 5. Bleeck. ii. 77.

³ Bleeck. iii. 146.

creatures was in the beginning but one. He uttered the Nivid (a sacrificial formula) All things were created after it,"⁴

The "nivids" in the primitive rituals appear to have been similar to the "Bodhana" of our modern Pujas. The "nivid" was so called because thereby the announcement of the ceremony was made.⁵

Again, "The Lord of creatures desired, "May I be produced, may I be multiplied. He practised austerity. Having practised austerities he saw this (sacrificial formula) Dwadasaha in his own limbs. From his own limbs he made it into twelve parts. He took it and sacrificed with it."⁶

Once more, "The Lord of creatures desired, May I be produced, may I be multiplied. He saw this Agni-stoma, (a Sacrificial rite,) he took it, and with it he created these creatures."⁷

Passages of this kind are numerous. It would severely try the reader's patience if we attempted to present a larger number of such citations. What we have cited show with sufficient clearness that in the conception of Indo-Arians, the institution of sacrifices

* प्रजापतिर्वा इदमेक एवाय दास ... तां निविदं व्याहरत्ता सर्वाणि भूतान्य-
न्वसृज्यत । *Atareya Brahmana*, p. 48.

* यद्वित्ता निविद्वित्येदं यस्मिन्निविदां निविद्वत् । *Atareya Brahmana*, iii. 9.

* प्रजापतिर्यज्ञमसृजत *Taittiriya Sanhita*, vol. i p. 204. प्रजापतिर-
काशयत प्रजायेय भूषां त्स्यामिति स तपोऽतप्यत स तपस्तपत्तमं द्वादशाहमपश्यदात्मन
एवाहेषु च प्राप्तेषु च तमात्मन एवाहेभ्यश्च द्वादशधा निरमिमीत तमाहरत्तेनायजत ।
Ait. Br. p. 101.

* प्रजापतिरकाशयत वज्रस्यां प्रजायेयेति स एतमग्निष्टोममपश्यत्तमाहरत्तेनेमा
प्रजा सृजत । *Tandia Mahā Brāhmaṇa*, vol. i. p. 200.

was coeval with the creation,—curiously confirming the idea of “the Lamb slain from the foundation of the world.”

The Vedas afford passages equally numerous on the institution of Sacrifices in the post-diluvian world by Manu, the man who survived the Flood, and from whom the present generation of mankind sprang. Agni, as the instrument and symbol of the Sacrifice, is, in the Rig Veda, said to have been placed or consecrated by Manu. “O Agni, adored by us, bring the gods in a most pleasant chariot. Thou art the Invoker, appointed by Manu.” “O Agni, thou art the accomplisher of the burnt-offering, appointed by Manu.”⁹

The same Agni is said to have “displayed the sky” to Manu, whose daughter Ila or Ida is again described as his “instructress.”¹⁰ The Taittiriya Bráhmaṇa, in like manner, calls Ida, the daughter of Manu, “the revealer” of Sacrifice;¹¹ The lady’s lessons to her father were on the *order* and the *direction* in which the sacred sacrificial Fire was to be placed. And both were to be the reverse of what the Asuras had done. There can be no doubt here as to the identity of the Asuras with the Assyrians, since “Sanda,”¹² their priest, is introduced as a hostile

⁹ अग्ने सुखतमे रथे देवा इक्षित आ वज्र अग्निं होता मनुर्हित । R. V. i. 13, 4. ल होता मनुर्हितोऽग्ने । i. 14, 11.

¹⁰ Rig Veda i. 31, 4, 11 लमग्ने मनवे आमवाग्रयः । इक्षामक्षयमनुवक्ष्य ज्ञासनी ।

¹¹ इडा वै मानवी यज्ञानुकाशिन्यासीत् । vol. i p. 9.

¹² निरक्षः शंडः । निरक्षो मर्कः । अपमृतौ शंडामर्कौ सवामुना । Tail. Br.

character in the very initiatory section of this Bráhmaṇa. And as "Sanda" has already been identified with a divinity of the Assyrians, the "Asuras" could be no other than those people. The lecture of *Īḍa* appears to have also had a mystical reference to the subsequent movements of the Devas and Asuras, the former moving south-east from their original habitation and ultimately settling in India, represented as the way to "Heaven" which they, the Devas, ultimately won, the latter, the Assyrians, (including probably the Iranians too) keeping westward and in the west, and thus losing their good luck in the end. The Iranians were not, originally at least, repudiated by the Devas. Their guru Sukra¹² identified as a

vol. i. p. 2 "Sanda is put out. Marka is put out." "Sanda and Marka are put out with that (cast out piece)." Sanda and Marka are sometimes considered as one name—Sanda-Marka. Possibly the Assyrian Sanda of Berossus was connected with "the city of Marqas," (Norris 409) and therefore called "Sanda Marka." See also p. 75 *supra*.

¹² Sukra was otherwise called Bhargava, and Usaná.

Strange to say, that while the preceptor of the Iranians is known in Hindoo astronomy by the name of Sukra as the bright morning and evening star, the *Rig Veda* identifies an aërial deity placed in the firmament as "Venas," the very name by which the brightest star in the sky is distinguished in the Latin world.

अथ वेनयादयत् इन्द्रिगर्भा ज्योतिर्जरायुरजसा विमाने ।

इससर्पा संगमे सूर्यस्य शिशुं न विप्रा मतिभी रिहन्ति ॥ R. V. x. 123, 1.

The author of Hymns ix. 85 and x. 123 is called Vena Bhárgava, that is to say, Sukra Venas. The meaning of the word is *lovely, agreeable, beautiful*. In i. 83 5 Vena is represented as a second sun or Indra, born for the recovery of the lost cows, and helping him

planet is more favourably noticed, and "Brihaspati" the spiritual preceptor of the Devas is identified with the all-knowing Indra who is hailed as "the first" among "the gods," and the protector of the world, and also dignified with the title of "Viswakarmá," as the accomplisher of all manœuvres against the Asuras.¹³

The address of Ida to her father Manu was to the following effect. She had heard that the Asuras were placing the Fire. She went to see it. She found that they were placing first the *oblation* Fire, then the *household* fire, and thirdly the fire for cooking the sacrificial food. She said their Fortuna became adverse to them. Having prospered for a time, they would be overthrown. She then noticed the fire placed by the gods; 1st, the *food-cooking*, 2nd, the *household*, 3rd, the *oblation*. Their Fortuna tended eastward, they got to heaven, but had no offspring. Then Ida said to Manu, "I will so place thy fire that thou shalt first have offspring and cattle, prosper in the world, and ultimately obtain heaven." She accordingly placed *first* the household Fire, then that by which food was cooked, lastly the butter oblation Fire by which heaven is acquired. The mystical meaning seems to be that the Asuras having, after

together with Sukra, the Asura-guru, in "the taming" of the Asuras. यज्ञैरथर्वा प्रथमः पथ्यन्ते ततः सूर्यो व्रतया वेन आजमि । आग्रा आजहुना काव्यः सचा यमस्य जातममृतं यजामहे ॥

¹³ स (इन्द्रः) प्रथमं सङ्कतिर्विश्वकर्मा । स प्रथमो मित्रो वरुणो अग्निः । स प्रथमो बृहस्पतिश्चिकित्वाङ् ।

placing the oblation Fire in the East, turned to the household Fire in the West, they lost their Fortuna which tended eastward, whereas the Arians having first served the *household* Fire and been blessed with offspring and cattle in the West, turned to the South for the food-cooking Fire and then by virtue of the oblation Fire obtained heaven in the East.¹⁴

Numerous passages in the Sanhitas and Brahmanas of the Vedas drive us to the conclusion that sacrifices and oblations were considered the most sacred ceremonies in the primitive ritual of the Indo-Arians. Sacrifice as well as Fire, its symbol of success, was called "the Navel of the world."¹⁵ All the honors paid to Agni in the Rig Veda were because of his being the accomplisher of offerings and oblations, and Agni is well known as pervading that Veda from first to last. Indra who is equally conspicuous in the Vedic hymns with Agni was the most frequent at sacrificial ceremonies.

Those ceremonies are said to have existed prior to the institution of the Brahmanical order, and they were esteemed as a panacea for all evils, the one means for obtaining wished for objects, either here or the next world. This again was true both as to gods and men. We need not stop long to inquire elaborately *who the gods were*. Suffice it to say that the Veda itself constantly represents them as quondam

¹⁴ *Tait. Brahmana*, vol i. pp. 9 and 10.

¹⁵ मूर्धा दिवो नाभिरग्निः प्रथिव्या अथाभवदरती रोदसीः । R. V. i. 59, 21.
इयं वेदिः परो अन्तः प्रथिव्या अयं यज्ञो भुवनस्य नाभिः । R. V. i. 164. 35.

mortals, promoted to the dignity of immortals, and the enjoyment of heaven by virtue of sacrifices. Indra himself, according to the testimony of both Iranian and Indian tradition, was at one time a great chief who had slain Vritra, a common enemy of the two branches, and (as the Indian legends add) raised himself to the sovereignty of heaven by the hundred great sacrifices which he had completed.

“The gods were formerly mortals. As soon as they attained the Sanvatsara (which could only be done by the completion of a certain number of sacrifices for a certain number of days) they became immortals.”¹⁶

Indra himself was described as a *man* and *the best of men*. “I again call our MAN, to come from the site of our ancient home to a multitude of sacrificers, whom, that is to say, thee, O Indra, I used formerly to call our father.” “The showerer of desires, the best of men (Indra), the fierce worker, having by his arms struck his four-cornered weapon against the enemy, &c.”¹⁷ The birth of all the gods is also as we have seen recorded in the Rig Veda. But although they were human creatures like the rest of men, they attained to heaven by virtue of the sacrifices they had celebrated.

“The gods were formerly just like men. They

¹⁶ मर्त्या इ वा ऋते देवा आसुः । स यदेव ते संवत्सरमापुरयादता आसुः ।
Satapatha Br. p. 828.

¹⁷ अमुं प्रमथ्योक्तसो ऊचे तुविप्रतिं वरं यं ते पूर्वं पितर ऊचे । R. V. i. 13, 9
इवा हवन्ति अतुरन्मिच्छन्तो वाऊर्मा वतसः मधीवान् । R. V. iv. 22, 2.

desired to overcome want, misery, death, and to go to the divine assembly. They saw, took, and sacrificed with, this Chaturvimsatiratra, and in consequence overcame want, misery, death, and reached the divine assembly."¹⁸

Hence the sacrificial ceremony is constantly represented as the path by which the gods attained to heaven—the very passport to the celestial regions—the secret by which they overcame the Asuras. All welfare for gods and men has its foundation in Sacrifice—it is the *summum bonum*. It abolishes death and redeems from sin, through the victim, which is the ransom thereof. It is the good boat or ark by which we escape sin and all perils of life—"and the Lord of creatures" had offered himself as a sacrifice with that view. Our object is not declamation but inquiry, and therefore we shall now see how far these statements can be supported by texts of the Vedas.

"To the regular performer of Sacrifices the breezes are sweet, and the rivers distil sweetness."¹⁹

"By means of the sacrifice gods got to heaven; by means of the sacrifice they turned out the Asuras; by means of the sacrifice enemies become friends. In

¹⁸ Dr. Muir, who (Texts vol. i. p. 15) gives the following as the original passage from an unpublished manuscript at the India office. सद्य वै मनुष्या एवं दवा अप चासन् तेऽकामयन्तावर्ति पाप्मानं न्यत्युपपन्न्य देवीं संसदं गच्छन् इति मे एतां चतुर्विंशतिरावसपपन्न्यन्माह्वरंस्तेनावजन्त ततो वै तेऽर्वाभि पाप्मानं न्यत्युपपन्न्य देवीं संसदमगच्छन् *Tait. Sanhita*, vii. 4. 2, 1.

