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GOD, SIN AND SALVATION
IN
INDIAN PHILOSOPHY

BY
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Submitted in partial fulfillment of the requirements
for the Master of Theology degree
in Asbury Theological Seminary
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A THESIS

Submitted to Dr. H.B. Kuhn, PH.D.
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Accepted by the faculty of Asbury Theological Seminary
in partial fulfillment of the requirements for the degree of
Master of Theology.

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INTRODUCTION

The East that was for centuries in a deep and almost stupid slumber is now beginning to wake up and assert itself. This is true, not only regarding the political awakening of the Eastern nations, but there are signs that clearly show that the East is going through a religious awakening as well. The Buddhists are now having their World Council, and are trying to revive their religion and their Scriptures. The Hindus are now doing their best to bring back the Hindu culture and pattern of life in the independent India, which is now clearly seen in its increasing opposition to Christianity. That the hidden but dominant ideal of the Muslims is to have a Pan-Islamic world is an open fact to many.

The Christian missionaries, ministers and preachers in India can not ignore the above facts. They must now realize that the people to whom they are preaching the Gospel are gradually becoming better educated and are well-versed in the knowledge of their own religion. This means the ministers and preachers of the Gospel must have an adequate knowledge of the basis of the Indian religious thought, if at all they are to show satisfactorily the error of the Hindu way and the necessity of the way of Christ.

In this thesis an attempt is made to bring out in a simplified way, the idea of God, Sin and Salvation, as we find it in the vast field of the Indian philosophy, which is the basis of the Hindu way of life.
My sincere thanks are due to Dr. P.B. Kuhn Ph.D. and to Dr. O.A. Turner Ph.D., for encouraging and assisting me in the writing of this thesis and for giving me very helpful suggestions and guidance.

I also must thank Miss S. Shultz and Mrs. Bethel Spicer for getting from the various other libraries, the much needed books for my reference. But for their help, this attempt would have been futile indeed.

Lastly, I must thank Mrs. R.K. Smith for consenting to type this thesis, requiring long hours of almost non-stop typing, because the time at her disposal was very short. I thank her for taking so much trouble for me, and for doing an excellent job in the typing of this thesis.
CHAPTER I

THE MEANING AND SCOPE OF INDIAN PHILOSOPHY

Indian Philosophy and the Hindu Religion

It is of primary importance to begin the following discussions by taking into consideration the exact meaning and scope of the subject matter. It is intended here to discuss the idea of God, Sin, and Salvation in Indian Philosophy. The words 'Indian Philosophy' are underlined because it is likely that one may get confused in thinking that Indian Philosophy and Hindu Philosophy are the same. However, one must bear in mind that Indian Philosophy is not the Philosophy of the Hindu religion. Indian Philosophy and Hindu Philosophy would be synonymous if the word 'Hindu' means those people who follow a particular religion known as Hinduism. It is necessary to make a distinction between the words Indian and Hindu, because every Indian may not be a Hindu by religion, and hence when we speak of Indian philosophy, it denotes all the philosophical thought of all the Indian thinkers whether they were Hindus or not.

Indian philosophy denotes the philosophical speculations of all Indian thinkers, ancient or modern, Hindus or non-Hindus, theists or atheists. ¹

¹ Chatterjee and Dutta, An Introduction to Indian Philosophy, p. 4.
Even the ancient writings of the orthodox Hindu philosophers like Madhavachrya try to present in one place the views of all the schools of Indian philosophy including in them the views of atheistic Charvakas and unorthodox thinkers like the Baudhas and the Jainas, along with those of the orthodox Hindu thinkers.

The reader now will see that in this thesis one is not confined to the idea of God, sin and salvation as it is found in Hinduism alone. Because Indian philosophy has various schools and various diverse trends of thought, and it is necessary to include all of them in the following discussion.

As other religious philosophies, for example, Jainism and Buddhism, are included in the Indian field of philosophy, it is necessary to take them into consideration as well. This leads to the discussion of the classification of the schools of Indian philosophy.

The Schools of Indian Philosophy

One basis of the classification of the Indian schools of philosophy is the Vedas. Hence, the place of the Vedas in Indian philosophy is very important indeed, for the Vedas are the very foundation of the philosophical thought of India. "The Vedas are the earliest document of the human mind that we possess." ²

² Radhakrishnan, Indian Philosophy, vol. 1, p. 63
Max Müller says,

"No one has ever doubted that in the Vedas we have the earliest monument of Aryan language and thought, and in a certain sense, of Aryan literature which, in an almost miraculous way, has been preserved to us, during the long night of centuries, chiefly by means of oral tradition.

"The Vedas tell us something of the early growth of the human mind of which we find no trace anywhere else." 3

Thus, it will be seen that the antiquity of the Vedas itself must have prompted the Indian thinkers to draw from them their inspiration in a positive or a negative way.

"The Vedas are the earliest available records of Indian thought, especially philosophical speculation is greatly influenced by the Vedas either positively or negatively." 4

It is said here, "positively or negatively", because it is not that all the philosophical systems accepted the Vedas as their full authority. Some schools definitely rejected it and some did not challenge it, but tried to show that the testimony of the Vedas was harmonious with their rationally established theories.

This will show that there may be two types in the schools of Indian philosophy, one accepting the Vedas as their authority and the other rejecting it. The follow-diagram will show this classification very clearly.

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3 Max Müller, The Six Systems of Philosophy, pp. 33, 35
4 Chatterjee and Dutta, op. cit. p. 7
Indian Schools of Philosophy

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<td>(3) Vaisesika</td>
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<td>(4) Yoga</td>
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Schools emphasizing the ritualistic side of the Vedas

(1) Mimansa

Schools emphasizing the speculative side of the Vedas

(1) Vedanta

Thus, roughly, the schools in Indian philosophy can be termed as non-Vedic and Vedic, meaning those which accept the Vedas and those which do not.

Under the non-Vedic schools we include Charvaka, Jainas, and Bauddha systems of thought. These systems may even be called atheistic; they deny the existence of God as they deny the authority of the Vedas.

Under the Vedic schools are included the Nyaya, Sankhya, Vaisesika, Yoga, Mimaunsa, and Vedanta. Here again a slight distinction must be noted. The Vedic tradition had two sides, the ritualistic and the speculative (Karma and Dnyan). The Mimaunsa emphasized the ritualistic aspect and raised a philosophy to justify and help the continuation of the Vedic rites and rituals. The Vedanta emphasized the speculative aspect of the Vedas and
developed an elaborate philosophy out of Vedic speculations. As both these schools were direct continuations of Vedic culture, both are sometimes called by the common name "Mimamsa", and for the sake of distinction the first is called "Purva Mimamsa" and the second is called "Uttara Mimamsa".

Regarding the remaining four schools, one must bear in mind that they all are not theistic in the proper sense of the word. "They are regarded as orthodox (theistic) not because they accept the authority of the Vedas." For example, the Mimamsa and the Sankhya do not believe in God as the creator of the world, yet they are called theistic because they believe in the authoritativeness of the Vedas.

The six systems mentioned above are not the only theistic or Vedic systems; they are the chief ones. There are some less important schools such as the Grammarian school, the medical school and so on. But we are concerned only with the six Vedic schools and the three non-Vedic schools as given in the chart above. So the reader will understand that to trace the idea of God, Sin, and Salvation in Indian philosophy, only the systems of thought mentioned above are dealt with.

As we deal with the systems of Indian philosophy it is also intended to deal with the idea of God, Sin and Salvation in the modern trend of Indian religious thought as found in some of the most important modern religious

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5 Chatterjee and Datta, op. cit., p. 6
movements, commonly known as the "Samajes". Particularly the following ones are chosen to deal with: the Brahma Samay, Arya Samay, Radhakrishna mission and Theosophy.

How the Indian Systems Developed

"Fondness for philosophic speculation has always been a characteristic of the Hindus. This trait began to manifest itself in some remarkable speculations about the origin of the universe, even in the early documents. (Rig Veda 10:72; 10:81; 10:121; Atharva Veda 10:2, 7). But it became dominant in the third set of sacred scriptures, the Upanishads, where youths and even women display interest in philosophic discussion."^{6}

Thus says Dr. Hume, who asserts that philosophic bent is natural trend of Indian mind. We also quote here rather lengthily Max Müller, an authority on Hinduism.

"It was only in a country like India, with all its physical advantages and disadvantages, that such a rich development of philosophical thought as we can watch in the six systems of philosophy, could have taken place. In ancient India there could hardly have been a very severe struggle for life. The necessaries of life were abundantly provided by nature, and people with few tastes could live there like birds in a forest, and soar like birds towards the fresh air of heaven and the eternal sources of light and truth. What was there to do for those who, in order to escape from the heat of the tropical sun, had taken their abode in the shade of groves or in the coves of mountainous valleys, except to meditate on the world in which they found themselves placed, they did not know how and why? There was hardly any political life in ancient India such as we know it from Vedas, and in consequence neither political strife nor municipal ambition. Neither art nor science existed as yet, to call forth the energies of this highly

^{6} Hume, R. E., The World's Living Religions, p. 7
gifted race. While we, overwhelmed with newspapers, with parliamentary reports, with daily discoveries and discussions, with new novels and time killing social functions have hardly any leisure left to dwell on metaphysical and religious problems, these problems formed almost the only subject of India on, which they could spend their intellectual energies.

These quotations will show that speculation has been natural to the Indian mind from very early days. The Indian thinkers took delight in asking questions like: What is the ultimate reality? How was this universe created? What type of life does one enjoy after death? (When a question arises in one's mind, he also tries to get a satisfactory answer for it). Hence, the Indian thinker sought to find answers to the perplexing questions cited above, and the Indian philosophy was born. It is also important to note that this speculation was not just to "kill time" as Max Miller seems to suggest, perhaps onesidedly. But this speculation was a part of life itself. When you think about life here and ask questions about life here and after death, when you want to know why life is miserable and reach to some cause for it, you would naturally to fashion your life so that you will be able to avoid those causes that cause misery in life. In other words, you live your philosophy. The philosophy, now, ceases to be mere idle words but becomes a dominating force in your life. Hence, "in India philosophy was a

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F Max Miller, op. cit. p. 7
As each system of thought came into existence, seeking to solve certain metaphysical problems, it was adopted as a philosophy of life by a band of followers who formed a school of that philosophy. "They lived the philosophy and handed it down to succeeding generations of followers who were attracted to them through their lives and thoughts." Thus the different systems of thought came into existence and continued to exist through unbroken chains of successive adherents for centuries.