¹⁹ मधु वाता ज्ञतायते मधु चरन्ति सिधयः । *R. V. i. 90, 6.*

sacrifice everything gets a firm footing, therefore, they say, sacrifice is the most excellent.”²⁰

“By this sacrificial hymn the gods had overpowered the Asuras. By the same does the sacrificer, whoever he be, still overpower the most wicked “cousin or foe” (or gets over the enemy which is sin, for the commentator reads *भ्रातृव्यं* as *synonymous* with *शत्रुं*) *Tandya Maha Brahmana*, vol. I. p. 105.²¹

“The gods were before called Sádhyas. They came to the heavenly world with the sacrifice and all its implements.” *Tandya Mahá Bráhmaṇa*, vol. 1, p. 491.²²

“To them (the gods) the Lord of creatures gave himself. He became their Sacrifice. Sacrifice is food for the gods. He, having given himself to them, made a reflection of himself which is Sacrifice. Therefore they say, the Lord of creatures is a Sacrifice, for he made it a reflection of himself. By means of this Sacrifice he redeemed himself from them.” *Satupatha Bráhmaṇa*, p. 836.²³

“The Lord of creatures offered himself a sacrifice for the gods.” *Tandya Mu. Br.* p. 410.²⁴

²⁰ यज्ञेऽहि देवा दिवङ्मता यज्ञेनासुरानपनुदन् यज्ञेन द्विवन्तो मिवा भवन्ति यज्ञे सर्वे प्रतिष्ठितं तस्माद्यज्ञ परमं वदन्ति । *Taittiriya Brahmana*, p. 891. यज्ञेन वै देवाः सुवर्गं लोकमायन् । *Tait. Saṁhita* vi. 3. 4.

²¹ एतया वै देवा असुरानत्यक्रामयन्ति पापान् भ्रातृव्यं क्रामन्ति य एतया कुते ।

²² साध्या वै नाम देवा आसन्ते सर्वेऽयं यज्ञेन सच स्वर्गं लोकमायन् ।

²³ तेभ्यः प्रजापतिरात्मानं प्रददौ यज्ञो ह्ययमास यज्ञोऽहि देवानां यज्ञः । स देवेभ्य आत्मानं प्रदाय, अथैतमात्मनः प्रतिमानमष्टजत यद्यज्ञ तस्मादाहुः प्रजापतिर्यज्ञ इत्यात्मनो यज्ञं प्रतिमानमष्टजत स एतेन यज्ञेन देवेभ्य आत्मानं निरकीर्त्तित ।

²⁴ प्रजापतिर्देवेभ्य आत्मानं यज्ञं जप्त्वा प्रायच्छत् ।

This idea of the "Lord of creatures" offering himself a sacrifice for the benefit of the Devas, who were then but mortals, is also found, but in a more complicated form, in the celebrated *Purusha Sukta*. It would not be easy to account for the genesis of such an idea except on the assumption of some primitive tradition of the "Lamb slain from the foundation of the world," who was "over all, God blessed for ever."

"When the gods celebrated a Sacrifice with Purusha as their oblation, the spring was its butter, summer its fuel, and autumn its (supplementary) oblation. When the gods, celebrating the sacrifice, bound Purusha as the victim, they immolated him, the Sacrifice, on the grass—even him, the Purusha, who was begotten in the beginning. With him as their offering, the gods, the Sádhyas and the Rishis also sacrificed." *Taittiriya Aranyaka*, pp. 331-333.²⁵

This description of the sacrifice of Purusha has by some eminent scholars been accounted for by "the barbarous practice of human sacrifices." But there are two difficulties in that theory which could not be easily explained away. In the first place, "Purusha" is not synonymous with *manushya* or man. It simply means a person—without distinction of divine, human, or aerial, and here he is represented as coeval with the Creation, "begotten in the beginning." And in the second place, this immolation of Purusha does not

²⁵ यत् पुरुषेण इविषा । देवा यज्ञमतन्वत । वसन्तो अस्यासीदाम्यं वीक्ष्य इक्षं
मरुद्विः । यद्यज्ञं तन्वाणाः अयन्नं पुरुषं पश्यं । तं यज्ञं वर्धयिषि प्रोचन् । पुरुषं
जातमयतः । तेन देवा अयजन्त साध्या अययन्त ये ।

seem altogether of a different character from the self-sacrifice of Prajapati or the Lord of creatures noticed before,—or from the following story of the *purusha-medha* of Narayana.

“The Purusha Narayan desired—I shall surpass all things, I shall become all this. He saw for five nights that ‘purusha-medha’ Sacrifice. He took it. He sacrificed with it. Having sacrificed with it he surpassed all things. He who, knowing this, sacrifices with the ‘purusha medha,’ becomes everything—whoever knows this.” *Satapatha Brahmana*, p. 997.²⁶

These mysterious descriptions cannot refer to any custom, prevalent at the time, of human sacrifices. Such practices were certainly not in vogue in the Vedic period. Indeed, they had never existed among the Indo-Arians as an institution, and where instances of such inhuman sacrifices are found in Indian history or tradition, they were in the worship of beings of much darker hue than the ancient gods of Brahminism. It was almost unexceptionally in the worship of *Sakti*, as wife of Siva, in her blackest form, that such murderous oblations have ever been heard of. The name of Narayan has never been connected with such sacrifices. And it would be as great a violence to truth to construe the above *purusha* sacrifice into human slaughter, as was indeed the vulgar idea, in

²⁶ पुरुषो ह नारायणोऽस्माकमयम् । अतितिष्ठेयं सर्वं हि भूतान्यहमेवेदं सर्वं स्था-
मिति स एतं पुरुषमेवं पशुरात्र यज्ञक्रतुमपश्यतामहरतोनायकत मेमेद्वान्यतिष्ठत्
सर्वाणि भूतानि । इदं सर्वं भवति य एवं विद्वान् पुरुषमेवेन यजते यो वै तदेवं
वद ।

the early days of the Christian religion, deduced from the sacrament of the Lord's Supper and from the wording of the Liturgy, that the followers of Jesus sacrificed human beings and feasted on their flesh! A less revolting account is due of the sacrifices noticed in the Veda, which were probably indicative of some mysterious doctrine, originated from traditional recollections of the teaching of the *first Sacrificer* in the post-diluvian world. Noah's sacrifice met with divine acceptance, and Noah must have had some insight into the mystery of "the Lamb slain from the foundation of the world."

As to the efficacy of sacrifices in human concerns, we find these prominent ideas in the Vedas, viz.—(1) The mystical identification of the sacrificer with the victim, which is the ransom for sin; (2) Sacrifice the great remedy for the ills of life—the ship or ark by which we escape sin and all worldly perils. (3) Sacrifice the instrument by which Sin and Death are annulled and abolished.

"By the quintuple sacrificer, the animal victim is brought. The quintuple sacrifice is for heaven. The sacrificer is himself the victim.—It takes the very sacrificer himself to heaven." *Taittiriya Brāhmaṇa*, p. 202.²⁷

The commentator expounds this passage thus :

"The oblation of the Agni-Shomiya animal (or victim) is the sacrificing fire. It is brought to the

²⁷ पञ्चशेषा पशुमुपसादयति । सुवर्गे वै पञ्च होता । यजमानः पशुः यजमान-
मेव सुवर्गे लोकं वसयति ।

altar by this quintuple sacrificial mantra. Its own mantra being a means of attaining to heaven, and the animal being for the redemption of the sacrificer, it leads the sacrificer himself to heaven." *Taittiriya Brahmana*, p. 448. ⁸

"Because he presents the Agni-Shomiya animal, the sacrificer redeems himself from all gods Even by this the sacrificer redeems himself." *Aitareya Brahmana*, p. 27. ⁹

Dr. Haug cites a passage from the Kausitaki Brahmana to the same effect, viz. अग्निषोमयोर्वा यद्यथास्यमापद्यते यो दीक्षते तद्यदुपवसद्ये अग्निषोमोयं यजमानमत आत्मनिष्क्रीयो देवास्तैव तेन आत्मानं निष्क्रीय अन्वयो भूत्वाय यजते तस्मादु तस्य नाश्रियात् ।

He himself translates the passage thus : "He who is initiated into the sacrificial mysteries falls into the very mouth of Agni Soma (to be their food). That is the reason that the Sacrificer kills on the day previous to the Soma festival an animal being devoted to Agni-Soma, thus redeeming himself (from the obligation of being himself sacrificed). He then brings his (soma) sacrifice after having thus redeemed himself and become free from debts. Thence the sacrificer ought not to eat of the flesh of this (animal)."

2. Sacrifice is described as a ship, boat, or ark, pretty much in the same way as "the Church" in the

⁸ अग्निषोमोयपर्येयं विस्तदग्निर्हैतैत्यनेन पशुहोतमन्त्रेण येषामुपसादयेत् । तस्य समन्तस्य स्वर्गसाधनत्वात् परमेश्वरयजमाननिष्क्रीयस्यार्थत्वात् यजमानमेव स्वर्गं प्रापयति ।

⁹ यद्यदग्निषोमोयं यजमानमते सर्वथाभ्य एव देवताभ्यो यजमान आत्मानं निष्क्रीयते । ... यजमानो ज्ञेतेनात्मानं निष्क्रीयते ।

Baptismal service,—“that they being delivered from Thy wrath may be received into the *Ark of Christ's Church*, and may so pass the waves of this troublesome world that they may finally come to the land of everlasting life, &c.” In Rig Veda x. 113. 10 there is a mantra to this effect: “Give us, O Indra, multitudes of good horses with which we may offer our oblations by the repetition of the proper sentences—by the prospering of which we may escape all sins. Do thou now accept our service with much regard.” “Do thou lead us safe through all sins by the way of Sacrifice.” And we have in viii. 42. 3 “O illustrious Varuna, do thou quicken our understanding—we that are practising this ceremony, that we may embark on the good ferrying boat by which we may escape all sins.”³⁰ On this the Aitareya Brahmana remarks: “Sacrifice is the good ferrying boat. The black skin is the good ferrying boat. The Word is the good ferrying boat. Having embarked on the word, one crosses over to the heavenly world.” *Aitareya Brahmana*, p. 10.³¹

The commentator of the *Taittiriya Sanhita* remarks thus on the same passage: “May we also embark on

³⁰ त्वं प्रकृष्टाभर स्वस्वा येभिर्मसैर्निर्वचनानि शंसन् ।

सुमेभिर्विद्या दुरिता तरेम विदो षु ष् उर्विया गाधमस्य ॥

अतस्य नः पथा मयाति विद्यानि दुरिता R. V. x. 133. 6.

इमं धियं शिष्यमास्य देव क्रतुं दत्तं वचनं संशिश्रामि ।

ययाति विद्या दुरिता तरेम सुतमौजसधि नाधं वचेम ॥

This is also found in the *Tandia Mahá Brahmana*, p. 294 and the *Taittiriya Sanhita*, vol. i. p. 290.

यज्ञो व सुतमा नोः कृष्याजिनं व सुतमा नोर्वाम सुतमा नोः वाचमेव तदा-
व्यक्त्या समं लोकमभिधत्तारति ।

that safe and good ferrying boat of black skin by which we may at once get over all sins that beset us."³² It was not unusual in those days for ferry boats to be made of leather.

The "black skin" and "the Word" above mentioned are explained in the *Satapatha Brahmana*, where "Sacrifice" is represented as retreating from the gods in a black form. They found it and took off its skin, and thence was produced the threefold knowledge (Veda) which, as a product of the Sacrifice, is identified with "the good ferrying boat."

"Sacrifice was retreating from the gods. It was going about in a black form. The gods having found it tore off its skin and took it. The same is the threefold knowledge, Sacrifice." *Satapatha Brahmana* p. 8.³³

This accounts for the "boat" being assimilated with "the black skin" and "the word"—the latter two being inseparable from the "Sacrifice," which is also here declared "The threefold knowledge," otherwise called the Veda or its "word."

Another reason for assimilating the saving boat with "the word" is, that there was actually a hymn which was called *plava* "raft" or "boat," and it was to be used daily.

"The *plava* is used daily. Those who complete the

³² यद्यपि पारं गंतुं सर्वाणि विभ्ररूपदुरितानि यया नावा अत्यन्ततरेम तां सुखेन तरसे समर्थानिमां ह्यष्टाजिनरूपां नावमधिदधम । p. 299.

³³ यज्ञो ह देवेभ्यो अपत्यक्राम स ह्यष्टो भूत्वा अचार मस्य देवा अनुविशन् तव-
स्त्वावन्वायाजः । . . सैषा नयी विद्या यज्ञः ।

Sanvatsara sacrifice have to dip in the Sea [so called from the "excessive depth" of the Sacrifice, according to the commentator] He who dips in the sea without a *plava* or raft never gets out of it. Where there is the *plava*, it leads to the attainment of the celestial world." *Tandia Maha Brahmana*, p. 293.¹

3. Sacrifice has accordingly been held in all Vedic treatises as the great remedy for sins and trespasses. It is at the same time both a satisfaction for heinous and moral offences, and an atonement for trivial mistakes and transgressions. Katyayana says that Sacrifice procures heaven, and "heaven" is a word which stands for the highest happiness. The commentator of the *Taittiriya Sanhitā* tells us that it is Nirriti or the Sin-deity that is a disturber of Sacrifices.²

That sacrifice was held as the great means for procuring remission or annulment of sins of every description is declared in numerous passages—not only by the figures of saving boats or rafts, but literally in express terms. Witness the following formula in which, after slaughtering and cutting up the victim, the sacrificer says, as each limb is offered to the fire:

"(O thou animal limb now being consigned to the fire!) Thou art the annulment of sins committed by gods. Thou art the annulment of sins committed by the (departed) fathers. Thou art the annulment of

¹ श्रवो जम्बवं भवति । समुद्रं वा एते प्रक्षान्ति ये संवत्सरमुपयन्ति यो वा जम्बवं समुद्रं प्रक्षान्ति न स मृत उदेति यत् श्रवो भवति स्वर्गस्य लोकस्य समष्टौ ।

² स्वर्गशब्दश्च सर्वोत्कृष्टे सुखे कृष्टः—स्वर्गादिकं यागादेः फलं ।

निर्वाति यन्नविधातिनः *Tait. San.* p. 713.

sins committed by men. Thou art the annulment of sins committed by ourselves. Whatever sins we have committed by day or by night, thou art the annulment thereof. Whatever sins we have committed sleeping or awake, thou art the annulment thereof. Whatever sins we have committed, knowing or unknowing, thou art the annulment thereof. Thou art the annulment of sin,—of sin.”³⁶

The same is also the teaching of the Taittiriya Sanhita. “The animal he presents to the *Agni-soma* is his own ransom.” On which the commentator says: “The presenting of the animal on the part of the Sacrificer is his own ransom. Having given the animal as a price to *Agni-soma*, he thereby redeems his own soul which had become subject to them.”³⁷

The Vedic argument appears to presume that “whosoever is *dikshita* or initiated in divine service, virtually devotes his soul to all the gods.”³⁸ He can be redeemed only by a price, and the person so devoted, redeems his soul by presenting an animal as a sacrifice for himself.

But “it is not possible that the blood of bulls and of goats should take away sins.” Our ancestors could

³⁶ (ये अग्नौ प्रक्षिप्यमाण इव कल) देवकृतस्त्रैणसो अवयजनमसि । पिष्टकृतस्त्रैणसो अवयजनमसि । मनुष्यकृतस्त्रैणसो अवयजनमसि । आकाशकृतस्त्रैणसो अवयजनमसि । इति वा च नक्तस्त्रैणसकृन् तस्यावयजनमसि यन् संप्रतश्च जायतस्त्रैणसकृन् तस्यावयजनमसि यदिद्वांसश्चाविद्वांसस्त्रैणसकृन् तस्यावयजनमस्त्रैणस एनसो अवयजनमसि । *Tandya Maha Brahmana*, p. 55.

³⁷ यद्ग्रीवोमीयं पशुमाहृत्य आकानिष्कृत्य एवास्य सः । अथ यजमानश्च पशुकश्च आकानिष्कृत्यः । पशुं सूक्ष्मेनाग्नीषोमाभ्यां दत्त्वा तेन तयोः सम्भूत-सात्मानं निष्क्रीयति । vol. I. p. 369.

³⁸ सर्वान् वा य देवताभ्य आत्मानमाहृत्य यो दीक्षितः ।

not be entirely unconscious of that. And notwithstanding their hazy conceptions of *the scape-goat*, and of the self-sacrifice of the Lord of creatures, they felt a difficulty. The sacrificial ritual was more easily perpetuated than its meaning or purport understood, or communicated. It was difficult for recollections of the unwritten theology, on which it may have been originally founded, to be preserved in their purity from generation to generation. The ritual was held an *opus operatum*. There would be little difficulty for children to keep it up exactly as they saw their fathers perform it. The underlying doctrine in the absence of written records could not be so easily transmitted by tradition. The correct learning and correct transmission of *doctrine* always requires closer attention, and greater intellectual effort on the part both of preceptor and pupil, than the minute observation and imitation of external ceremonies. The ritual itself may have had "a shadow of good things to come, but could not with those sacrifices offered year by year make the comers thereunto perfect."

To what extent the Indo-Arians had correctly comprehended the doctrine on which sacrificial ceremonies were founded, we cannot easily guess. But we find they considered it a *mystery*, as in the following passage:—

"O death! the thousand myriads of thy bands for the destruction of mortals, we annul them all by the *maya* or mysterious power of sacrifice."³⁹

³⁹ ये ते स्रष्टवसस्तुत पात्रा मृत्यो मर्त्याय हन्तवे ताव यज्ञस्य शाखया सर्वाणव-
धकासहे। *Taittiriya Aranyaka*, p. 918.

The doctrine involved, whether the Indo-Arians rightly understood it or not, is doubtless a "mystery." Many things connected with the inscrutable will of the Almighty *must* be mysteries. The finite cannot grasp the Infinite. Whether there be any event in the history of the world's religions, capable of throwing light on Prajapati, or the Lord of creatures, *offering himself a sacrifice* for others, is a question we shall take up in the next chapter. It is manifest that the sacrificial ritual did not tranquillize the Brahmanical mind. It still brooded over theories of many kinds—it betook itself to philosophy, and even submitted to accept lessons from its hated rival Buddhism, but without any tranquillizing result. They seem to have had an idea that there must be a *really saving Sacrifice*, and that their own ritual was but its distant *reflection*.⁴⁰ We repeat an expression we have already cited above that "Prajapati, or the Lord of creatures, is Sacrifice, for he made it a reflection (*pratimā*) of himself." And he is further called "*átmadá*" or *giver of self*, "whose shadow, whose death, is immortality (to us)."⁴¹

⁴⁰ यज्ञो वा अस्मि तस्य सा ह. या ज्ञियते । *Tandya Maha Brahmana*, Vol. i. p. 332.

⁴¹ आत्मदा ब्रह्मदाः ... यस्य द्वायास्तं यस्य मृत्युः Rig Veda x 121, 2. The above refers to Hiraniagarbha, whom Śāyana identifies with Prajapati, citing the following from the Taittiriya प्रजापति वै विश्वकर्माः । This identification is found in all later Sanscrit literature.

CHAPTER VIII.

Nature of the Vedic sacrifices,—their degeneration—Buddhism—Schools of Philosophy—Sects—Krishna-cultus.

The Vedic sacrifices, as reviewed in the last chapter, were doubtless curious and peculiar in themselves. They were not intended merely for the gratification of particular gods or supernatural powers having a relish for the fumes of fat burnt offerings. They seem to have had a higher object in view. The limb of the victim as it was thrown into the Fire was accosted *as the annulment of sin*—not only the sacrificer's own sins, but the sins of all gods and men—that is to say, of the whole world. And along with this, we have the self-sacrifice of Prajapati, the Lord of creatures, the Purusha, begotten in the beginning of the world, out of whose limbs, as the body was cut up, sprang the different orders of men of which Indian society was composed.

Legends such as these naturally suggest the question of the origin of such conceptions in the Arian mind. Doubtless we recognize in them a hazy representation, a distorted view, of the great mystery of Christianity, *the Lamb slain from the foundation of the world*, and of the church, which was *his body*, the house-

hold of God, the spiritual society comprehending all believers. But how came the Arians to have got any insight into such a mystery so early as the age of the Vedas?

Abel's and Noah's sacrifices were accepted—the former having been so, by reason of *the sacrificer's faith*, and of the latter it is recorded that *the Lord smelt a sweet savour*. The last words are parallel to the concluding expressions in Eph. v. 2 “As Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for A SWEET SMELLING SAVOUR.” It is inconceivable that Abel's and Noah's sacrifices should be described as we find them to be, unless they were typical of the great Sacrifice mentioned in the text just cited, and unless both sacrificers were cognizant, to some extent at least, of the mystery of *the Lamb slain from the foundation of the world*. And there is no reason to suppose that either of them would put his candle under a bushel. Whatever they may have learnt by divine revelation on the subject would be naturally communicated to their children and contemporaries, and thus the teaching might somehow be transmitted to the Indo-Arian family—subject of course to such errors and distortions as were unavoidable under the circumstances. The stream of Truth is always liable to be tainted and coloured as it flows over the soil of human tradition.

Instead therefore of attributing the self-sacrifice and the immolation of the Purusha, to the *barbarous custom* of human sacrifices, of which there was hardly

any trace among the Arians at so early an age, and which could not in any case account for all that is said on the subject, a better and more generous, as well as a more complete and consistent course it would be, to refer them to traditions of such divine disclosures as we have already mentioned.

Those traditions have no doubt been overlaid in India with many puerile additions, and tintured with many arbitrary speculations, betraying a morbid fancy and a predilection for indecent and even obscene figures and images, by which their truthfulness and purity have been seriously affected.

The gold has become dim by the alloy which has been mixed up by unholy and impure hands. As far, however, as the original Vedas refer to the self-devotion of the "Lord of creatures," "begotten in the beginning," and to the primeval institution of sacrificial ceremonies as a typical "reflection" thereof, in which the sacrificer was himself the victim, they may be held, apart from subsequent concretions, to be evidences of ideas, originally pure, but afterwards debased under the corrupt suggestions of a wild imagination, in the absence of corrective influences. There are words and phrases among the citations made in the last chapter which cannot be accounted for, except as indications of something which underlay all sacrifices, such as those which Noah and Job had acceptably offered—something which related to Him *who gave His life a ransom for many*, and who was Himself the victim and Himself the priest. And so far the original legends of the Indo-Arians are in their pris-

tine purity strongly confirmatory of a fundamental principle of Christian doctrine.

The overlaid impurities are doubtless as gross as they are numerous, but that only proves that the writers of the Vedas failed to place their traditional doctrine on the right foundation. That "other foundation can no man lay than that is laid, which is Jesus Christ,"¹ is not the dictum of an exclusive enthusiast. It is replete with most important lessons to mankind. A sound structure requires a sound foundation. *The mystery of the faith must be held in a pure conscience.*² The best of doctrines will fail in the hands of bad characters. True principle requires a true personality as its basis. The doctrine of the Lord of creatures' self-devotion,—of the sacrifice of Purusha "begotten in the beginning," could not be safe where the Lord of creatures and the Purusha were identified with false personalities. Purity cannot subsist with impurity. The Brahmins have not dared to attribute to Brahmá, or any other god, with whom they afterwards identified Prajapati, the self devotion and the primeval sacrifice recorded in the Vedas. Brahmá lost his credit in the Hindu pantheon for an attempt at incest, and the original teaching of the primeval sacrifice was forgotten. Like the sacred initial of the name of king Ahaz,³ when he fell into idolatry, it was perhaps abandoned under an intuitive feeling of reverential awe. This is a suggestive warning to all who concoct religions. We have often heard of men

¹ 1 Cor. iii. 11. ² 1 Tim. iii. 9. ³ See p. 96, *supra*.

instituting a religion, or forming a religious party—a society claiming to be the household of God. No such fabrication can have the sanction of Truth. It is as impossible for man to *fabricate* a household of God, as to *make* a god himself. The one is as gross idolatry as the other.

The sacrificial ceremonies of the Vedas when their original principle was placed on a wrong foundation soon became languid. They dwindled within a short time into mere mummeries. The life, which they may have possessed in the beginning, became extinct under the deleterious influences of polytheism and idolatry. The pantheon itself showed the instability of the whole system. Agni lost his position, as the doctrine of sacrifices became debased. Indra and Varuna, the great divinities of the Vedas, were superseded by other upstart gods, and the Vedas were neglected, as later compositions, written in language more popular, rose in Brahminical estimation. The Brahmins became the arbiters of society. New *Sastras* were concocted to enhance their dignity. Their aspirations after worldly power naturally led to contests between kings and priests. The former trusted to their bow and arrow, the latter to supernatural powers which, in that ignorant age, even royalty admitted and quailed under. The Brahminical hierarchy relying on the popular dread of maledictions uttered by priestly lips, hurled defiance against the sovereignty of princes, whenever the latter proved disobedient and refractory. The anathema of Brahmins would haunt the priest-ridden minds of Khet-

triyas by day and by night, if ever they incurred sacerdotal wrath. The legend of Haris Chandra who had consented to sell his queen and his only son, the heir-apparent of his throne, and had also submitted his own self to the vilest of servitudes, merely to avert the consequences of a priest's resentment, bears conclusive evidence of the extent to which Brahminical ascendancy had risen.