Another factor that we must take into consideration about the development of Indian philosophy is that of mutual harmony among the various systems of thought. This does not mean that they all agreed on all the questions. There were differences in their teachings and consequently criticized each other. But this was accepted in a matter of fact way and 'in fact it is by constant mutual criticism that the huge philosophical literature came into existence.'

This also helped to develop a passion for clear and precise enumeration of ideas and for guarding statements against objections. "Mutual criticism further makes Indian philosophy its own best critic."
Indian thinkers believed that all persons were not fit for all things and that in religious philosophical and social matters we should take into consideration these differences and recognize consequent distinctions of natural rights and abilities. Hence, the different philosophical disciplines were taken as necessary to shape different practical lives.

Thus, we see that though the different schools of Indian philosophy differed from each other, it was taken as a necessity and therefore instead of disrupting the whole philosophical thought into a conflicting and confused mass, they mutually influenced each other, to form a harmony among them.

But this should not give one an idea that the various schools of philosophy have nothing common in them. There are some very basic characteristics that are common to all the schools of Indian philosophy.
The Common Characteristics of the Indian Systems

In describing the common characteristics of the various schools of Indian philosophy, an Indian author says, "Though the different schools of Indian philosophy present a diversity of views, we can discern even in them the common stamp of an Indian culture. We may briefly describe this unity as the unity of moral and spiritual outlook." The chief characteristics that are common to all the Indian philosophy can be enumerated as follows:

(1) Practical Motive -- There is a practical motive present in all the Indian systems. All the schools regard philosophy as a practical necessity and cultivate it in order to understand how life can be best led. We see clearly that the aim of philosophical wisdom, in Indian thinking, is not merely the satisfaction of intellectual curiosity and to seek solutions to such questions as, Who am I? Where am I from? Where do I go hence? and the like, just to receive mental satisfaction. But the dominating thing present in all the schools is that they all feel that philosophical wisdom must help man to lead an enlightened life with some clear ideas as to who he is and what is expected of him in this world. Therefore, it became a custom with an Indian thinker to explain at the beginning of work how it serves human ends and leads to some phase of

Chatterjee and Datta, op. cit. p. 14
enlightened life in this world and the next. Thus, it is seen, this practical motive is the most striking and very important point of agreement in all the schools of Indian philosophy.

(2) **Pessimism** -- This factor is rather important in the sense that this is a common charge against Indian philosophy. "Almost every critic of Indian philosophy and culture harps on its pessimism." There is a common understanding that Indian philosophy springs from lassitude and desire for eternal rest. The charge almost comes on the border of saying that Indian philosophy makes man afraid of life and creates in him disappointment and dissatisfaction regarding this life and makes one lazy and inactive. But it is not so, hence, we must be rather careful to understand the exact meaning of pessimism that is found in Indian philosophy. Max Müller makes this point very clear,

"All Indian philosophers have been charged with pessimism, and in some cases such a charge may seem well founded, but not in all. People who derived their name for good from a word which originally meant nothing but being or real "Sat", are not likely to have looked upon what is as what ought not to be. Indian philosophers are by no means dwelling for ever on the miseries of life. They are not always whining and protesting that life is not worth living. This is not their pessimism."

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12 Radhakrishnan, S, *op. cit.* p. 49
13 Max Müller, F, *op. cit.* p. 306
So also Radhakrishnan says, "Indian philosophy is pessimistic if by pessimism is meant a sense of dissatisfaction with what is or what exists." 14

This shows that we do not find that kind of pessimism as we understand by that word. But, "Indian philosophy is pessimistic in the sense that it works under a sense of discomfort and disquiet at the existing order of things." 15

Indian philosophy discovers and strongly asserts that life, as it is being thoughtlessly led, is a mere sport of blind impulses and unquenchable desires, and it inevitably ends in and prolongs misery. Thus, we find that the outlook of Indian philosophy toward life is not so bright as it sees in it suffering and misery and unreality. But though this is rather a despondent thing, yet, Indian philosophy does not stop there. It also discovers a way out and has a message of hope.

Considering that the aim of all Indian philosophy was the removal of suffering which was caused by science and the attainment of the highest happiness, which was produced by knowledge, we should have more right to call it endaemonistic than pessimistic. 16

Thus we see that the common factor to all the schools of Indian philosophy is that philosophy springs from spiritual disquiet at the existing order of things.

(3) The belief of an eternal moral order in the universe.

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14 Radhakrishnan, S., op. cit. p. 50
15 Chatterjee and Datta, op. cit., p. 16
16 Max Müller, F., op. cit. p. 107
We saw above that Indian philosophy in general takes rather a despairing view of life. Is there something, now, to balance that view? Yes - the belief in an eternal moral order in the universe. William James calls this outlook, spiritualism. He says,

This need of an eternal moral order is one of the deepest needs of our breast. And those poets like Dante and Wordsworth, who live on the conviction of such an order, owe to that fact the extraordinary tonic and consoling power of their verse. 17

The faith in an eternal moral order dominates the entire history of Indian philosophy, excepting perhaps the Charvaka system. It is the common atmosphere of faith in which all these systems, Bedic and non-Vedic, theistic and atheistic, move and breathe.

This moral order was conceived of in various ways and was understood by various names. In Rig Veda it is called "Rta". "The Dawn follows the path of Rta, the right path as if she knew them before. She never oversteps the regions. The sun follows the path of Rta." 18

According to Radhakrishnan, Rta, "literally means the course of things. It stands for law in general and the immanence of justice. Rta denotes the order of the world. Rta originally meant the order of the universe; gradually it became the path of morality to be followed by man and

17 James, W., Pragmatism, p. 106 - 107
18 Rig Veda, P., 1, 24, 8.
the law of righteousness observed even by gods." 19

This moral order is called "Adrata" in the Nyaga phil-
osophy and it is also known in its general conception as
the law of Karma.

(4) **Ignorance is the cause of bondage and knowledge is necessary for liberation.**

Another common view, held by all Indian thinkers,
is that ignorance of reality is the cause of our bondage
and sufferings, and liberation from these cannot be a-
chived without knowledge of reality, i.e. the real
nature of the world and the self. By bondage it is com-
monly meant the process of birth and rebirth and the
consequent miseries that one has to suffer in this world.
Liberation, or "Mukti" means, therefore, the stoppage of
this process of births. It is also the state of perfect-
ion that one reaches by attaining the knowledge of reality.
According to some systems perfection and resulting happi-
ness can be acquired even in this birth.

There are some other characteristics too that are
common to all the schools of Indian philosophy. For ex-
ample, as to the way of attaining the knowledge of reality.
But it is not necessary to deal with all those here. The
most important ones only are pointed out here.

19 Radhakrishnan, op. cit. pp. 78-79
CHAPTER II

THE IDEA OF GOD, SIN, AND SALVATION IN THE VEDAS

In the Vedas -- As it is seen in the first chapter that the Vedas are very important in Indian philosophy and form the basis of many important schools of thought, it is natural and perhaps imperative for us to investigate and find out the exact teaching of the Vedas as to the idea of God, Sin, and Salvation.

There are four Vedas: Rig Veda, Yajur Veda, Sama Veda, and Atharva Veda.

The Vedas contain the inspired songs which the Aryans brought with them from their earlier home into India as their most precious possessions were collected, it is generally held, in response to a prompting to treasure them up, which arose when the Aryans met with large numbers of the worshippers of other gods in their new country. 1

These hymns were all arranged to be sung at the time of sacrifices. They are prayers sung to various gods.

As to the date of the Vedas, it is placed variously by different scholars. Mr. Bal Gangadhar Tilak, of Poona, puts it as 4500 b.c., Jacobi too puts it as 4500 b.c., and other scholars put it as 1500 b.c. Max Müller has something very interesting to say about this matter.

Whatever may be the date of the Vedic hymns, whether 1500 or 15000 b.c., they have their own unique place and stand by themselves in the literature of the world. They tell us something of the early growth of the human mind of which we find no

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1 Radhakrishna, S., op. cit. p. 64
trace anywhere else. Whatever aesthetic judgements may be pronounced on them, and there is certainly little of poetical beauty in them, in the eyes of the historian and the psychologist they will always retain their peculiar value, far superior to the most ancient inscriptions, for every verse, nay, every word in them, is an authentic document in the history of the greatest empire, the empire of the human mind, as established in India in the second millennium B.C. 2

One has to agree with Max Müller. For,

The importance of the Vedas does not lie in its ancient date, but it lies in their presenting to us an earlier stage in the evolution of beliefs based on the personification and worship of natural phenomena than any other literary monument of the world. 3

**Vedic Gods** -- When one reads the various hymns in the Vedas, he is puzzled as to their exact theology, because according to Radhakrishnan, "three strata of thought can be discerned in the religion of the hymns of the Rg Veda, which are naturalistic polytheism, monotheism, and monism." But there is no doubt that the first impression one gets having read Vedic hymns is that of a polytheistic nature worship. R.W. Frazer says, "In the Vedic hymns the gods were simple personifications of the forces of nature." 4 There were gods who moved in the heavens and ruled the course of the sun and myriad stars, gods who rode on the storms and lived in the friendly fire

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2Max Müller, F., *op. cit.* p. 35
3Frazer, R. W., *Indian Thought Past and Present*, p.13
4Frazer, R. W., *op. cit.*, p. 13
and who moved in the waters. There were gods of disease and wrath too.

All nature was swayed by the deities who were fashioned in the minds of the people as men. Their attributes were glorified and magnified until each god in turn seems to rise, in the imagination of the poet who sings his praise, to equal rank with all the other deities. These gods, though they possessed human attributes were deemed to be immortal.

The following verses from Rig. 1.1. - Hymn to Agni (Fire), illustrate what Frazer had in mind.