But, to borrow an idea from our indigenous poets, there is always a limit to rise and fall in all worldly affairs, as *in the motion of a chariot wheel*. - As a spoke or a point in the tire ascends by that motion, it can only attain a certain height, and then it must tend downwards. The moon herself verifies this maxim by her phases. She wanes after waxing to her fullness. The Brahminical ascendancy was no exception to this rule. In the very royal line to which Haris Chandra had himself belonged, a prince at length arose, determined to dissolve the spell by which the popular mind was bound in servitude to the Brahmins. "S'ákya Muni imposed on himself the task of reforming the religion of his country. He cared not, like Vis'wámitra, for promotion to the Brahminical College—nor, like Janaka, for occasional participation in their exclusive privileges—nor yet for inflicting such temporary humiliation on the priestly order, as was implied in Rámachandra's triumph over Parusa'râma. Disgusted, when young, with the evils of disease and death, he renounced the pleasures of dignity and royalty, and went about preaching every where on the necessity of seeking for Nirvâna, or release from

transmigrations, as the only remedy for the evils of life. He pronounced the rites and ceremonies of the Veda to be idle sports, and the exclusive privileges arrogated by the Brahmins, to be empty pretensions. He assailed the authority of the very books on which those pretensions were founded. He declared that the division of castes was a more human invention, and invited all ranks to assemble under his banners on a footing of equality. The Brahmins add that he also denied the immortality of the soul, and pronounced the expectation of a future world to be a vain reverie.* Whether Buddhism was really liable to the charge of materialism preferred against it by the Brahmins, or not, it certainly had no divine revelation to plead for its support, nor could it appeal to any tradition in its favour. It could only stand on its *rational* pretensions. The study of philosophy and metaphysics was therefore absolutely needed for its very existence. So long as men believed in the infallibility of the Veda, they could appeal to its texts for the decision of controversies and the solution of doubts. But when revelation was ignored, disputes could only be settled by the verdict of *reason*. The necessities of Buddhism rendered the cultivation of logic and metaphysics absolutely indispensable, and thus were the first attempts at philosophy called forth in India. Hence it was that the terms *Haituka* and

* न ह्यग्रे जायते वा नैवाग्रे पारलौकिकः । नैव वर्णाश्रमादीनां क्रियाश्च कुरुदयिकान् । अग्निहोत्रं च यजेवेदार्तिहृद्यं न कुरुष्व नमः । *Sarvadars'ana Sangraha*.

Hetu-Sāstra were applied to heretical systems." (From the author's *Dialogues on the Hindu Philosophy*, p. 47.)

Buddhism was, however, a mere *negative* system. Its strong weapons were those of opposition to Brahminical tenets which had fallen into disrepute. It inveighed against the purposeless doctrine of sacrifices, as it then presented itself in the forgetfulness of its original principles. It condemned the wanton destruction of animal life which the ceremonies involved without any redeeming feature in their objects. Its declamation against caste found an echo in the hearts of men, whose aspirations after social progress and personal advancement had been checked by it. Buddhism prospered for a time owing to the rebound of the popular mind against Brahminical ascendancy.

The Brahmins, however, by timely concessions on some points, and opposing logic to logic in other points, managed adroitly to regain their ascendancy, and by stigmatizing their adversaries as unprincipled infidels and atheists who only fomented disaffection, but had nothing new to inculcate in their teaching, succeeded in ridding the country of their formidable rivals. Their consummate policy in complimenting the founder of Buddhism as an incarnation of Vishnu, destined for the inculcation of heresy among the Daitias, or open opponents of the gods, succeeded in quietly banishing the enemy from Indian territory to regions where they cared not to pursue him. But Buddhism, though expelled from India, left unmistakable traces of its anti-vedic rationalism on the field it abandoned. It had so successfully infected

the Brahminical mind itself, that the work of destruction it had initiated was, after its overthrow, briskly carried on by champions of orthodoxy themselves. The seed it had sown, broad cast, had fallen largely in the Brahmin's own camp, and were bearing the fruits which S'ákya Muni had himself desiderated. Brahmins were indeed still respected, because they took pains to maintain their personal credit, but their teaching was inspired, not by allegiance to the Veda, but by a spirit of treason against its ritual—far more dangerous than Buddhism itself, because decidedly more insidious. Reverence there was but little for the Sastra, while its ceremonies were denounced as fruitless shams, and the enemy's own dogma of "Nirvána," or the *summum bonum*, was openly propounded as the highest object of sentient beings. The only difference was that the Brahmins taught absorption into Brahma, whereas the Buddhists had inculcated absorption into Buddha.

The bulk of the *twice born* classes, however, could not comprehend the transcendental logic by which "Nirvána," or annihilation, as they understood the term, was argued out as the chief end of human nature. They had been long accustomed to a theology, which with all its imperfections, had at least clearly laid down the practical duties expected from its followers. They could not therefore now rest satisfied with the dogmas of a Philosophy which demolished everything, but taught nothing, and only amused the fancy with hair-splitting subtleties leading to no intelligible results. And in reality they saw no appreciable difference between Buddhism and the

Brahminical schools of philosophy. Both were accordingly stigmatized as "Haituka" or *rational* Sastras, teeming with pernicious heresy.⁵

The rationalistic tactics which Buddhism itself had taught the Brahmins, and which had served effective instruments in their hands as against that hated system, did not, however, avail much to their credit with their own followers. The unsophisticated mind of Indian society became as discontented with the objectless Philosophy which had overturned Buddhism, as it had been with the pointless ceremonies which had provoked the rebellion of S'ākya Singha. And it was under the influence of these complications that Indian theology began to present a new phase, and brought on a new epoch which we shall designate *the epoch of Faith*.

* Siva, the god of destruction, is represented as acknowledging to his wife that he had himself, in the disguise of a Brahmin, inculcated, for the destruction of the world, the different systems of Hindu philosophy, which were all undiluted Buddhism under a false garb. These were wholly intended to promote atheism and the abolition of sacrificial rites and ceremonies. Thus :

शृणु देवि प्रवक्ष्यामि तामसानि यथाक्रमम् । येषां त्रयस्रात्रेण पतित्यं ब्राह्मिणामपि ॥ प्रथमं हि मयैवोक्तं शैवं पाशुपतादिकं । मन्त्रतया वेदिते विप्रैः सम्प्रोक्तानि ततः परम् ॥ कथादेन तु सम्प्रोक्तं ब्राह्मं वैशेषिकं मन्दम् । गौतमेन तथा न्यायं साङ्ख्यं तु कापिलेन वै ॥ द्विजन्मना जैमिनिना पूर्वं वेदमयाधृतः । निरीक्षरेण वादेन ह्यसं ब्राह्मं मन्दतरम् ॥ त्रिषष्टेन तथा प्रोक्तं चार्वाकमतिगर्हितम् । दैत्यानां नाशनाथाय दिव्युना दुर्द्धरपिशा ॥ बौद्धशास्त्रमसत् प्रोक्तं मग्ननीलपटादिकम् । सायावादमसम्ब्रह्मं प्रच्छन्नं बौद्धमेव च ॥ मयैव कथितं देवि कलौ ब्राह्मणवर्द्धपिशा । अपार्थ्यं नृतिवाक्यानां दर्शयल्लोकगर्हितम् ॥ कर्मसंख्यपत्याज्यममम च प्रतिपाद्यते । सर्वकर्मपरिधं ब्राह्मैवमर्थं तत्र चोच्यते ॥ परात्मजीवयोरैक्यं मयाच प्रतिपाद्यते । त्रयस्रात्रेण परं कथं निर्मेयं दर्शितं मया ॥ सर्वस्य जगतोऽप्यस्य नाशनाथं कलौ युगे । वेदार्थवत्त्वशास्त्रं सायावादमवैदिकम् ॥ मयैव कथितं देवि जगतां नाशकारणम् । *Padma Purāna.*

The new phase which Indian theology presented was that of a *personal divine objectivity*. The ritualistic phase was that of ceremonies gone through according to prescribed forms with or without reference to any personal object. The presence of a god could not be necessary for ceremonies which were declared to have been instituted before the generation of Devas. Prajapati initiated the Sacrifice prior to the Creation, and Creation was itself anterior to the production of gods. Those ceremonies, again, were practised by Rishis who openly denied or doubted the very existence of a Supreme Being.

This ritualistic blank was by no means remedied by the aphorisms of the Schools of Philosophy which depreciated all ceremonies in the lump, as inferior means of grace, and directed attention to transcendental notions, but ill adapted to the hopes and wants of human nature. The disappearance of Buddhism from the plains of Hindustan did not therefore tranquillize the Indian mind at all. It rather produced fresh groanings for the satisfaction of mental cravings, fresh aspirations, for something better than "sushka tarka," or pointless logic and dry speculation. This was attempted to be supplied by the founders and leaders of separate religious Sects among the followers of Brahminism.

Spiritual cravings had even reached the Sudras or the servant class. The Brahmins had debarred them from all religious privileges, and had gone the length of questioning the propriety of their attending to any other duty than the service of the three other

classes, and of denying their fitness for religious exercises of any kind. That this was not a mere speculative theory, is proved by the sad case of Sambuca, a Sudra who was engaged in certain devotional performances, on the bank of a river, in the reign of Rama, after his return from Lanka. It is said that the whole kingdom was placed under the bann of divine displeasure, because of a serf's audacious attempt to get admission to the society of the gods. Untimely deaths began to take place even among the children of Brahmins, for which the king himself was held officially responsible. The son of Dasaratha could not gainsay the ethical logic of the age by which the head of the State was held answerable for national calamities, supposed to proceed from national sins, known or unknown. He went out, sword in hand, to explore the cause of the public calamity. He soon found it in the religious exercises performed by Sambuca in the open air, and in vindication of the law to which society was subject, and as an expiation of the national offence involved in the transgression of that law by the offending Sudra, struck off his head by a single blow.

But Buddhism had laid upon all classes the obligation of religious duties, and consequently accorded to the Sudras their much coveted liberty of engaging in religious exercises. This was a franchise which the servant class was now unwilling to surrender. The religious franchise virtually involved secular freedom. The founders of religious sects, under Brahminical auspices, accordingly received all men indiscriminate-

ly as members of their *spiritual guilds*. These were principally devoted to Vishnu, Siva or Sakti. The most popular guild was that of Vishnu.⁶

These religious *guilds* proclaimed faith and devotion to their respective deities as the all-absorbing duties of mankind—the shortest, if not the only, path to eternal salvation. It was the guild of Vishnu that attracted the greatest notice, and it was Krishna-cultus that mustered the largest number of devotees. So that the original ceremonies of the Vedas led, step by step, to the worship of Krishna as the consummation of Arian ideals.

The personal character of the presiding god of the Vaishnava guild, however, was not such as an educated and intelligent community may be proud of. In fact with men of position and social distinction, however devoted they may externally appear to Krishna, the policy generally is, *less said about his character, the better*.

Foreigners have not, however, been so prudent. They have boldly rushed into grounds which devout Hindus have trembled to tread. A divine exaltation has daringly been argued for Krishna, such as his intelligent votaries have not themselves attempted, nor any native scholar that cares for the reputation of an

* The Brahmins, without surrendering their own dignity or entirely rescinding the caste obligations of Sudras, absolved those who might attach themselves to the Vaishnava guild. त्यक्त्वा स्वधर्मं चरन्त्या-
श्रमं चरेन्नृपयज्ञोऽप्यसंस्तुतोऽयम् । यत्र कृपाभयमभूदमुष्य किं कोऽर्थो वासो
अजन्तां स्वधर्मतः ॥ *Sri Bhagavata*.

educated man of the nineteenth century. A French writer⁷ has actually maintained that the Bible was but a piracy of the Hindu Sastras, and Christ a caricature of Krishna. Had such ideas been broached under the responsibility of a Hindu author of any literary reputation, it would have been incumbent on us to discuss the question in detail. But we are unwilling to take up a French gauntlet, and wade through the mire of *Bal-Krishna's* feats as described in works like the *Sribhāgavata* and Jayadeva's songs. Such a task might bring us under the penalty of the law for the conservation of public decency, and it would amount to a gross unprovoked assault on Vaishnava feeling itself. We cannot acknowledge M. Jacollet as the plenipotentiary of the *guild* of Vishnu, unless he can produce his credentials. We proceed, however, to remark generally on the sects or guilds of especial divinities, and to trace the origin of *Krishna-cultus*, according to the representations of the Hindu records themselves. Without going into the merits of M. Jacollet's speculations, we shall simply put forth a *plea in bar*, by attempting to show that those speculations are *historically* inadmissible.

The sects established by the followers of special deities, and, in particular, by those who maintained the worship of Krishna, bear curious testimony to the Christian doctrine of *faith* as opposed to ceremonial works. But this testimony is somewhat different in its features from the confirmatory evidence of the

⁷ M. Jacollet.

Vedas to facts in Sacred history and to the primitive institution of Sacrifices—indicative of *the Lamb slain from the foundation of the world*. These are independent Arian testimonies to facts disclosed by a primeval revelation, the heritage of all mankind alike. Such facts were preserved in the traditions of the nation itself, without borrowing them from without. We cannot say that when Rishis laid such stress on the performance of sacrifices as *THE great duty*, क्रिया यज्ञः they owed the idea to Mosaic instruction. There is no evidence for holding that the Brahmins had ever gone to Palestine for religious tuition, or that Jews had travelled to disseminate their doctrines in Ariana. The Brahmins knew of it, like the pre-Mosaic fathers named in the Bible, as a relic of unwritten primitive Revelation. They had received it as a national heritage, having heard of the doctrine traditionally—and therefore was it that they used the word “*Sruti*,” or *hearing*, as a general term for such primitive unwritten Revelation. The four Vedas into which the *Sruti* was afterwards classified, and written down, became the recognized Scriptures of the country. We have no reason to doubt that parts of those Scriptures were the correct *Smriti*, or recollections, of the original *Sruti* or traditional report of a real primitive Revelation—the common inheritance of all mankind, faintly disclosing the future dispensations of the Divine Ruler of the Universe.

But the Hindu testimonies to the doctrine of faith are of another kind. The dispensation of ceremonial works was revealed from the beginning, and although

glimpses of the dispensation of Faith were doubtless also shared in by those who had got a conception of the god-man Saviour, to appear in due time and dwell among men for the destruction of the devil and his works, yet the doctrine of Faith in an *ishta-devatá* is one of later development, according to the confession of the Sastras themselves. Long had our forefathers patiently kept up the primitive institution of sacrifices and other ceremonies. But those practices had not satisfied their spiritual longings. Buddha arose, and, by persistently decrying those ceremonies, did much to impair their credit. But the doctrines and precepts which he inculcated were simple negations, and the result was the promotion of a subtle spirit of metaphysical discussion which could impart to the mind no more of relief or tranquillity than the effete sacrifices themselves. Some fresh impetus, some fresh movement must have taken place in order to produce results which shall now speak for themselves as apparent from the Hindu Scriptures.

The first point to which we are desirous of directing attention is an anecdote or adventure of the divine sage, Nārada, the son of Brahmá, who figures prominently in all later Hindu Sastras. The anecdote is found in the *Mahábhārata*, introduced by a question which Yudishthira puts to Bhishma: "Tell me, revered father, what gods must a person serve who wishes to attain perfection of bliss—whether he be a householder, or a student, an eremite, or a mendicant? Who is the god of gods and the father of fathers? Who again is superior to HIM—(i. e. supreme above

all)? Bhishma replies, " You ask me a question concerning a mystery which cannot be unravelled by argument or logic, even if discussed for hundreds of years, nor without the comprehension of knowledge through divine grace can this deep mystery be unfolded to you."⁸ Bhishma then refers to a dialogue between the incarnate Nārāyana and Nārada, in which the latter had inquisitively remarked, " We do not know what god or father you worship."⁹

Nārāyana then speaks of the supreme Spirit, ineffable and incomprehensible, adding that those who contemplate Him with fixed minds as the one object of meditation become unified with Him. Nārada, under divine direction, goes to Mount Meru for a vision of that supreme Spirit. " Looking to the north-west of that mountain he obtained that wonderful vision. To the north of the ocean of milk, at a distance, as poets make out, of more than 4,56,000 miles from Meru, there was a large continent, by the name of " White."... There lived white people without sensuousness, without food, without twinkling, being themselves of well-perfuming savour, and freed from all sin, whose very sight takes away the eyes of sinful

* बुभिक्षिण उवाच । मृदस्यो मल्लभारी वा वानप्रस्थोऽथ भिक्षुकः । य इच्छेत् सिद्धिमाप्नुयात् देवता का यजेत सः ॥ . देवतायां च को देवः पित्राणां च पिता तथा । तस्मात् परतो यच्च तन्मो मूर्ध्नि पितामह ॥ भीष्म उवाच । मर्द्धं मां प्रशंसित् प्रशंसं प्रशंसते त्वमिहानव । न ह्येतत्कर्त्तव्यं मर्द्धं वक्तुं यथेष्टतैरपि ॥ अतो देवप्रसादाद्वा राजन् ज्ञानमिमेव वा । मर्द्धं ह्येतदाद्यान् ज्ञात्वातन्मं तवारिहन् ॥ *Mahābhārata, Santiparva, chap. 336.*

* कं तस्य यजते देव पितरं कं वशिष्ठस्य । *Ibid.*

men (by their dazzling brightness)."¹⁰ It is repeated in an address from the same god to other Rishis: "You, full of devotion, desire to know where you may get a sight of the Lord? North of the ocean of milk is a continent called "White." The men of that place, resplendent as the moon, are votaries of Náráyana. Single-minded, they are devoted to the most Excellent Purusha (person). Those men, inhabitants of the White continent, are called Ekantins, (or monotheists). Go there, ye Rishis—there is our spirit manifested."¹¹

The "Excellent purusha" was no other than Krishna. He is in this very anecdote identified with the son of Vasudeva. We do not, however, pretend to such familiarity with geography as might enable us to identify the locality of the *White continent* at the alleged distance from Mount Meru. We leave it to learned *savants* to fix its situation on the globe, and to determine the number of ciphers in the given distance to be carried to the account of *poetic license*. As for Mount Meru itself, we may make bold to say, that the geography and topography of no place are at this moment more familiar to the foreign offices of both

¹⁰ कास्योक्तयन्त्रतरपक्षिमेव ददर्श चाप्यद्भुतमनुरूपं । श्रीरोदधेश्वरततो हि द्वीपः । श्वेतः स नाम्ना प्रथितो विशालः ॥ मेरोः सहस्रैः सह योजनानां द्वाविंशतोर्ध्वं कविभिर्निर्दिष्टः । अग्निद्विपाद्यामग्नमास तत्र निषण्णसीमाः दुसुगन्धिनोः । श्वेताः पुमांसो मत्तसर्वपापाश्चक्षुर्भूयः पापहता मराणां ॥ *Ibid*, chap. 337.

¹¹ सूर्यं जिह्वास्यो भक्ता कथं द्रक्ष्यथ तं विभुं । श्रीरोदधेश्वरतः श्वेतद्वीपो महाप्रभः ॥ तत्र मारावक्ष्यता राजवाद्यन्तर्भवः । एकान्तमाद्योपमतालो भक्ताः पुण्योत्तमं । एकान्तिको बुद्धयः श्वेतद्वीपनिवासिनः । मन्थ्यं तत्र मनसश्चक्षुषा नः प्रकाशितः ॥ *Ibid*, chap. 338.

European and Asiatic states, than those of *Merv*. But our business is with *Nārada* and the glorious vision of the Supreme Being of which he had a glimpse from the heights of *Meru*. We therefore turn now to his interview with the author of the *Puranas* and *Vedant* philosophy, presumably after his return from *Meru*.

In the *Sribhagavat*, which according to Professor Wilson, was written in the 12th century of the Christian era, its author is introduced sitting, pensively, in the shade of a noble peepul tree, on the bank of a river, one lovely morning, when the delicate breeze and the beauteous scenery were regaling every heart but his. There the divine sage *Nārada*, in whose ken had swam the fair land of the "White continent," encountered the author of the eighteen *Puranas* and of the *Brahma Sutras*, in a sad disconsolate posture, at a time when everything else was gay and cheerful. He inquired affectionately after the cause of his pensiveness: "Your wonderful researches have all succeeded. You have composed the *Mahābhārata*, replete with great objects of investigation. You have studied and inquired of the eternal *Brahma*. And yet, O Lord, you are grieving your soul as if you had failed in your pursuits!"¹²

Vyasa accepts the compliment, appreciates the kindness of the inquiry, confesses his uneasiness,

जिज्ञासितं सुसम्पन्नमपि ते नन्दकुलम् ।
 ज्ञतवान् भारतं यत्नं सर्वार्थपरिहंसितम् ॥
 जिज्ञासितमपीतद्य ज्ञाय यत्तत्त्वज्ञानम् ।
 तथापि मोक्षप्राप्ताय न ज्ञतार्थं ह्ययं मोक्षः ॥

protests his ignorance of the cause, and asks if Nārada could give the diagnosis of his melancholy.¹³

Nārada replies: "You have almost ignored the unspotted glory of the Lord. That Darsana or philosophy, which is not grateful to Him, I count for nothing. You have not celebrated the glory of the son of Vasudeva in the same manner as you have described Dharma or ritualistic ceremonies."¹⁴

If human language have any meaning, the foregoing statement is an admission that down to the 12th century of our era (certainly not earlier than the 8th century) the glory of Krishna, the son of Vasudeva, had not been duly celebrated, nor the doctrine of faith as opposed to ceremonial observances introduced. Nārada, who had been vouchsafed a vision of the Lord in the Fair land of the Whites, at a considerable distance north-west of Mount Meru, now warns the founder of the Vedant School, and the author of the Brahma Sutras, of the futility of philosophical speculations, which are not grateful to the Lord, the Saviour of the world, and moves him to recount His acts which accordingly he did in the Śrībhagavata.

Again in a work of great authority called after that very sage, the "Nārada Pancharātra," written, perhaps, about 800 years after Christ, the same Vyasa

¹³ अस्त्येव मे सर्वमिदं ज्ञयोक्तं तद्यापि नास्मा परिगृह्यते मे ।

तन्मूलमज्ञानमनाद्यवोधं इच्छामहे नास्मभवाद्यभूतं ॥

भवतामुदितप्रार्थं यमेो भवत्येतोऽमर्षः ।

येनैवास्मै न तुभ्येत सत्ये तद्वर्जं किञ्च ॥

यथा यस्माद्वसन्तस्यो मुनिवर्षाभुवीर्निताः ।

यं तस्मा वाङ्मयेनैव मयिवा यामुवर्षितः ॥

is introduced telling his son Śuka-Deva that Nārada was on one occasion practising some austere devotion, when suddenly he heard a voice from heaven :

“ If Hari (Krishna) is worshipped, what is the use of austerities ? If Hari is not worshipped, what is the use of austerities ? If Hari is within and without, what is the use of austerities ? If Hari is not within and without, what is the use of austerities ? Stop, stop, O Brahmin ! Why do you engage in austerities ? Go, O Brahmin ! do go quickly to Siva the ocean of knowledge. Get, oh get, matured faith in Hari, as described by the guild of Vishnu, the splitter and snapper of the fetters of the world.”¹⁵

We are thus led to the very genesis of the doctrine of faith in Hinduism. It was admittedly not an excogitation of the Brahminical mind itself. Nārada had brought it from the land of Whites where he got an insight into Vishnu, the Saviour, (identified with Krishna) which was not attainable elsewhere. He then persuaded the author of the Sribhāgavata to recount the Lord's acts, and that work we actually find to be conspicuous for its history of Krishna, and enforcement of faith in his divinity—and we have again a voice

¹⁵

आराधितो यदि हरिस्तपसा ततः किं ।
 नाराधितो यदि हरिस्तपसा ततः किं ॥
 ज्ञानार्थद्वयं यदि हरिस्तपसा ततः किं ।
 ज्ञानार्थद्वयं यदि हरिस्तपसा ततः किं ॥
 विरस विरस ब्रह्मन् किं तपस्यासु वत्स ।
 ब्रह्म ब्रह्म द्विज शीघ्रं ब्रह्मरं ज्ञानसिन्धुं ॥
 लभ लभ हरिभक्तिं वैष्णवोक्ता सुपर्णा ।
 भवति ब्रह्मविदोऽप्येवमिदं कर्तव्यम् ॥

from heaven, directing Nárada to give up all ceremonial works, and betake himself to the Faith as it is in Hari—which means *the taker away of sins*. Change the name, and it is almost prime Christian doctrine.

Few will impugn the inference that, however small the element of *historical* veritableness may have been in the story of the “Ekantins,” north-west of Mount Meru, it certainly appears to have had *some modicum* of truth for its basis. Fewer still will deny that the religion of that people was a form of Christianity which might be called “Ekantin,” without reference to the strict orthodoxy of the form. And thus we have the Hindu Sastras themselves teaching the reverse of their Gallic champion’s position. Not that the Bible was a piracy of the Indian Scriptures, but that the Vaishnava sastras by their own acknowledgement have accepted light from Christian sources, and used the same in brightening the colour imparted to their personation of Krishna as some compensation for the dark hue of his *Braja-lila*.