**To Agni**

(1) I laud Agni, the chosen priest, god, minister of sacrifice, lavishest of wealth.

(2) Worthy is Agni to be praised by living as by ancient seers; he shall bring hitherward the gods.

(3) Through Agni man obtaineth wealth, yea, plenty, waxing day by day, most rich in heroes, glorious.

(4) Agni, the perfect sacrifice which thou encompassest about verily goeth to the gods.

(5) May Agni, sapient minded priest, truthful, most gloriously great, the god, come hither with the gods.

(6) Whatever blessing, Agni, thou wilt grant unto thy worshipper, that, Angrian, is indeed thy truth.

(7) To thee, dispeller of the night, 0 Agni, day by day with prayer, bringing thee reverence, we come.

(8) Ruler of sacrifices, guard of law eternal, radiant one, increasing in thine own abode.

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*Rig Veda, 1.1.
(9) Be to us easy of approach, even as a father to his son; Agni, be with us for our weal.

(The deity to whom this hymn is addressed is Agni, the god of fire, the most prominent, next to Indra, of the deities of the Rig Veda. Agni is the messenger and mediator between earth and heaven, announcing to the gods the hymns, and conveying to them the oblations of their worshippers, inviting them with the mind of his crackling flames and bringing them down to the place of sacrifice).

As one reads the above hymn to Agni, the god of fire, he gets an idea of gods mentioned and worshipped in the Vedas. Therein we see an element of anthropomorphism as well as an element of polytheism. One will also see that these gods constituted personifications of the forces of nature, as Frazer points out. S. Radhakrishnan supports Frazer by saying,

We may begin with the identification of the Vedic gods in some of their aspects with certain forces of nature and point out how they were gradually raised to moral and super-human beings. The earliest seers of the Vedic hymns delighted in sights of nature in their own simple unconscious way. Being essentially of a poetic temperment, they saw the things of nature with such intensity of feeling and force of imagination that the things became suffused with souls. To them nature was a living presence with which they could have communion. Some glorious aspects of nature became the window of heaven, through which the divine looked down on the godless earth. The moon and the stars, the sea and the sky, the dawn and the nightfall were regarded as divine. This worship of nature as such is the earliest form of Vedic religion. 6

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6 Radhakrishnan, S., op. cit. p. 73
Concerning what type of natural elements were worshipped, one will get an idea by referring to the various titles of hymns in the Rig Veda. Here are some such titles:

To Agni - (Fire)
To Varuna - (Rain)
To Indra - (Thunder)
To Surya - (The Sun)
To Dawn
To the Waters
To Speech
To Night
To Vayu - (Wind)

Only a few of the nature titles are given here. There are many more, including the croaking of a frog, etc. Practically all the wonder-some, awesome and fearful nature elements were personified as gods. Radhakrishnan terms this as "the process of god-making in the factory of man's mind."

Max Müller classified all these gods in a very compact way. He admits, in his lectures delivered before the University of Cambridge in 1882, that he learned of this classification from two Hindu scholars. He follows the classification as given by Yaska and says, "A very useful division of the Vedic gods has been made by Yaska, into (1) terrestrial, (2) aerial, and (3) celestial."

Max Müller, P., Heritace of India, p. 44
Some Hindu authorities have reached to a conclusion that there were eleven gods in each class, they making a total of thirty-three in all. But this has no valid basis anywhere. Hence it is better to enumerate only the most important ones from each class.

**Terrestrial or Earth gods**

The following are some of the most important gods in this class:

**Prithivi - (Earth)**

In Rig Veda, Deva. "god", originally meant "bright", and later was applied to all the bright ones,(the sun, the sky, the stars, the dawn, the day etc.) It became a general term connoting the common features of all shining ones. The earth also was soon deified. "The attributes ascribed to the earth are such as: 'yielding honey', 'full of milk', etc."8 In Rig Veda, Heaven and Earth are generally addressed in the dual number as two beings touching one concept.

**Agni - (Fire)**

This god is very important in the Rig Veda. "No divinity has fuller worship paid him than Agni, the Fire. More hymns are dedicated to him than to any other being"9, about 200 hymns being so addressed. Fire worship was common even before the Aryans were dispersed from their orig-

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8 Radhakrishnan, S., op. cit. p. 76
9 Mitchell, J. M. and Muir, W., Two Old Faiths p. 16
inal home. In the Rig Veda we find various attributes ascribed to Agni. He is the dispeller of darkness; he gives warmth; he is the medium of sacrifice and brings in other gods. In general, Agni embodies the ideas of forest fire (awe and fear), home fire (friendship), sky fire (the sun) and the atmospheric fire (the lightning, etc.)

Brahhaspati

This god likewise occupies a place of importance in the Rig Veda. His name occurring 130 times. He is also known as Brahmanaspati, and is mentioned thus about 50 times. From the following hymns to Brahmanaspati, it will be seen that he is also associated with Agni.

He lighting up the flame, shall conquer enemies: strong shall he be who offers prayer and brings his gift. He with his seed spreads forth beyond another's seed whomever Brahmanaspati takes for his friend. 10

Soma - (a kind of fermented drink)

Radhakrishnan says, "Soma, the god of inspiration, the giver of immortal life, is analogous to the Haoma of the Avesta and Dionysos of Greece, the god of the wine and the grape." 11 Soma was a kind of drink greatly liked by the people for its intoxicating effect.

Soma is properly the juice of a milky plant, which when fermented, is intoxicating. The simple-minded Aryas were both astonished and delighted at its effect: they liked it themselves and they knew nothing more precious to their gods. 12

10 Nicol Macnicol, Hindu Scriptures, p. 14
11 Radhakrishnan, 3., op. cit. p. 83
12 Muschell, J.N., and Muir, W., op. cit. p. 17
God Soma is spoken of as the constant companion of Indra, who drinks it like a thirsty stag, and under its influence strides victoriously to battle. In the Rig Veda, Soma is counted to be a very mighty god. He is even called the creator and father of gods; the king of gods and men; all creatures are said to be in his hands.

Yama - (the god of death)

In the Rig Veda, he is the leader of men to the joys of heaven. Heaven often is conceived as located in the Sun where Yama, with his father, Vivasvat, rules. Yama has two dogs who guard the way to heaven. These dogs are fearful to the sinners, but friendly to the blessed.

Aerial or Mid-air Gods

Indra - (the great god of rain, thunder, and war)

He is very important and the most frequently invoked god in the Rig Veda. "Judging from the hymns addressed to him, Indra is the most popular god of the Vedas." His naturalistic origin is quite clear. He is born of waters and the clouds. He wields the thunderbolt and conquers the darkness. Heaven bows before him and the earth trembles at his approach. Indra's great importance can be seen in the following verse:

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13 Rig Veda IX, 42, 4
14 Rig Veda IX, 97, 24
15 Radhakrishnan, s., op. cit., p. 85
Indra is king of all that moves and moves not, of creatures tame and horned, the wielder over all living men he rules sovereign containing all as spoken within the belly.

We see distinctly in many hymns that Indra was very soon conceived as a warrior god, given to conquest and adventure. He is described as jolly, sensual, and given to excessive eating and drinking and boasting.

Marut - (Storm-god)
Indra naturally is accompanied by storm.

Rudra - (The chief storm god)
He is the father of Marut. He rides in a golden car around with thunderbolts. He is described as a fierce and destructive bull. The Vedic god, Rudra, became later the god Shiva.

Vayu - (Wind)
This wind god is also associated with Indra. He is the atman (soul or self) of the gods. He is the giver of life and long life to man. As he moves his sound is heard, but his form is not seen.

Celestial or Sky Gods

Varuna

"Various scholars affirm that Varuna, is more ancient, pre-Vedic times held a position still higher than the very high one which he still retains." 17

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16 Rig Veda I. 32, 15
17 Mitchell, J.K. and Muir, W., op. cit., p. 19
Varuna is not only pre-Vedically important, but he is important in the sense also that he is "a deity common to the Greeks, Romans, Persians, and Hindus."\(^{18}\) The name, Varuna, is etymologically connected with οὐρανός and signifies "the encompasser". I is used in describing Varuna, that the Veda rises to the greatest sublimity which it ever reaches. A mysterious presence, a mysterious power, a mysterious knowledge amounting almost to omniscience, are ascribed to Varuna.

O mighty Varuna, now and hereafter even as of old will we speak forth our worship,
For in thyself, invincible god, thy statutes never to be moved are fixed as on a mountain. \(^{19}\)

Mitra

This god too is very important in the Vedas. He is universal monarch, supporter, and guardian of heaven, and upholder of Rta. Mitra is also common to the Iranians. In the Vedas he is companion of Varuna and the god of action.

Vivasvat

The meaning of this name is "the brilliant one". He represents the brilliance of the Sun. He is also the father of Yama.

Surya - (The Sun)

This god is generally depicted as riding in a chariot drawn by seven horses. He is called "the eye of

\(^{18}\text{Ibid. p. 18}\)
\(^{19}\text{Rig Veda II. 23, 8}\)
gods", and is thought of as all-creating god.

Savitr
This also is a Sun god, meaning one who vivifies or stimulates. He represents the quickening and life-giving power of the Sun. He is said to be the giver of immortality to the gods as well as men.

Vishnu
This is another Sun god. His chief characteristic is his vastness and his vast strides, with only three strides he measured the universe.

I will declare the mighty deeds of Vishnu, of him who measured out the earthly regions, who propped the highest place of congregation, thrice setting down his footstep, widely striding. 20

Dyaus
Another sky god always associated with nature and earth.

Some Attributes of These Gods
In reading some hymns of the Rig Veda, one strikingly sees two things. The anthropomorphic characteristics in the descriptions of these gods and also some divine attributes are quite evident. The terms like seeing, running, riding in a chariot, drinking, fighting, etc., show the anthropomorphic element. We also give below some of the attributes attributed to these gods.

20Rig Veda I., 154. 1.
Truthfulness - (Rig Veda I, 1, 5)
Eternity - (Rig Veda I, 1, 8)
Omniscience - (Rig Veda I, 25, 9 and 11)
          (Rig Veda I, 50, 6)
Omnipresence - (Rig Veda I, 25, 20)
          (Rig Veda VIII, 41, 9)
Kindness - (Rig Veda II, 28, 1)
Creator - (Rig Veda X, 81, 2)
          (Rig Veda X, 82, 3)

Monotheism and Monism

After reading the list of various gods, mentioned above, one is bound to be convinced of the fact that the Vedas are polytheistic. In general, this is quite true. But there is a peculiarity in Vedic thought that makes this view quite doubtful. Because we find in the hymns, "each of many gods, when praised, is extolled as the supreme god, the creator of the universe and the Lord of all gods." Max Müller, therefore, thinks polytheism is not an appropriate word for such a belief and coins a new word to express and explain it thus,

   To identify Indra, Agni, and Varuna is one thing, it is syncretism; to address either Indra or or Varuna, as for the time being the only god in existence with an entire forgetfulness of all other gods, is quite another. And it was this phase, so fully developed in the hymns of the Veda which I wish to mark definitely by a name of its own, calling it Henotheism.

21 Chatterjee and Datta, op. cit. p. 400
22 Müller, F.E., Six Systems, p. 40
The Indian thought does not stop here. It seems to be developing to some greater thought yet. "Monotheism is inevitable with any true conception of God. The supreme can only be one. We cannot have two supreme and unlimited beings."23 The Vedic thought, it seems, began to realize the truth uttered by Radhakrishnan and began to march towards it. Dr. Dasgupta says about this trend,

This tendency towards extolling a god as the greatest and highest gradually brought forth the conception of a supreme Lord of all beings, not by a process of conscious generalization, but as a necessary stage of development of the mind.24

About this same matter Max Müller says,

All these tendencies worked together in one direction and made some of the Vedic poets see more or less distinctly that the idea of God, if once clearly conceived, included the idea of being one without an equal. They thus arrived at the conviction that above the great multitude of gods there must be one supreme personality, and after a time, they declared that there was behind all the gods the One (Garbha) of which the gods were but various names.25

Thus we see, according to many writers, there is a development noticeable in Vedic thought and they believe that the idea of God gradually developed from polytheism through henotheism, ultimately to monotheism. We see this very clearly in the following verses:

The sages call that One in many ways, they call it Agnim, Yamam, etc. 26

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23Radhakrishnan, S., op. cit. p. 90
24Dasgupta, S., A History of Indian Philosophy, vol I, p. 19
25Max Müller, F., Six Systems, p. 41
26Rig Veda, I. 164, 46
That One breathed breathlessly by itself, other than it there nothing since has been.  

But here a sudden difficulty arises. Which God then was the supreme One in the Vedic Monotheism? There is no clear answer. Sometimes Varuna is given that place "In the worship of Varuna we have the nearest approach to Monotheism", says Radhakrishnan.  

The highest position is granted, in the later part of the Rig Veda, to the god called Vishvakarman. In some places this position goes to Prajapati, the lord of creatures. Sometimes it is given to Brahaspati. On the other hand it is sometimes given to Hiranyakarbhca, the golden god.

This means there is confusion again, almost leading to the absurd idea of monotheistic polytheism. If such is the case, one can hardly agree with Max Müller when he says that the Indian thinkers reached to the idea of monotheism in the Rig Veda. But perhaps there is another side to all this confusing problem. Perhaps this monotheism is a different type of monotheism. Perhaps the Indian thinkers think that though God is one, he has various manifestations in many gods, any one of which may be worshipped as a form  

27 Rig Veda X, 129, 2  
28 Radhakrishnan, 3., DW. CIT. Vol I, p. 90  
29 Rig Veda, X, 81, 82  
30 Rig Veda, X, 189, 4; X, 85, 43  
31 Rig Veda, X, 121  
32 Rig Veda, X, 72
of the Supreme Deity. We find similar thought expressed in the following words, "Indian monotheism in its living forms, from the Vedic age till now, has believed rather in the unity of the gods in god, than the denial of gods for God." Hence, we can say only this much that Indian monotheism has a peculiarity of its own quite different from the Christian or the Mohammedan monotheism.

Max Müller also thinks that the Vedic thought later on developed from monotheism to monism and gives in support the following verse from the Rig Veda.

That one breathed breathlessly by itself, other than it there nothing since has been.

Of this monistic theory of the Rig Veda, Deussen writes:

The Hindus arrive at this monism by a method essentially different from that of other countries. Monotheism was attained in Egypt by a mechanical identification of the various local gods; in Palestine by proscription of other gods and violent persecution of their worshippers for the benefit of their national god, Jehovah. In India they reached monism, though not monotheism, on a more philosophical path, seeing through the veil of the manifold the unity which underlies it.

We also quote here Heinrich Zimmer, who says:

The chief motivation of Vedic philosophy, from the period of even the earliest philosophic hymns (which are preserved in the later portions of the Rig Veda) has been without change, the search for a basic unity underlying the manifold of the universe.

Max Müller thinks this search led the Indian think-

33 Chatterjee and Datta, op. cit., p. 401
34 Rig Veda, X, 123, 2
35 Quoted by Radhakrishnan, Indian Philosophy vol. 1, p. 96
ers "to the concept of Brahman-Atman — that is One, One being, neither male nor female, the moving force behind everything."

Thus, we see how the idea of God in the Vedic times emerged from nature worship and developed from polytheism onwards to monotheism and ending in monism, at least as this is seen by some authorities.

There is another element in the idea of god in the Veda, which cannot be overlooked. The male gods have their female counterparts as well. Many gods have wives, as mentioned in the Rig Veda. Keith gives very graphic accounts of these wives of gods, and mentions a few of them, such as Indrani, the wife of Indra, Varunani, the wife of Varuna, and Agniyan, the wife of Agni. Dr. Keith says, "As a body, the wives of the gods are given a certain place in the ritual, receiving offerings especially at the new and full moon offerings."

This part of these discussions is closed by a quotation from Dr. Radhakrishnan.

The growth of religious thought as embodied in the hymns may be brought out by the mention of the typical gods: (1) Dyaus, indicative of the first state of nature worship; (2) Varuna, the highly moral god of a later day; (3) Indra, the selfish god of the age of conquest and domination; (4) Prajapati, the god of the monotheists; (5) brahman, the perfection of all these four lower stages.

37 Max Müller, F., Six Systems, pp. 51, 52
38 Keith, A.B., The Religion and Philosophy of the Veda and Upanishads (Harvard Univ. Press., Cambridge, 1925) p. 218
The Vedic Idea of Sin and Salvation

To get the idea of Sin and Salvation in the Vedic period one must have some idea of the religion of the Vedas. The most primitive stage in the Vedic religion seems to be that of simple prayer. The Vedic hymns are praises and prayers sung to various gods. For example:

To gain thy mercy, Varuna, with hymns we bind thy heart, as binds the charioteer his tethered horse. 39

The gods become the sources of material prosperity, and so we find prayers for the good of the world to be very common in the Vedas. Since particular gods were endowed with particular powers, particular deities were invoked for specific things.

In addition to prayer, there was sacrifice. "For the depth of one's affection for God consists in the surrender of one's property and possession to him." 40 Men pray and offer. There were various kinds of sacrifices, but whether human sacrifice was common or not is a very debatable question.

The Vedic religion seems not to be idolatrous. There were then no temples for gods. Men had direct communion with gods, through prayers and sacrifices.

In all, the Vedic religion seems to be very crude and a simple one. Hence, many think that the consciousness of sin is absent in the Vedas. Radhakrishnan calls

39 Rig Veda, I, 25, 3
40 Radhakrishnan, op. cit., vol. I, p. 107
this an erroneous view. In many hymns we find the idea of sin to be present.

Note the following verses:

If he, thy true ally, hath sinned against thee, still, Varuna, He is the friend thou lovest.\(^{41}\)

Let us not, Living One, as sinners, know thee, give shelter as a sage to him who lauds thee.\(^{42}\)

If we have sinned against the man who love us, have ever wronged a brother, friend or comrade, the neighbor or stranger, Oh, Varuna remove us from the sin.\(^{43}\)

Loose me from sin as from a band that binds me, may we swell, Varuna, thy spring of order.\(^{44}\)

Move far from me what sins I have committed, let me not suffer, King, for guilt of others.\(^{45}\)

The verses quoted above from the Rig Veda clearly show there was an idea of sin present during the Vedic times. What kind of sins were they? "Sin, in the Vedas, is alienation from God."\(^{46}\) One must do some required rituals, sacrifice and other such external duties to please the gods and to gain their favor. "But in the Vedas there are moral sins, as well as ritual sins."\(^{47}\) The hymns sung

\(^{41}\)Rig Veda, VII, 88, 5
\(^{42}\)Rig Veda, VII, 88, 6
\(^{43}\)Rig Veda, V, 85, 7
\(^{44}\)Rig Veda, II, 28, 5
\(^{45}\)Rig Veda, II, 28, 9
\(^{46}\)Radhakrishnan, op. cit., vol. I., p. 108
\(^{47}\)Rig Veda, I, 23, 22; I, 85
to Varna deals especially with such a sense of sin and forgiveness that one is almost reminded of Christian doctrines. 48 The Vedic idea of sin, too, can be said to be two-fold: sins against gods and sins against man.

In the ethics of the Vedas, apart from the duties owed to gods, there are also described duties to man. 49 For example:

"No friend is he who to his friend and comrade who comes imporing food will offer nothing." 50

"Let the rich satisfy the poor implorer and bend his eye upon a longer pathway." 51

Kindness to all is enjoined; hospitality is taken as a great virtue. Sorcery, witchcraft, seduction and adultery are condemned as vicious. 52 Gambling is denounced. Virtue is conformity to all these laws of gods.

The next question that naturally may be asked, now is, what happens to man when he obeys these laws or disobeys them?