This inference is further confirmed by the ascertained fact that the first Vaishnava sect arose in the South of India, under the leadership of Rámánuja, who had his seat at Conjeveram, (or “Kanchipur” as we of Northern India call it), and that in the very South of India, Christianity was introduced at an early period, probably by some pious ecclesiastics of Syria.

We do not say, we have no right to say, that the Syrian Christians in the South, now certainly in a very degenerate condition, have ever produced any influence on their Hindu neighbours. But human

experience will concur with the Scriptural adage, that "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." We can only observe and mark results. We have seen (1) that the vision of "Purushóttam," identified with Krishna, and still the prevailing designation in Orissa of "Jagarnatha," appeared in a land of *white people*, a glimpse of it being vouchsafed to Nárada on the heights of Meru, (2) that Vyása had not sung Krishna's praises until long after the beginning of the Christian era, and then only on the expostulation of Nárada, (3) that the doctrine of *Faith*, as opposed to ceremonial works, was equally unknown in India; until, according to a Vaishnava Sastra of high repute, it was communicated, at a much later period than the rise of Christianity, by a voice from heaven addressed to Nárada, (4) that the first sect adopting Krishna-cultus and the same doctrine of faith appeared at a still later period in the South of India, and (5) that it was in the South of India itself that Christianity was in an early age introduced by Syrian ecclesiastics. These are facts. We do not prescribe any deduction from these facts. We only chronicle the facts. We leave the deduction in the hands of the reader.

THE END.



LECTURES
ON
Hindu Religion,
Philosophy and Yoga.

BY
K. CHAKRAVARTI, YOGA-SASTRI,

SECRETARY, CALCUTTA YOGA SOMAJ
AND
BENGAL ACADEMY OF LITERATURE.

"Truth,
than which no greater blessing can
man receive or God bestow "
Plutarch.



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THIS VOLUME OF LECTURES

ON

HINDU RELIGION, PHILOSOPHY AND YOGA

ARE INSCRIBED BY THE AUTHOR TO

MAHARAJ KUMAR BENDY KRISHNA DEV BAHADUR,

THE PATRON OF THE YOGA SOMAJ,

AS A MARK OF

ADMIRATION FOR HIS MANY INESTIMABLE QUALITIES

AND OF

GRATITUDE FOR THE ENCOURAGEMENT

GIVEN BY HIM

TO THE SOMAJ.

CALCUTTA: }
The 15th. October, 1893. }

K. CHAKRAVARTI.

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PREFACE.

The author of the following lectures is well known to the public, and this fact renders any introduction from the Publisher unnecessary. He began efforts as an author when he was only in the First Year Class of the Calcutta Presidency College. Commencing in 1873 he wrote a series of interesting novels in the Vernacular, which earned for him the reputation of being "one of the best writers of the day." In 1886 he had a vision, which was followed by a calamity which induced him to study the question of life after death. He studied Hindu religion, philosophy, psychology and yoga with great diligence, and founded a society which was called "the Calcutta Psycho-religious Society"—a name which has subsequently been changed to "Sri Chaitanya Yoga Sadhan Somaj." The following lectures are the result of his studies, and were delivered from time to time at the meetings of the Society, and were printed in the leading journals of the day, namely, the Statesman, the Indian Mirror, the Indian Public Opinion, the Theosophist &c,—a fact which speaks for the interesting character of the lectures. Those who have studied Hindu philosophy, psychology and yoga, know how dry the subjects are, yet the author has, by the gift of his imagination and the clear understanding of his subjects, moulded his lectures and clothed them in a way which is at once artistic and pleasing. The lectures are published with the consent of the author for the benefit of the Yoga Somaj.

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Publisher

LECTURE—I.

SPIRIT-WORSHIP OF ANCIENT INDIA FROM THE EARLIEST VEDIC AGE TO THE AGE OF THE TANTRAS.

(Read at the general meeting of the Calcutta Psycho-Religious Society on the 29th March 1889).

It has devolved on me, as Secretary of the "Calcutta Psycho-Religious Society," to deliver a lecture at one of their general meetings during the current year on any subject that may tend to advance the cause of the society generally, and be useful to it in particular. To choose such a subject is by no means an easy matter. I have thought of divers themes, but one appears to me suitable to the present stage of the institution, and that is an attempt to trace the various phases of Spirit-worship in India from the earliest Vedic age to the age of the Tantras, or the age in which spiritualism, almost as understood at present, was sedulously cultivated—an age in which the lamp of Hindoo intellect burnt with supernatural lustre. The task, though self-imposed, is by no means a light one, especially as no competent writer took it up before me ; and as the materials to be worked upon, lie so wildly scattered all about, that the idea of raising a superstructure out of them is fraught with misgivings. My position appears to me like that of a solitary traveller, standing in moonlight in the midst of a vast ruin, and wishing to build a hamlet out of the grand and dilapidated edifices around him.

The earliest religious books of the Hindus are the four Vedas. They are considered by them to be the words uttered by the Creator Himself, and are in their estimation as sacred and infallible as the Koran or the Bible is in the estimation of the Mahomedans or the Christians. The Vedas are also called *Srutis*, because long before they were collected, arranged and written down into books, they had passed through memory

from generation to generation like the Iliad of Homer. The worships, enjoined in the Vedas, comprise the worship of one Supreme Being, and the worship of the presiding deities or spirits of the five elements, Fire being the most prominent of all, of *Indrá*, the ruler of heaven and *Jámd*, the spirit of destruction. The *Bráhmá* of the Vedas is described to be

“*Satyam bijnanandam Bráhmá,*”

i. e., He who is truth, who is purest intelligence and happiness. I translate the three words *satyam*, *bijnanam*, and *anandam* as truth, purest intelligence, and happiness ; but they, by no means adequately convey the meaning of the three terms in question ; for instance, the word *satyam*, though literally means truth, yet it carries the idea of everlastingness. Similarly the word *bijnanam* means not merely purest intelligence, but intelligence as distinguished from matter, conveying at the same time the idea of *chaitanya*, or animation in the abstract ; and *anandam* is unalloyed happiness, based on all that is of love—holy, grand, and beautiful.

Thus it will be seen, that the idea of the existence of separate spirits, besides the Highest and the Purest, was not only entertained, but worshipped, which used to be done among other ways in *yags*. Very many of the *yags* were used to be performed from selfish motives—such as the *Ashámaidhá* for securing dominions in heaven, the *Syana* for conquering enemies, &c. Besides the spirits above alluded to, we find later on in the *Ayurvedá* (the ancient Hindu system of medicine), which is a part of the *Athárvavedá*, allusions to diseases which were ascribed to the influence of good or evil spirits. These diseases, although included under the heading of “insanity,” have been nevertheless treated separately as “*Bhoutik Unmad*,” or spiritual insanity. While the most incurable forms of insanity have their remedies, these have been left to prayers and incense as the only curative agents. A detailed list of these disorders with their specific symptoms will,

no doubt, be interesting to many at this distant time. It is as follows :—

(1) *Asurāvasa'*, or pos-

session by *Asuras* ... Constant sweating, indomitable courage, dislike for every thing holy, insatiable appetite, and inclination for doing evil

(2) *Gandharvabasa'*, or

possession by *Gundhurveas*

Cheerful heart, love for music, sweet smell and garlands, and walking on river banks. Love for cleanly habits and occasional laughing and dancing.

(3) *Jakshavasa'*, or pos-

session by *Jakshas* ... Intensely red eyes, inclination for wearing red clothes, gravity of manner, hurried walking, little disposed to talk, and ever readiness at all times to give blessings.

(4) *Pitravasa'* or posses-

sion by *Pitripurushas* ... Fondness for walking by the river side or going to rivers with the object of offering funeral cakes to the spirits of diseased ancestors.

(5) *Devavasa'*, or posses-

sion by *Devatas* ... Fondness for clean habits and garlands of flowers, gladness of heart, conversation in chaste and classic language, full of devotion, and always disposed to bless.

(6) *Raksharvasha'*, or

possession by *Rakshas* ... Inordinate fondness for flesh, blood.

and intoxicating liquors, destitute of shame, unusually powerful, very passionate, disposed to be unclean, and to walk at night.

(7) *Pisachvasa'* or possession by *Pishachs*

Slender body, stern appearance, greedy, fond of secluded places, body emitting offensive odour, and disposed to cry at times.

From the above it is also evident, that the existence of spirits, whether they were of dead men or they belonged to other orders, at present only known to us by names, was seriously believed by the scientific men of the time; and it was believed also that under peculiar circumstances, the character and the general mode of life of an individual could be materially altered for good or evil by a spirit.

Of God Himself as immaterial spirit*—an abstract Being, the Hindus had, and till have, the clearest conception. The ancients, while acknowledging Him to be such, distinctly state that it is necessary for the purpose of devotion and worship, to contemplate Him in some shape or other, who is the source of life, who is without an equal, indivisible, and immaterial. Thus:—

Chinmayasyā-dityasyā niskalasyā sharirinā,

Upasakanam karyartham Brahmanairūpa kalpanam.

It was immaterial to the ancients in what shape a devotee is to conceive the Creator in his mind. He may contemplate Him as a ray of light, or ascribe to him a human shape with ultra-human qualities; in a word, in the way in which *he himself is best satisfied*. I think our ancestors were judiciously right in this respect. True it is, that the human mind alone is capable of realising an abstract truth, such as $(a+b)^2 = a^2 + 2ab + b^2$, but to contemplate an abstract being—an abstract

* Every spirit except the highest is considered by the Hindus to be material to a certain extent.

existence, is infinitely more difficult than to contemplate an abstract quantity or quality, of which some shadow of analogy we have here for the basis of our contemplation. The difficulty does not stop here. For a man who requires to commune with his Maker, who wishes to pour out his full heart to Him, who wants His protecting power in various ways and under various circumstances, an imaginary corporeality in place of a pure negation—a vacuum—a name, is necessary to fix his mind, to call the best feelings of his heart into play, to raise his soul from all that is earthy to all that is etherial. Moreover, the human mind, privileged though it is to soar so high as the foot of the Throne of the Almighty, is nevertheless, by its very nature, incapable of grasping the awful depths of infinity : and when we hear men and nations worship God as an immaterial spirit, we really believe that they do so with some idea of corporeality.

The way in which the Hindus of the Vedic times used to invoke God or an inferior spirit, is both unique and admirable, for we see in it distinct traces of profound thought, clear understanding of the subject, wise discovery of means, and systematic arrangement of methods to attain the wished for object. The whole is known by one happy term, called *Yoga* or union, from the Sanskrit verb *yōja*, to unite. It is the ardent desire of one mind to be united to another either temporarily, or permanently for the sake of union itself—an union self-surrendering and absolute, known by the term *Nirvāṇa*. Various are the forms of Yogas, inculcated to suit various dispositions and to attain various objects, but they all have to pass through six stages, called *Asan*, *Pranayam*, *Pratyahar*, *Dhāranā*, *Dhyan*, and *Samadhi*, i. e., (1) a certain method of sitting; (2) a certain method of drawing breath and letting it out; (3) a control over the senses to produce abstraction; (4) acquirement of the power to hold one idea in the mind for the purposes of contemplation; (5) meditation profound and abstract which brings its object fully and undisturbedly before the mind; (6) absolute forgetful-

ness of self and surroundings to produce complete absorption of one mind in another. †

According to some authorities, the stages to be passed are eight in number, but as the two additional stages, named *Yama'* and *Niyama'*, refer more to the rules of living than to actual processes, I have thought it best to leave them out.

The time of the year chosen for the first commencement of *Yoga'* is the spring season, i. e., the months of February, March and April, after which the *Yoga'* is to be postponed till autumn, and then recommenced in the next spring, till the young devotee is able to hold breath for a *Jamardha'*, or such a length of time as about an hour and a half. In treatises on *Yoga'*, the rules of living, as also the articles of food to be taken and abandoned, are cautiously and judiciously laid down; and the whole thing is so beautifully arranged that one cannot help thinking that the ancients not only understood well their subject, but also the relations of external nature with ourselves and the vital principle of life.

In the narration of the virtues of some of the *Yogas*, *Mahamudrā* for instance, we find it distinctly asserted that a person practising it, is able to overcome fever, spleen, dyspepsia, and even phthisis, and one practising *Tataka'* is sure to get immunity from diseases of the eye, and is able to preserve a clear eye-sight for life. It is stated in praise of *Kapalavati Yoga*, of which there are three sorts, that those

† (1) A devotee is required first to learn how he should sit for *Yoga*. This entails some sort of physical exercise, which gives him at the outset a control over his body and all its parts.