There seems to be a belief in the Vedas that the soul could be separated from the body in states of swoon,

48 Rig Veda, V, 85. 7
49 Rig Veda, X, 117
50 Rig Veda, X, 117, 4
51 Rig Veda, X, 117, 5
52 Rig Veda, VII, 104, 8; IV, 5, 5
and that it could exist after death. As to the idea of a heaven and hell in the Vedas, Dr. Das Gupta says,

In many of the hymns there is also the belief in the existence of another world, where the highest material joys are attained as a result of the performance of the sacrifices and also in a hell of darkness underneath where the evil-doers are punished.\(^5\)3

In the Satpatha Prahmana we find that the dead pass between two fires which burn the evil-doers, but let the good go by. So we see that in the Vedas, heaven for the righteous and hell for the wicked is the rule. It is quite evident that there is no way of salvation for the sinners and for the wicked. In the Vedas strong moral life, perfection in ritual and sacrifice are the criteria for salvation and for the life in heaven after death. We close this chapter by giving Dr. Radhakrishnan’s views regarding the Vedic idea of heaven. He says,

The departed souls dwell in heaven revelling with Yama. They there live an existence like ours. The joys of heaven are those of earth perfected and heightened. The gods are supposed to become immortal through the power of the Soma. To become like gods is the goal of our endeavor. What should we do to gain immortality? We have to offer sacrifices to gods, since immortality is a free gift from heaven to the god-fearing. The good man who worships the gods becomes immortal.\(^5\)4

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\(^5\)4 Radhakrishnan, op. cit., vol. I, p. 114
CHAPTER III

THE IDEA OF GOD, SIN, AND SALVATION IN THE UPA NI SHAD S

After studying the Vedas, one must necessarily critically handle the Upanishads, if he is to get the proper trend in the development of thought in Indian philosophy. Because, as Professor Deussen has said,

The Upanishads are for the Vedas what the New Testament is for the Bible. This analogy is not merely external and accidental, but is fundamental and is based upon a universal law of development of the religious life which is acknowledged on both sides. 1

This would show that the Upanishads are very important in the Hindu scriptures, and especially, as Indian philosophy comes out of the teaching of the Upanishads, it is more so. The Upanishads are also known as Vedanta, as they are believed to be the last portions of the Vedas. The philosophical value of the Upanishads is very great indeed and it influenced greatly even some European philosophers like Schopenhauer, who read the Latin translation of the Upanishads and says about it,

And if indeed, in addition to this he is a partaker of the benefit conferred by the Vedas, the access to which, opened to us through the Upanishads is in any eyes the greatest advantage which this still young century enjoys over previous ones, because I believe that the influence of the Sanskrit literature will penetrate not less deeply than did the revival of Greek literature in the fifteenth century. 2

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1 Deussen, P., The Philosophy of the Upanishads, T. T. Clark, Edinburgh, 1906 p. 46

2 Quoted by Dasgupta and also Max Müller in their respective books on Indian Philosophy
As to the exact meaning of the word, Upanishads, there is no common accord among the scholars. According to Max Müller, the word Upanishad is derived from the root "sad", with the prefix "ni", "to sit". He says, "The history and the genius of the Sanskrit language leave little doubt that Upanishad meant originally "session", particularly a session consisting of pupils, assembled at a respectful distance round their teacher." Deussen points out that the word means "secret" or "secret instruction", and this is evidenced by many of the passages of the Upanishads. Max Müller too, agrees with this sense of the word. Shankara, the great Indian philosopher thinks that the word Upanishad derives from the root "sad", meaning to destroy, and supposes it is so called because the Upanishads are supposed to destroy inborn ignorance, and lead to salvation by revealing the right knowledge. Dasgupta agrees with Deussen and thinks, "If we compare the many texts in which the word Upanishad occurs in the Upanishads themselves it seems that Deussens' meaning is fully justified."  

The Upanishads are generally accounted to be 108. Dasgupta lists them as being 112 in all. The most important of these are ten. These are the oldest and the most

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3Max Müller, The Upanishads, p. lxxi.

authoritative. There is no exact date assigned to the Upanishads. Probably the oldest ones were composed between the completion of the Vedic hymns and the rise of Buddhism. Hence, the accepted dates for the early Upanishads are 1000 B.C. to 300 B.C. As there is no exact date assigned to them, we also find that we know very little about the lives of the great thinkers whose reflections are embodied in the Upanishads. We find these thinkers were so careless about their personal fame and so anxious to spread the truth they had derived, that they used names of the Vedic deities like Prajapati and Indra.

After these preliminary remarks, this discussion can now turn to the teaching of the Upanishads regarding God, Sin, and Salvation.

The main task which the Upanishads perform is to seek the ultimate reality.

The problem of the Upanishads is the cause and the realities of life and death. Their thinkers strove to find the way of understanding to the infinite and central truth which is infinite existence and pure bliss. A famous Upanishad prayer is:

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

Dasgupta, also says that the Vedas teach the way of works whereas the Upanishads "reveal the ultimate truth and reality, a knowledge of which at once emancipates a man."6

5 Beck, I.A., The Story of Oriental Philosophy, p. 50
6 Dasgupta, op. cit., vol. I, p. 29
Thus, we see that the Upanishads arrive to solve the problem of this life. Radhakrishnan says, "The central theme of the Upanishads is the problem of philosophy. It is the search for what is true." And it is quite so. We find right in the beginning of the Svetasvatara-Upanishad these questions:

The Brahma students say: Is Brahman the cause? whence are we born? whereby do we live, and whither do we go? O ye who know Brahman, tell us at whose command we abide whether in pain or in pleasure?

This means that the Upanishads strive to deal with the problems that touch the whole life of man. Naturally then, the Upanishads also deal with the idea of God and the spiritual life of man. In fact, Rudolf Otto thinks that the Upanishadic prayer, 'From the unreal lead us to the real', quoted above is "the axis of the search for salvation in ancient India."
Brahman of the Upanishads

It will be seen at the end of the last chapter that during the closing period of the Rig Veda the Vedic thinkers reached the idea of monotheism, rising to the conception of a single creator and controller of the Universe being manifested in various gods. But though they reached this idea, they had no exact knowledge as to the nature of this One deity. They tried to understand and compare this supreme deity with some known object. "Many visible objects of nature such as the sun or the wind on one hand, and the various psychological functions in man were tried, but none could render satisfaction to the great ideal that has been aroused." The sages of the Upanishads continued the search, and in fact, according to Dr. Dasgupta, "The Upanishads present to us the history of their quest and the results that were achieved."

Brahman is the god of the Upanishads. The question of how Brahman came to denote the supreme reality of the Upanishads has been answered in different ways by different scholars. Some scholars hold that Brahman means "prayer", being derived from the root "brh", to swell or to grow. It is that which swells or grows. Sacred prayers cause the growth, and then it came to mean the force of nature and later the supreme reality. Various other scholars interpret it in various ways. For example, Roth interpreted

10 Dasgupta, op. cit., vol. I, p. 63
11 Ibid. p. 43
It as the force of will directed as gods and Oldenberg thought Brahman meant a magical spell. Guessen holds that Brahman is the prayer which elevates the soul when we perceive the truth. According to Max Miller, that which utters is Brahman. Whatever be the various interpretations of the word, the one dominating idea that is represented by the word "Brahman", is that of ultimate Reality, which grows, breathes or swells.

The main teaching of the Upanishads regarding Brahman may be summed up as follows:

(1) Brahman is unknowable.

There are many passages in the Upanishads that teach and emphasize the unknowability of the Brahman. Some are given below.

That self is to be described by not this nor this (NETI, NETI). He is incomprehensible, for he cannot be comprehended; he is imperishable, for he cannot perish, etc.  

That which is inaudible, intangible, invisible, indestructible, which can not be tested, not smelt, eternal, without beginning or end, greater than the great, the fixed.  

Professor Dasgupta, in pointing out this phase of thought in the Upanishads says, "They could not point out what the Brahman was like in order to give an utterance to that which is unutterable, they could only say that it was not like aught that we find in experience."  

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12 Brihadaranyaka Upanishad, IV. 5, 15
13 Katha, III, 15.
14 Dasgupta, op. cit., vol. I, p. 44
(2) Brahman is timeless and spaceless.

We find the following passage in one Upanishad.

There are two forms of Brahman, time and non-time. That which was before the existence of the Sun is time and has parts of that which has parts, the year is the form and from the year are born all creatures; when produced by the year they grow, and go again to rest in the year. Thus, it is said, Time knows into what time itself is dissolved, he is the knower of the Veda. 15

That person (Purusha) of the size of a thumb, is like a light without smoke, lord of the past and the future; he is the same today and tomorrow. This is that.

The following passages show that Brahman is spaceless:

That of which they say that it is above the heavens, beneath the earth, embracing heaven and earth, past, present, and future, that is woven like warp and wool in the ether. 17

This Atman is the horses, this Atman is the ten and the thousands, many and endless. This is the Brahman without cause and without effect, without anything inside or outside; this self is Brahman, omnipresent and omnipotent. This is the teaching of the Upanishads. 18

Duessen, who has done much to make Indian Philosophy known in Europe, quotes various other passages from the Upanishads and says,

Just as Brahman's independence of space and time is figuratively represented not only under the figure of infinite vastness, but also at the same time of infinite littleness, so his independence of time appears on the one hand as infinite duration on the other as an infinitely small moment as it is

15 Maitrayana Upanishad, VI, 15
16 Katha-Upanishad, 4, 13
17 Brihad, III, 8, 7
18 Brihad, II, 5, 13
symbolically represented in consciousness by the instantaneous duration of lightning or of the flash of thought. 19

Rauvin also quotes Brih. II, 3, 3; V, 5, 7; Mahan I. 8, and reaches to the conclusion that, "taken together these passages, their aim seems to lay stress upon his (Brahman's) instantaneousness in time that is in figurative language his timelessness." 20

(3) Brahman is independent of Causality.

The absolute changelessness i.e., independence of Causality of Brahman is very definitely expressed in the passages like:

The Knoting (Self) is not born it dies not; it sprang from nothing, nothing sprang from it. The ancient is unborn, eternal, everlasting; he is not killed, though the body is killed. 21

(Also see Brih. IV, 4. 20, and Katha, 2. 14)

Professor Dasgupta sums up the above three factors regarding the teaching of the Upanishads about Brahman, thus:

Space, time, and causality do not appertain to him, for he at once forms their essence and transcends them. He is the infinite and the vast, yet the smallest of the small, at once here as there, there as here; no Characterization of him is possible, otherwise, than by the denial to him of all empirical attributes, relations and definitions. He is independent of all limitation of space, time, and cause which rules all that is objectively presented and therefore the empirical universe. 22

19 Deussen, op. cit., p. 153
20 Ibid., p. 154
21 Katha., 2, 16
22 Dasgupta, op. cit., vol. I, p. 45
A story is told of an Indian sage. When he was asked to explain the nature of Brahman he maintained silence. When he was asked again, and again a third time, the same question, he answered, "I teach you indeed, but you do not understand; the Atman is silence." Thus the Upanishads teach about Brahman in a negative way, Neti, Neti, meaning, it is not this, it is not this.

One more factor needs to be dealt with regarding the Upanishadic teaching concerning Brahman. The Upanishads say that Brahman is the sole and only reality, and that he is the Atman. The Sun and substance of the Upanishad teaching is involved in the equation Atman = Brahman. Atman is the ultimate essence of the Universe. There is Atman not in man alone, but in all objects of the universe; the sun, the moon, the world; and Brahman is this Atman. There is nothing outside the Atman, and therefore, there is no plurality at all. The essence of man and the essence of the universe are one and the same and it is Brahman. Professor Dasgupta says,

If we overlook the different shades in the development of the conception of Brahman in the Upanishads and look to the main currents, we find that the strongest current of thought which has found expression in the majority of the texts is this that the Atman or the Brahman is the only reality and that besides this everything else is unreal. 23

23Ibid., p. 59
Sin and Salvation in the Upanishads

In the Vedic hymns, as it is already seen, virtue is conformity with the Vedic precepts, and vice is non-conformity. So also in the Upanishads, knowledge of the ultimate reality is virtue and ignorance, vice. It is imperative for man to attain the exact knowledge of Brahman if he wants release from this miserable world. "All objects of the world, according to the Upanishads, are to be sought after as gateways to God. If we look upon them as solid and secluded and regard ourselves as separate units, then we sin morally." The ultimate goal of man is to realize that there is no other reality than the Brahman. Hence, all the actions and relationships in this world must be fashioned in that light. Therefore, Sin, in the Upanishads, is the denial in conduct by self of the supremacy of the whole. Sin is the product of the shallow insight, breeding selfish egoism and ignorance of reality. In other words, when man is ignorant of reality, he will put self first and hence all his actions, feelings, and thought would be contrary to the desired goal. It means that sin is making self higher than God. The Upanishads, therefore, constantly teach that the truth prevails, not the untrue.

24 Radhakrishnan, op. cit., vol. I, p. 243
The true prevails, not the untrue: by the true the path is laid out, the way of the gods on which the old sages, satisfied in their desires, proceed to where there is that highest place of the true One. 25

Ignorance brings suffering. This thought also is expressed in some verses. For example,

The good is one thing, the pleasant another. These two have different objects and chain a man. It is well with him who chooses the good. He who chooses the pleasant misses his end. 26

But the suffering that one suffers, according to the Upanishad's teaching, may not be necessarily the result of evil actions committed in this life. It may be the result of one's Karma. Karma is the stored up effect of past deeds. Says Radhakrishnan about this,

According to the principle of Karma there is nothing uncertain or capricious in the moral world. We reap what we sow. The good seed brings a harvest of good, the evil of evil. Every little action has its effect on character. 27

Radhakrishnan also points out that there is no escape from one's Karma. "The Karma theory embraces in its sweep men and gods, animals and plants." 28

But now what of the way out of suffering that comes as a result of Karma and ignorance? Knowledge is the way out. As ignorance is sin, knowledge is salvation. To get

25 Mundaka Upanishad. III, 1. 6
26 B. G. 1. 2.
27 Radhakrishnan, op. cit., vol. I, p. 245
28 loc. cit. p. 245
out of ignorance one must attain the knowledge that Brahman is the only ultimate reality and that he himself is Brahman. This knowledge is the salvation in the Upanishads. Deussen points out,

Deliverance is not effected by the knowledge of the Atman (Brahman), but this knowledge is itself already deliverance. He who knows himself as the Atman (Brahman) has thereby recognized the world of plurality and the desire occasioned by plurality to be an illusion, which can no longer lead him astray. 29

The Upanishads do not describe precisely the condition of ultimate freedom. There are two conflicting views running throughout. One view says that it is a state of likeness to God, and the other says that it is a state of oneness with God. But the dominating view is the view that in ultimate freedom one becomes one with God. There are numerous passages that suggest this. "The Pranava is the bow, the Atman is the arrow and the Brahman is said to be its mark. It would be hit by one who is self-collected and that which hits becomes like the arrow, one with the mark, that is Brahman." 30 Again, "All these become one in the highest imperishable Brahman." 31 Passages like these seem to suggest that there is no sense of individuality and therefore no possibility of action in that state. It seems to be survival without consciousness and individuality. Professor D yogupta puts it this way,

29 Deussen, op. cit., p. 409
30 Mundaka II, 2, 2
31 Ibid III, 2, 7
Emancipation or *Mukti* (Salvation) means in the Upanishads the state of infiniteness that a man attains when he knows his own self and thus becomes *Brahman*. The ceaseless course of transmigration is only for those who are ignorant. The wise man, however who has divested himself of all passions and knows himself to be *Brahman*, at once becomes *Brahman* and no bondage of any kind can ever affect him.\(^{32}\)

The above may apply to those who do good works and attain *Mukti* (Salvation). But what about those who remain in ignorance and commit sins and die? Where do they go? Is there a hell set forth in the Upanishadic teaching? Rebirth is the answer for the above questions. In the *Brahadaranya* Upanishad we find this verse.

Then his knowledge and his works and his previous experience take him by the hand. As a caterpillar which has wriggled to the top of a blade of grass draws itself on to a new blade, so does the man after he has put aside his body draw himself over to a new existence.\(^{33}\)

And again:

As goldsmith taking a piece of gold forms another shape with it, more new and agreeable, so throwing off this body and obtaining that state of knowledge, the soul forms a shape which is more new and agreeable, suited to the world.\(^{34}\)

The more deep one's ignorance, the lower the type of punishment for one's sins. Radhakrishnan glorifies this aspect of Hindu thinking in the following words, "Punishment is not only vindictive, but also remedial. We are punished for our sins and are at the same time

\(^{32}\text{Dasgupta, op. Cit., vol. I, p. 58}\)

\(^{33}\text{Brahad, IV, 4, 3}\)

\(^{34}\text{Ibid. IV., 4, 4}\)
purified by the punishment. It is good that we suffer."

Thus, in the Upanishads, the idea of God, sin, and Salvation is developed and takes various turns. Only the main running thought is dealt with here. Now it remains to see how this main running thought of the Vedas and the Upanishads was dealt with in the various schools of Indian Philosophy.

CHAPTER IV

THE IDEA OF GOD, SIN AND SALVATION

IN THE NON-VEDIC SCHOOLS

A glance at the chart of the schools of Indian philosophy on page four, will show that there are three schools of Indian philosophy that do not accept the authority of the Vedas. They are, namely; the Charvaka, the Jaina and the Baudhtha.


The Charvaka system of philosophy is also known as the Indian materialism. This system is very ancient though it would be difficult to place the exact date of its growth. The word "Charvaka" comes from "Charva" to eat. It implied that this name was given to the people who accepted this materialism, "because they would only eat, but would not accept any other religious or moral responsibility." ¹ Nothing much is known about the founder of this system except that Brahaspati wrote some sutras of this school.

This school holds that perception is the only reliable source of knowledge. Hence, only those things are real that are perceived. "Material objects are the only

¹Dasgupta, op. cit., vol. I, p. 73
objects whose existence can be perceived and whose reality can be asserted. The Charvakas thus came to establish materialism on the theory that matter is the only reality."

Hence it would be seen that the Charvakas deny the existence of soul and God. As we can not see God, his existence can not be proved. Hence there is no God. The Charvakas believe that "the various phenomena of the world are produced spontaneously from the nature of things." 3

Hence, "there is no such thing as God, the supreme author and governor of the world." 4 The only god is the earthly king, whose existence is proved by sense perception, and who is the ruler of a state, the arbiter of right and wrong in society.

As this system does not believe in God, it does not believe in heaven hell, or final salvation. The Charvakas hold that "Heaven and hell are the inventions of the priests whose professional interest lies in coaxing, threatening and making people perform the rituals. Enlightened men will always refuse to be duped by them." 5 They hold that there is no virtue or vice as well. They argue that as the distinction between virtue and vice is made by the Scriptures and as the authority of the Script-

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2 Chatterjee and Datta, op. cit., p. 70
3 Shastri, R., Charvaka-Sheehti, p. 84
4 Ibid., p. 85
5 Chatterjee and Datta, op. cit., p. 74
ures can not be proved, there is no virtue and vice in this world. Therefore, neither salvation or virtue should be our end. Wealth and enjoyment are the only rational ends that a wise man should toil to achieve.

The goal of human life, therefore in this school of philosophy, is to attain the maximum amount of pleasure in this life, avoiding pain as far as possible. A good action is that one which gives maximum amount of pleasure and a bad action is that one which brings more pain than pleasure.

Thus it will be seen, there is no idea of God, Sin, and Salvation in the Charvaka school of philosophy, in the real sense of the word.