(2) The breath is to be slowly drawn by the left nostril, and kept in the lungs for a certain length of time and then to be let out gradually by the right nostril.

(3) The second process, when fairly learnt, will enable the devotee to exercise a strong restraint over his senses, which will help him to realise more vividly the object he has in mind.

(4) By the fourth process he is able to acquire the power of holding the object of his worship in his mind for contemplation.

(5) When the mind is able to hold its object for some length of time, the devotee is able by this process to realise it undisturbed by self and surroundings.

(6) When the mind is brought to the fifth stage, it remains to be united to the Deity or a spirit—a stage known to be the highest effort of finite mind, namely absorption, pure and complete in its object.

who practise it, need scarcely suffer from diseases arising from cold, and can arrest old age.

From the time of the Vedas I now come down to another period, namely, the age of *Durshana*' or philosophy. It was the age of contention, fierce and fiery, between six different schools of philosophers, known by the names of *Sankhyá*', *Patanjal*', *Vedantá*', *Byshashuka*', *Nyaya*', and *Mimamsá*'. Of these the first and the last do not acknowledge the creative and controlling power of God; the four intermediates do. The venerable Kapilá, the author of the *Sankhyá* philosophy, was of opinion—an opinion shared by all the subsequent schools of philosophers—that the highest aim of man should be to free himself from pains, which, according to him, are of three descriptions, namely, (1) those arising from our own infirmities and unwisdom, such as diseases; (2) those arising from our relations with other animals, such as a thief or a tiger; (3) those arising from our relation with external nature, such as a cyclone, an earthquake or an evil spirit. To free one's self from all these three sorts of pains entirely and absolutely, one is required to cultivate knowledge, practise *yogá* and to cut himself thoroughly and well from all wishes for enjoyments. According to his theory, the combination of *Prakriti* and *Purushá*, i. e. of Nature or the passive material cause with the active or spiritual cause is the creation. The *Patanjal* school agree in the main with the doctrine of the *Sankhyá* school, with this difference that they acknowledge the creative and controlling power of the Deity, The *Nyaya* and the *Byshasika* school while they join issue with the *Patanjal* school, in regard to the existence and power of the Deity, differ from the *Patanjal* school in regard to the number of *Podarthos* or categories which they put down at sixteen and seven respectively, such as substance, quality, action, identity, variety, relation, and annihilation. The *Byshasiks* further hold that every organic or inorganic object is composed of its own special atoms. The *Vedantá* school attribute every

thing to God, who is only real, and all that we see, hear, feel or perceive are *Mayā* or illusion. The word illusion is hardly a significant term to convey the exact sense of so complex a term as *Mayā*. *Mayā* is illusion so far as it leads a mind to conceive an object to be its own, which is not really its own. It is in this sense they hold that all things of this earth, nay of this universe, are transitory, and God alone is everlasting. The *Mīmāṃsā* school ascribe the creation to the combination of elements, and when the combination falls away, destruction ensues. They ascribe intelligence and life also to the combination of elements, as alcohol is the result of sugar-water when exposed to a certain extent to the sun.

Of the six schools of philosophers and their doctrines, very briefly enumerated above, the *Śāṅkhya* school requires special attention; for Maharshi Kapilā was the only seer who spoke with some definiteness about nature and soul.

He says—

Totsannidhana dadhishtatritam Monibat.

i. e., as the loadstone does not by any action of its will attract the iron, the *Prakṛiti* or the passive material cause (matter) is attracted to the spiritual or the intelligent, and the result is the creation.

He further states—

Sabhāva-chestita monirishandhanat Vritabat.

i. e. as the best servant does not from any motive of self-enjoyment engage himself in his master's work, so the *Prakṛiti* without any motive of its own, *i. e.*, naturally, is anxious for creation.

With regard to soul, he says—

Mata Pitrijam Sthulam Prayashaitaranna totha.

i. e., the active or spiritual cause (the soul) sprang before the creation. It is not born of mother and father.

Purbath potastath Karjatham Vogadaikosya Naitarashya

It is the soul, he says, that suffers pain or pleasure, and not the heavy body, for we see the corpse does not.

According to him, the soul requires a subtle body (which is the architype of the grosser body) as a receptacle. This subtle body cannot be like *Anu* (atomic), for then it would have been almost immaterial, which is not the case. It is small, but at the same time *parichanna* (detached), for it has action.

While the idea of God, he says, cannot be logically arrived at, he believes, when he says as in the line below—

Doibadi Provedd.

Such orders of spirits as *Brahmā*, *Prajapattiyā*, *Gondharbyā*, *Jakshā*, *Rakshā*, *Pishachā* or the spirits mentioned in the Vedas. According to him

(2) *Sahi sarbabat Sarbakartā.*

i. e. the *Prakritilina* spirit of one creation becomes the creator of another.

In his opinion,

Bhabonopachoya Chudhyasa Sarbam Prakritibat. i. e., a *Purusa* can be sinless by (I) *Bhabana* (meditation), and then he acquires all the wealth of *Prakriti*, *i. e.*, acquires the creative, preservative, and destructive powers of *Prakriti*.

Of the way to *Mukti* or absorption, he says,

Jnanatmukti.

i. e., true knowledge is *mukti* or absolute freedom from pains.

A clear *resumé* of what is stated above, would be that, although the idea of God, as creator, cannot be logically arrived at, for he says, *Abhiman*, or vanity, which pre-supposes creation cannot be logically ascribable to a perfect God, he believes that both matter and spirit are eternal; and as the former is always anxious for creation, an union with the latter is creation. He, therefore, acknowledges *Brahmā*, *Hari* and *Harā* of the Vedas, and other spirits, such as *Gandharbyā*, *Jakshā*, *Pishachā*, &c. Man, in his opinion, is an embodied spirit, which has a *sukshma* or subtle body exactly like the grosser one, but very small in dimension. The grosser body is born of woman, but the spirit is eternal, existing before creation.

The spirit suffers and enjoys so long as it is mixed up with *Prakriti* or matter ; and grosser the matter is, the heavier are the sufferings of the former. To free one's self from pains in this world as well as in the world to come, one should cultivate true knowledge, *Jnanat mukti*. Yet he says elsewhere, and he was, indeed, the first man who said so clearly, and learnedly that if there had been no such thing as pain or *Dukshá* in this world, all questions of science would never have been asked by man—“*Abam hi Shastrabishva ná jigashyata Jadi Dukshamnama Jogotinashyat*”. The pains lead the way to knowledge, and knowledge destroys pains ; for in so far as a man understands his own self, *i. e.*, his own spirit, he tries and frees himself from the bondage of *prakriti* or matter. It is then instead of being controlled by nature, he controls nature, *i. e.*, he acquires the creative, preservative, and destructive powers ; and in his opinion the spirit of one creation can be the creative and controlling spirit of another. I shall revert to this last statement of Maharshi Kapilá in a separate paper, as it supports a theory of mine which cannot be discussed in an off-hand way.

From the age of *Durshana*, I now come to the age of *Purans* an age resembling the geological age of our earth, known by the name of Tertiary epoch—an age of somewhat peaceful settlement after a period of contentions and upheavals on all questions of theology, polity, and domestic laws. It was an age from which the existing rules and orders of the Hindoo society could be primarily traced. It was the dawn of religious history and of polite literature of the Hindus. All the glories and successes of this age are almost, due to one mighty—one gigantic mind, the mind of Maharshi Vyasá, the renowned author of the *Mahabharatá*, the *Gítá* and *Purans*. The *Purans* are eighteen in number, and they individually and collectively treat of five topics, namely, (1) the creation, (2) the destruction of worlds, (3) the renovation of worlds, (4) the geneology of gods and heroes, (5) the

reigns of the Manus and their descendants, and all matters ritual and spiritual.

Maharshi Vyasa appears to have found that (a) the vague and indefinite idea of the Deity, propounded by the school men, something like the "scientific frontier" of the present day, though cognizable, as is presumed, by bright intellect, was utterly unsuited to the mass of men and women composing society ;—that (b) man finite and erring, yet a spiritual being, requires the aid of some spirit of high heaven to lead him up to God ;—that (c) the worship of such a spirit in form (*Akar*) as one's protecting spirit was necessary to deter him from vice and to dispose him to be good and pious. He accordingly introduced spirit-worship for the mass. The *Devatas*, or the high spirits of the *Purans*, are classed into three principal groups, namely, the *Adi-devatas*, the *Kurma-devatas*, and the *Prajana-devatas*, i. e., 1st the three primary emanations of the Deity (the Trinity of the Hindu religion) representing the three powers, creative, preservative and destructive ; 2nd the spirits of men who by their *Karma* or work in this world have attained celestial powers, such as *Indra*, and 3rdly *Prajana-devatas*, or those who have been created to carry out some special purposes or rather to meet certain urgent emergencies, such as *Kali*, *Chandi*, &c. The term *Devata* must not be confounded with *Pará Bramhá* or the Deity. A *Devata* of the Hindoos resembles an Archangel of the Christians or a *Farista* of the Mahomedans, and literally means one who leads us to the abode of bliss. The question now is, are the worshippers of *Devatas* losers by such worship ? By no means. The narrow-minded religious bigots would tell you that they are, but such is not the case. A *Ram Prosad* could see his *Kali*, and talk to her in the same way as one would talk to a friend. He drew all his inspirations from her, and wrote as an inspired writer. He wrote songs—such tender, sublime, and celestial songs that they would last as long as the Bengali language and literature would last. I remem-

ber once to have read in Fenelon that when a man of so-called virtue derides a brother man for his errors, he does it not from a sense of virtue, but from the imperfections of that virtue which he tries to show so conspicuously. When similarly a man of intelligence and faith sees another concentrating all his heart's love and his illimitable faith on an idol whom he earnestly believes to be the creator of our immense solar system and of millions more, would he dare think that his soul would go to purgatory or hell for his ignorant worship or the worship he has been brought up to observe ? Certainly not, *for not an atom of our goodness, our so-called sorrows, our faith, our love, is ever lost or goes unrequited ;* for our God is illimitable love and is the God of our heart, and not of our intellect. The ignorant worshipper even by his blind faith can attain godly powers and attributes in this earth, which the pampered priests and preachers cannot conceive. Irrespective of the ineffable delight which permanently dwells in the heart of a faithful worshipper, he sees things which many cannot see ; he hears words which many cannot hear ; he alleviates human pains which are deemed to be beyond all powers of alleviation ; he sheds a bright, happy, and peaceful influence over all with whom he comes in contact. If these attributes and powers which he acquires, be all shadows, we cannot conceive what else could there be godly for finite man in this world ! Imagine for a moment what a battle a poor man has to fight on earth. There are the inherent temptations of flesh, the temptations of riches and power, the temptations of society and friends, each of which is a formidable enemy in its own way, and the greater is the power of each as each has a sophistry and a mask by which to delude its victim ; and imagine at the same time the difficulties on his part to fix his faith on a Being who transcends all reason and imagination amidst anomalies of earthly circumstances, occurring constantly to mislead him into paths of tangled meshes. Is it not necessary, under the circumstance, to yield one's self to the protection of some good and

and high spirit, to be upborne by his kindly help ? Suppose a man has to mount a very high place by a ladder. Is it not safe and more cheering for him to find one holding it at the bottom, and another with a kindly face descending from above with an outstretched arm to take him up ? Your ladder of faith is held firmly by your *Guru* (teacher) on earth, encouraging you to go up and on, and the angel from above with a sweet assuring face buoying up your spirit. True it is that the life-histories of certain individuals furnish us with instances of men who, without initiation or instruction of any kind, and simply by the dint of their own strong heart and unbounded faith, rose unhampered and unchecked by the deterring voices of friends and relations, like one in a solitary wilderness, who, driven by inordinate thirst and appetite, climbs a lofty tree for fruits which in ordinary circumstances of life he could never have dreamt to do. But such instances are rare—very few and far between, to serve as a guide for ordinary men. Maharshi Vyasa must have had such reasons, and more cogent ones than I can presume to conceive, in his mind, when he introduced spirit-worship in India. He was also the first who definitely gave the idea of heaven and hell. He classified the former into seven *lokas* or regions, and the latter into twenty-eight. According to him, the *lokas* are as follows :—

“The *Bhur-loka*, the earth ; *Bhuvvar-loka*, the space between the earth and the sun, the region of Munis, &c. ; *Sara-loka*, the heaven of *Indra*, between the sun and the polar star ; *Mahar-loka*, the abode of Saints ; the *Jana-loka*, the abode of *Bramha*’s sons ; *Tapa-loka* where the deities called *Vairagis* reside ; lastly, the *Satyalo*ka, the *loka* of truth,—the abode of *Bramhá*.