The Jain Idea of God, Sin, and Salvation

The Jainas hold that the Jaina philosophy was handed down through twenty-four teachers from unknown antiquity. The chief importance is given to Mahairva, who is said to have lived in the sixth century B.C., during the time of Gotama Buddha. The word Jainism comes from the "Jain", meaning "Conqueror". The twenty-four teachers are supposed to have conquered all passions and to have attained liberation. The importance of Jainism lies in its relation to other religions and philosophies. Hume says,

The founder of Jainism did his work during a period of creative importance in several countries of the world. Besides Buddha, Mahavira was a con-
temporary of three other founders among the world's living religions, Confucius in China along with Lao-tze, and Zoroaster in Persia, according to the latter's latest date. 6

The Jaina philosophy does not accept the existence of God, which is rejected on many grounds. The Jains say that God is not perceived, but is proved through inference. But we cannot rely upon inference for valid knowledge. Our experience also shows that the actions attributed to God are contradictory to the practical experience. "It is preposterous to suppose that one God without the help of any instruments or other accessories of any kind, could create this world. This is against all experience. 7 The Jaina philosophy holds that no god is necessary for creation or destruction. Radhakrishnan quotes a verse from a scripture, "There can be no destruction of things that do exist, nor can there be creation of things out of nothing, coming into existence and ceasing to exist, things have, because of their attributes and modes." 8

Though the Jainas thus come to reject God as the creator of the world, they think it necessary to meditate upon and worship the liberated, perfect souls - the Tirthanaras. Mrs. Stevenson's remark about this is very remarkable. She says,

There is a strange mystery in Jainism; for though it acknowledges no personal God, knowing him neither as creator, father or friend, yet it will never allow itself to be called an atheistic system.

6 Hume, op. cit., p. 42
7 Dasgupta, op. cit., vol. I, p. 206
8 Radhakrishnan, op. cit., vol. I, p. 329
Indeed, there is no more deadly insult that one could level at a Jain that to call him a nastika, or atheist. 9

As the matter stands today, one can hardly call Jainism an atheistic philosophy, because Mahavira himself is now being worshiped as a god, and many other saviors, perfect ones and victors are almost deified.

It should be noted that though the Jaina philosophy denies the existence of a creator-God, yet, it does not deny the existence of the possibility of the bondage and liberation of the soul. The Jainas accept the existence of the soul.

This soul is inherently perfect. It has infinite potentiality within. Infinite knowledge, infinite faith, infinite power, and infinite bliss, can all be attained by the soul if it can only remove from within itself all obstacles that stand in the way. Just as the sun shines forth to illuminate the entire world as soon as the atmosphere is freed of cloud and fog, similarly the soul attains omniscience and the other perfections inherent in it as soon as the obstacles are removed. 10

The obstacles mentioned in the above quotation refer to the Karma and "Himsa" (injury to anything that has life). The Jaina philosophy holds that there are souls, not only in animals, but also in plants and even in particles of dust. And as every soul is capable of attaining infinite consciousness, power, and happiness, to do injury to anything living is not only unethical, but sinful. The worst sin in Jainism is to kill - "Himsa".

9 Stevenson, Mrs., Heart of Jainism, p. 298
10 Chatterjee and Datta, op. cit., p. 115
"Injury to anything that has life, that is, anything in
which there is a soul, is naturally a grave sin in a rel-
igion which takes transmigration seriously." 11 "Himsa"
is not the only sin in the Jaina philosophy that causes
bondage of the soul. There are about thirth-five conduct
laws, breaking of which is counted as grievous sin. 12
whatever, then that causes pain, physical or mental, comes un-
der sin.

One should not kill animals for sport or for
food, in vivisection or on the altar of sacrifice.
One should not even swat a fly. The vow applies also
to acts which may not actually, but none the less
cause unnecessary pain, such as cruel beating, maim-
ing or branding, overloading a beast of burden, with-
holding food and drink unreasonably.

This will include even stealing, telling lies, etc., that
will cause mental pain to someone. Broadly speaking,
"Himsa" and causing injury, physical or mental, is sin in
the Jaina philosophy.

The Jaina philosophy points out that the way of
liberation or salvation is three-fold. As passions of the
soul lead to the association of the soul with matter, and
as all this springs from ignorance, right knowledge of
reality is an utmost necessity. Right knowledge can be
acquired only by studying carefully the teachings of the

11 Moore, G.F., History of Religions, (Charles
Scribner's Sons, New York, 1913), p. 282
12 Pike, E.R., Ethics of the Great Religions,
(Satts and Co., London, 1948), p. 120
omniscient Tirthankaras - the liberated ones. This means one must have right faith in the teachings of the Tirthankaras. But only right faith and right knowledge are not sufficient. Right conduct must follow right knowledge. Thus we see the Jaina way of Salvation is three-fold: right-faith, right-knowledge, and right-conduct. "Right-faith, right-knowledge, and right-conduct have therefore come to be known in Jaina ethics as the three gems that shine in a good life." 13

Heaven, according to the Jaina philosophy is an eternal upward movement.

On liberation the soul goes upward, because of the momentum due to its previous activity, the non-existence of the relation to the elements which kept it down, breaking of the bondage, and its tendency to go upwards. 14

Salvation or deliverance is no annihilation of the soul, but its entry into a blessedness that has no end. It is an escape from the body, though not from existence. "The state of perfection is passively described as freedom from action and desire, a state of utter and absolute quiescence, a rest that knows no change or ending a passionless and ineffable peace." 15

What about the idea of hell in the Jaina philosophy?

13 Chatterjee and Datta, op. cit., p. 120
14 Radhakrishnan, op. cit., vol. I, p. 333
15 Ibid., p. 332
Here is a quotation that gives the Jaina idea of hell:

"The soul is the maker and non-maker, and itself makes happiness and misery, is its own friend and its own foe, decides its own condition good or evil, is its own river Vegarana."  

The river, Vegarana, mentioned here, is a river of torment in hell. This means that, "Thyself art hell."  

The Baudhda Idea of God, Sin, and Salvation

The Baudhda philosophy was founded by Gautama Buddha, who lived in the sixth century B.C. Buddha's teaching can hardly be called philosophy, as he himself never indulged in metaphysics and always avoided discussions relating to that field. A brief attempt is made here just to find out what Buddha taught about God, Sin, and Salvation.

The Buddhist deny the existence of God.

The traditional arguments in support of the existence of God were disputed by the early Buddhists. The proof that as a watch implies a watch-maker, even so the world implies God, is offensive to them. We need not have a conscious cause. Even as the seed develops into the germ, and the germ into the branch, we can have production without a thinking cause or a ruling providence.  

16 Quoted by Pike, S., Ethics of the Great Religions, p. 445
17 loc. cit.
18 Radhakrishnan, op. cit., vol. I, p. 455
Thus shows Dr. Radhakrishnan how the Buddhists deny the teleological and cosmological proofs of the existence of God. They also do not accept the other proofs of the existence of God, namely; the testimony of the Vedas, etc. The early Buddhist literature gives the following chain of arguments for non-existence of God and Soul:

(a) All things are conditional: there is nothing that exists by itself.

(b) All things are, therefore, subject to change; nothing is permanent.

(c) There is, therefore, neither any soul nor God, nor other permanent substance.

After deciding that there was no God, the Buddha devoted himself to solve the problem of suffering in this world. "The Buddha's doctrine is called 'yana'. The word 'yana' means a vehicle or a ferryboat. The ferryboat is the principle image employed in Buddhism to render the sense and function of the doctrine." Buddha's doctrine is a vehicle that can carry an individual through the sufferings of the world to a state of non-suffering. The Buddha was convinced that his teaching was the only true path of salvation. So he commanded his disciples thus:

Go forth, disciples, and wander, to the Salvation and joy of much people, out of compassion for the world, to the blessing, salvation, and joy of gods and men. Go not two together on the same

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19 Zimmer, op. cit., p. 474
preach, disciples, the doctrine which is salu-
tary in its beginning, its course, and its consuma-
tion, in the spirit and the letter; proclaim the
pure way of holiness. 20

The Buddha's teaching on salvation can be put
in four points. These are called Buddha's Four Noble
Truths:

(1) Life is full of suffering.
(2) There is a chain of causes for this suffering.
(3) Suffering must cease, if its cause is removed.
(4) The Eight-fold path of Nirvana or liberation.

As to the causes of suffering in this world, the
Buddha accepts the theory of Karma along with the twelve-
link chain which he puts it thus:

(1) Suffering in life is due to
(2) Birth, which is due to
(3) The will to be born, which is due to
(4) Our mental clinging to objects due to
(5) Thirst or desire for objects, due to
(6) Sense - experience, due to
(7) Sense object contact, due to
(8) Six organs of cognition, due to
(9) Embryonic organism, due to
(10) Some impressions of past life, due to
(11) Some initial consciousness, due to
(12) Ignorance.

20 Quoted by Moore, G.F., History of Religions, p. 287
It will be seen from the above path, that, anything that is contrary to it will be sin as it will cause more suffering and ignorance and Karma. To make the matters easy, the Buddha put certain restrictions thus:

Five prohibitions are enjoined by Buddha upon all lay Buddhists namely -

Do not kill, steal, commit adultery, lie or drink intoxicants.

Ten prohibitions are enjoined upon the higher grade of monastics. In addition to the five above, the following five are added -

Do not dance, sing; Do not eat at forbidden times; Do not use flowers or decorations; Do not use high bed; Do not have gold or silver.

The main trend of Buddhist ethics is negative, repressive, quietistic, individualistic, and anti-social. 21

Not to believe is also a great sin in the Buddha philosophy. Hopkins says, "Buddha was essentially dogmatic himself and the gravest sin in his eyes was to doubt the Buddha." 22 As to the idea of hell and sin present in the Buddha's teaching the same author throws some more light saying thus,

Buddhistic theories of the root of evil differ chiefly in appraising the self as an immortal soul or as a character-like nucleus of predispositions carried from birth to birth, but capable of dissolution when the last predisposition is severed, which nucleus was the Buddhist substitute for soul. Moreover in Buddhism, there was the same fear of hell for misdeeds as in Brahmanism, but there was no god till Buddha him-

21 Hume, op. cit., pp. 68-69
22 Hopkins, op. cit., Ethics of India, p. 146
self in the eyes of the ordinary worshippers took
God's place and either as Buddha or as a Bodhisat-
tva was invoked or a divine being and prayed to for
forgiveness of sins.23

It is also necessary to get in mind the meaning
of Nirvana as mentioned in Baudhha Philosophy. Is it a
state one reaches to after death? Rhys Davids, who is
quoted by many oriental scholars, has much to say as to
the interpretation of the term "Nirvana."

It is the extinction of that sinful, grasping
condition of mind and heart which would otherwise,
according to the great mystery of Karma, be the
cause of renewed individual existence. Nirvana is
therefore, the same thing as a sinless, calm state
of mind. 24

Death is not Nirvana.