The Purans furnish us also with the presiding deities of the seven *lokas* which are as follow :—

Bhur-loka	Fire.
Bhuvvar-loka	Air.
Sara-loka	Sun.

Mahar-loka	Additya Basu, Ashinf, &c.
Jana-loka	Prajapati.
Tapa-loka	Manu, Sanat Kumar.
Satya-loka	Bramhá

Besides the seven *lokas* mentioned above, it is asserted that the fixed stars beyond the sun are also *lokas*, where dwell the spirits of those who are qualified by their works to fill those happy regions. The moral qualification necessary for the sojourn in these spheres are—

- (a) Truthfulness
- (b) Candour.
- (c) Kindness.
- (d) Largeness of heart.
- (e) Forgiving spirit.
- (f) Subjugation of anger.
- (g) Patience in sufferings.
- (h) Purity of character.
- (i) Brightness from *tapa* or meditation worship, &c.

In the American edition of *Surja Shidhantá*—an astronomical work of great repute in India, I find a star named by him as *Bramhá Hridya* (the heart of Bramhá). Its position, as put down in the work, is

60 deg 29 min.

27 deg. 53 min. N

The american editor has indentified it with Capella.

The question which a Hindoo is tempted to ask is,—is it the abode of Bramhá, the centre of the universe ?

I now come to the last head of my discourse, namely, the age of *Tantras*. The age of the *Vedas* was the age of divine revelations. The *Vedas* were supposed by some to be co-existent with *Bramhá*. The age of *Darshana* was the age of *Tatya* or the age of enquiry as to the “real nature of the human soul,” which was considered to be “as one and the same with divine spirit, animating the universe :” the philosophical etymology of the word signifying as much, namely, *tada*, that divine Being, and *tang*, thou, i. e., “the very God art thou.” In the *Pouranik* age the seeds of spirit worship were sown broadcast all over the land, which bore fruits in the age of *Tantras*. The

last was the age of spiritualism—a word to be understood almost in the sense in which it is known at present in the West ; for the elements comprising modern Spiritualism were not only understood and investigated, but were carried to a degree of success. We find in the *Tantras* directions for forming circles, for invoking high and low spirits, for automatic writings, and showing spirit-forms, &c., in mirror, and also directions for fascinating and hypnotising individuals. These all used to be done in a manner peculiar to India. The great object of the followers of *Tantras* was to simplify all kinds of knowledge acquired in the preceding ages, whether it belonged to the dominion of speculative philosophy, religion, science, polity, domestic rules or occultism.

From the description of subjects given above, it will appear that Spiritualism was only a part of the entire *Tantras*. The authors of *Tantras* were of opinion that the customs, laws, and even religious rites of a country should be modified to suit the different states of society at different times, and they accordingly, without rejecting all those of the preceding ages, built a system of their own calling it *Tantras* from a Sanskrit word which literally means to weave. No doubt, the warps and woofs woven by the *Tantriks* are even in decay, such as would command admiration for originality, boldness, and ingenuity, and had it not been for the idleness, ignorance, and unscrupulousness of the generality of the followers, much that is of use, for instance, in chemistry and medicine, would have been preserved. In a land where early marriage burdens a man with a family in youth, where the climate is so enervating that mere tranquility is a labour, where religious knowledge and its cultivation are confined to some classes of men, an easy road is often sought to earn a livelihood. Accordingly we find men who, under the cloak of *Tantrik* rites, swindle people right and left, and practise such abominable deeds as a man of honour would shudder to think.

The number of original *Tantras* is sixty-four.

The principal object of *Tantrik* worship is the attainment of superhuman power through the medium of the spirits, and also the attainment of all wished-for objects through their help. The higher aspect of the *Tantras* is identically the same as that of the *Vedas* and *Purans*, namely, the union with a spirit by meditation, with this difference, that the *Yoga* and *Yagas* of preceeding ages were considered unsuited and almost beyond the capacity of the men of their times, and that the necesseeey objects could be attained by the easier process of *japa* and meditation.

The main features of the *Tantrik* worship are the same as the *Pouranik* worship, namely, to sit according to a prescribed method, isolating one's self within a circle to be drawn by water and thereby cut himself from all impurities and influences of surrounding evil spirits, if any, and then to invoke and offer fresh-blown flowers, incense &c., to his *Devta*, or to do the same in mind without the necessity of holy water, fire, flowers incense, and to absorb one's self by *japa* and meditation. The second process is said to be superior to the first, which is for the beginners, and the third the best of all.

The *Tantriks* place much value on *Satachakrá*, or six circles in the human body. He is said to be the best worshipper who has succeeded in cutting the six circles ; for the real union, cannot, it is said, take place until a man's soul rises gradually above the influences of the five circles to reach the sixth. The six circles have been mentioned in detail in the *Mahanirvaná Tantra*, but the difficulty, as the general opinion is, is to understand the hidden meaning of them. My interpretation of them, after having carefully gone through their descriptions, was called ingenious by a learned Sanskrit scholar, but not the true interpretation. He promised to give me the true interpretation some day, but as the promised interpretation never came. I think, in the absence of anything satisfactory, I may venture to put before you that which has been said to be plausible. The six circles described are

said to situate in the parts of the body mentioned below, beginning from the lowest :—

1. Hypogastric region.
2. Umbellical „
3. Sternal „
4. Inter Clavicular
5. Frontal „
6. Interparietal „

A worshipper is required to conceive in each of the six places a certain number of dominant good and evil propensities together with a resident *Devata* to be worshipped. The number of good propensities predominate over evil ones, as the higher circle is reached. The worshipper is to worship with the metaphorical flowers and incense of good propensities, and to slay the evil ones at the altar of the *Devata*. The evil propensities or passions are symbolised, such as anger is represented by a buffalo, covetousness by a sheep, another by a goat, &c., but instead of slaying these passions, we now kill innocent live goats, buffaloes and sheep for nothing. The real meaning of the *Shastras* has been perverted, as I venture to think, in this way. However, as the devotee goes progressing on, rising one circle after another, his heart is filled with all that is good and holy, till he reaches the sixth, where Bramhá is said to reside—an union with Him is the ultimate aim of human existence.

Let us now turn our attention to the method of spirit-invocation and spirit-worship generally. A spirit-invocation presupposes a firm and orthodox belief in the existence of spirits, which according to Hindoo *Shastras*, are of various orders, namely, *Devatas*, *Jaginis*, *Naikas*, *Jakshas*, *Gundhurbas*, *Aphsaras*, *Rakhasas*, &c. The spirits that were and are generally invoked and worshipped, are the *Devatas*, *Jaginis*, and *Naikas*, and *Pishachas* sometimes.

The system of invocation in all cases is pretty nearly the same. When a person with the object of attaining a certain object is led to invoke a spirit, he is to conceive a picture of her in his mind from the description of her given in the

Tantras. He is also required to draw such a picture as best as he can, and put it before, what De Quincey calls, his fleshy eyes. Then on an auspicious day, at an auspicious hour, on a river-bank, in a shady grove, underneath a tree or in a temple, or at the confluence of two rivers, he should sit down and meditate upon the form ideal, and then begin his *japa* according to the orthodox method of worship laid down. Some incense should be burning before him. He should go on repeating his *japa* and meditation for a fortnight or a month, according to prescribed term, and on the last day make a suitable offering to the *Devi*, and wait in expectation of her arrival. On the first night after the prescribed time, he may see her light ; on the second, she may pass before his eyes like a phantom as an object of hallucination. If the worshipper still persists to call her as usual, it is said that he is gradually rewarded with her presence—not as a fleeting phantom but a real tangible form meet his eyes. He then states his object to her, and asks her blessings which he gets. Each order of spirit has, and even each spirit has, a separate offering of her own, such as sandal-water, white or red flowers, curd of milk, rice, fish or flesh &c., and each has a special *mudrā*, a method of intertwining fingers during worship. These *mudras*, are inexplicable now, and are classed under the head of mysticism. They require the labour and researches of a Reichenbach to make them understood at present. As the *Tantras* lay great stress on the use and value of these *mudras*, I will attempt to describe some that are of a special nature :—

1. *Akarshani* or attractive

mudra. Close all the fingers of the left hand excepting the little finger, and pray. This will attract the spirit quickly.

Fascinating *mudra* ... Stretch all the fingers of the left hand, and then twine the little

finger with the thumb. This *mudra* will fascinate the spirit.

Mudra to avoid dangers

at the times of worship. Close all the fingers of the left hand, and keep the third finger stretched.

Mudra to attract any... spirit wherever she may be. Close all the fingers of the left and right hands, and twine the two little fingers together.

The *Mudras* form a part of the worship ; and, as stated before, are considered to be essentially necessary. The utility of a circle with males and females, *i.e.*, with the necessary adjustment of positive and negative elements according to the *Bamacharis*, was not understood till lately, and was called a mystic rite like the *Mudras* as at present. An orthodox follower of *Tantras* of the present day will tell you that a circle is necessary for invocation ;—that the female element in it is also necessary, but he will not be able to give any explanation concerning them whatever, any more than what he is about, or in the case of automatic writing, when he puts the palm of his hand on loose earth, and places a particular flower, *java*—(of the *malvaceæ* order) between his fingers, and keeps looking at it and reciting *Mantras* from the *Tantras*. After a time he feels his arm heavy, and his body nervous and then his hand moves slowly over the loose earth, and his forefinger writes, as the pencil of a planchette, answers to questions asked by others.

The *Homá* forms a part of the worship in invocation and purification. In performing *Homa* one should be careful to choose the earth on which it is to be performed. The whitish earth gives success, the reddish landed property, the greenish riches and other blessings. The black earth should be entirely avoided.

The following is a brief list of the principal orders of spirits, mentioned in the *Vedas*, *Purans*, and *Tantras*:—

1. The *Gandharvas* ... These are the fairest specimens of spirits known, and are in request at the courts of *devatas* for dancing, singing and dramatic performances.
2. The *Jakshas* ... These are the masters of buried treasures and are very black, and of unsightly shape. They have long necks, large bellies, and are clad in white or red dress.
3. The *Danubs* and ... These are of strong make and very powerful, and are useful to man at the time of fighting, and in such services as require great bodily strength.
4. The *Joginis* and .. These are the celestial female spirits most bright and beautiful, who in power almost equal the principal *Devatas*.
5. The *Pishachas* ... This class as well as the the third class proves of great earthly benefit to those who seek for their help ; but their contact debases man to the extreme. These can tell what happens to one a hundred miles off, and many past incidents of a man's life, but they have no power to forecast future events.

Of hypnotism, and fascination, as practised by the ancients, I have but an imperfect knowledge ; but one thing is clear, that they rest, as all others hitherto described, on two cardinal qualities of man, namely, concentration of mind and will-power. These two powers in order to be abiding should have the help

of a good moral conduct. The spirit-help varies according to the nature of objects aimed at as for instance, it would be impious even to think, that any heavenly spirit would further the cause of an unscrupulous man, who aims at the ruin of his neighbour, or who wishes to sow discord in a happy family. Yet there are spirits, as there are men in our society, who would do all these and demand the price of their labour, namely, the surrender of the souls of their employers to their vanity, unscrupulousness and debasing appetities while on earth—a price that shall cost if not an eternity, yet in comparison with the short term of human life on earth, a time equal to as much of fellowship with them after death.

“Yet man, fool man, here buries all his thoughts,
Inters celestial hopes without a sigh.”

On the subject of “spirit-mirror,” I have only to say that it is to me the most interesting of all spiritual phenomena. It reflects many incidents, past and future, in a man’s life, and requires great psychic power to bring it to success. I refrain from saying any thing on the subject, as it is under my special investigation.

The substance of the lecture, gentlemen, will, no doubt, now convince you that ‘Spiritualism’ is no new thing in India. Yet it had, as I have said before, a type of its own. There is not a subject now known in Europe and America in connection with Spiritualism which was not known before in India. She gave to Egypt, Greece, Arabia, and China all the spiritual wealth they wanted. She had men of gigantic intellect, who drew their impressions and inspirations direct from Nature, from courses of events which probably have now ceased to operate like many a phase of diseases, which have at present completely died out, and new ones have sprung up in their places ; and it would be very weak logic to hold that they all wallowed in darkness, and at the same time built a system of intelligent worship to cheat themselves—a system that outlived many a social and political revolution. There is a com-