Death, utter death, with no new life to follow,
is then a result of, but it is not Nirvana. The
Buddhist heaven is not death and it is not on death
but on a virtuous life here and now that the Buddhist
scriptures lavish those terms of ecstatic description
which they apply to Nirvana as the fruit of the fourth
path. 25

Ignorance and desire are cut at their roots and
the source of misery vanishes. Perfect wisdom, per-
fekt goodness, and perfect equanimity, complete re-
lief from suffering are simultaneously attained in
Nirvana. 26

This clearly shows that the state of Nirvana can be
reached even in this life. Is it similar to the Christian
idea of sanctification or holiness? Rhys Davids says,

23 Hopkins, E.W., op. cit., p. 141
24 Rhys Davids, T. . . Buddhism, p. 111
25 Ibid., p. 114
26 Chatterjee and Datta, op. cit., p. 152
"Holiness and Nirvana may represent states of mind not greatly different; but these are due to different causes, and end in different results." 27

As to the exact nature of self after death in the state of Nirvana, the Buddha did not give clear answer. It is best to quote Radhakrishnan on this point and close this discussion.

Buddha's real attitude is probably that Nirvana is a state of perfection inconceivable by us, and if we are obliged to offer descriptions of it, it is best to bring out its inconceivability by negative descriptions, its richness of contact by positive predicates, realizing all the time that such descriptions are at best approximations only. 28

27 Rhys Davids, op. cit., p. 112
CHAPTER V

The Idea of God, Sin and Salvation

in

the Vedic Schools of Indian Philosophy.

The Nyaya Philosophy

The Nyaya philosophy was founded by the great sage, Gotama, (not to be confused with Gautama Buddha), who is also known as Akshapada. This philosophy is primarily concerned with the conditions of correct thinking and the means of acquiring a true knowledge of reality. It is also famous for its logic and the theory of knowledge.

The Nyaya philosophy gives us an elaborate theory of God and connects it with the doctrine of liberation. This philosophy also puts a stress on the grace of God.

According to the Nyayayikas the individual self can attain true knowledge of realities and, through it, the state of liberation only by the grace of God. Without God's grace neither the true knowledge of the categories of philosophy nor the highest end of liberation is attainable by any individual being of the world.1

The god of the Nyaya philosophy is a personal being possessing existence, knowledge and bliss. He is endowed with such qualities as absence of demerit, wrong knowledge and negligence. He is omnipotent in regard to his creation. "But he does not create the world out of nothing, but out of eternal atoms, space, time ether, minds and souls. The cre-

1Chatterjee and Datta, op. cit., p. 240
Station of the world means the ordering of the eternal entities, which are co-existent with God, into a moral world." 2 God is thus the creator of the world in the sense of being the first efficient cause of the world and not its material cause. He is its preserver and also its destroyer. According to a commentary 3 on the Nyaya philosophy, God possesses to the full all the six perfections, and is majestic, almighty, all glorious, infinitely beautiful and possessed of infinite knowledge and perfect freedom from attachment. The Nyaya philosophy holds that God is also the directive cause of the actions of all living beings. No creature, nor even man is absolutely free in his actions.

The Nyaya philosophy abounds in giving proofs for the existence of God. In all there are ten proofs. Only two are given below.

The Causal Argument

All composite objects of the world, formed by combinations of atoms, (e.g. mountains, seas, etc.), must have a cause because they are of the nature of effects, like a pot. That all such objects of the world are effects follows first from their being made up of parts and secondly, from their possessing an intermediate magnitude. Space, time, ether and self are not effects, because these are infinite substances, not made up of parts. Atoms of earth, water, light and air and the mind are not the effects of any cause because they are simple, indivisible and infinitesimal substances. All other composite objects of the world, like mountains and seas, the sun and the

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2 Ibid. p. 240
3 Saddarshana, 1:5
moon, the stars and the planets must be the effects of some cause, since they are both made up of parts and possess limited dimensions. These objects are what they are because of the concurrence of a number of material causes. Therefore, there must be an intelligent cause (Karta -कर्ता) for all these effects. Without the guidance of an intelligent cause the material causes of these things cannot attain just that order, direction and coordination which enable them to produce these definite effects. This intelligent cause must have a direct knowledge of the material causes as means, a desire to attain some end, and the power of will to accomplish or realize the end. He must also be omniscient, since only an omniscient being can have direct knowledge of such absolute simple and infinitely small entities as atoms and the like. That is, He must be God and none but God. 4

The above argument is given in full so that the reader may compare it with the Christian arguments for the existence of God.

The Adrashta Argument

In a nutshell this argument runs like this - We find, in this world, some people are happy and some are unhappy, some are wise and some are ignorant. What is the cause of all this? We find we are happy if our actions are good and unhappy if our actions are bad. This means our happiness or unhappiness depends upon our moral actions. But how do the moral actions bring the proper result? There must be some cause that governs and takes account of our moral actions. "This cause must be the intelligent agent, the eternal, omniscient and omnipotent Divine Being. It is

4 quoted by Chatterjee and Datta from "Sarvadarshana 1:5"
God that guides our moral actions and dispenses all the joys and sorrows of our life, in strict accordance with it.”

The Nyaya philosophy also holds that the Vedas prove the existence of God. “The Scriptures are valid and authoritative texts. This is due to the supreme authority of their author who must be omniscient and so none other than God.”

Thus it is seen that the Nyaya philosophy believes in the existence of God and gives some proofs for His existence, well developed according to its own logic.

As for the idea of sin and salvation in the Nyaya philosophy, Frazer says, “Ignorance of the full knowledge of these twelve objects of knowledge arouses feeling of likes and dislikes in the individual, leading to birth and death, pain and sorrow.” This will show that according to the Nyaya philosophy ignorance is sin. The twelve objects of knowledge mentioned are, “the soul, the body, the senses, the objects of the senses, intellect, mind, production, fault, transmigration, retribution, pain and emancipation.”

The Nyayayikas believe that the state of liberation

5 Chatterjee and Datta, op. cit., p. 247

6 Loc. cit.

7 Krazer, op. cit., p. 130

8 Loc. cit.
or salvation "is a state of negation complete and absolute, of all pain and suffering." Unlike the Buddhist teaching the Nyaya philosophy holds that in liberation, the soul must be free from the shackles of the body and the senses. When the soul is severed from the body it ceases to have not only painful, but also pleasurable experiences. This philosophy holds that in the state of liberation the soul ceases to have any experience or consciousness.

So in liberation the soul exists as a pure substance free from all connection with the body, neither suffering pain, nor enjoying pleasure, nor having consciousness even. It is absolute freedom from pain for all time to come. It is just that supreme condition of the soul which has been variously described in the scriptures as: "freedom from fear" (अन्स्फूर), "freedom from decay and change" (अन्तरजात), "freedom from death" (आत्मसंग) and so forth. 10

As the Buddha philosophy gives eight-fold path for liberation or Nirvana, the Nyaya advocates a three-fold path.

(a) Shravana - listening to the Scriptural instructions

(b) Manana - reasoning

(c) Nididhyasana - Meditation.

First, one must listen to the scriptures, then firmly establish the knowledge of the self by reasoning, and finally he must meditate on the self in conformity

9 Chatterjee and Datta, op. cit., p. 238
10 Ibid. p. 238
with the principles of Yoga. This will help him to realize that body is not self and all wrong knowledge about it is destroyed and one ceases to be moved to action by passions and impulses. Then he thus becomes free from desire, his past Karma is exhausted and so he no longer undergoes birth and re-birth in this world. This is the salvation of the Nyaya philosophy.

The Vaisheshika Philosophy

The Baisheshika system was founded by a sage named Kanada. The first systematic work expounding this system of philosophy is the Vaisheshika-Sutra by Kanada himself. There are also various other commentaries and books that explain the doctrines of this philosophy.

There is not much difference between the Vaisheshika ideas of God, Sin and Salvation and the similar ideas of the Nyaya philosophy. Chatterjee and Datta say about this:

The Nyaya and the Vaisheshika are allied systems of philosophy. They have the same end in view, namely, liberation of the individual self. According to both, ignorance is the root cause of all pain and suffering; and liberation, which consists in their absolute cessation, is to be attained through a right knowledge of reality. 11

However, it is interesting to see what Radhakrishnan has to say about the Vaisheshika treatment of God. According to the Vaisheshika, "God is not the creator of the world, since souls and atoms are co-eternal with him. God is distinguished from human souls by his omniscience

11Ibid, p. 258
and omnipotence which qualify him for the government of the universe. He is never entangled in the cycle of existence. He sets the world under certain laws and lets it go.” In brief, this is the idea of God in the Vaisheshika philosophy.

The Sankhya Philosophy

The Sankhya system is the work of the great sage by the name of Kapila. This system seems to be very old, as its mention is found in most of the ancient Hindu literature. Kapila's Sankhya-Sutra is the authoritative book of the Sankhya philosophy.

As to the idea of God in the Sankhya philosophy, there is much disagreement among the scholars. Some say it is theistic. Here is what Dr. Radhakrishnan says about it:

In its classical form, however, the Sankhya does not uphold theism. In its indifference to the supremacy of an absolute spirit as well as in its doctrine of the relation of avidya and the soul's entanglement in the world, the Sankhya reminds us of Buddhism. The classical Sankhya system argues against the existence of God on the following grounds:

(a) The world as a system of effects must have a cause: this is no doubt true. But God or Brahman cannot be the cause of the world. God is said to be eternal and immutable self; and what is unchanging cannot be the active cause of anything. So it follows that the ultimate cause of the world is the eternal but ever-changing matter.

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13Ibid. vol., II, p. 316
(Prakriti - प्रकृति) and not God.

(b) The belief in God is inconsistent with the distinctive reality and immortality of individual selves. If the latter be included within God as his parts, they ought to have some of the divine powers, which, however is not the case.

"On such shallow reasonings the Sankhya system draws the conclusion that God does not exist and that matter (Prakriti) is the sufficient reason for there being a world of objects." 14

The Sankhya philosophy denies the existence of God, but firmly holds to the existence of Soul or Purusha. The idea of Purusha almost takes the place of God in the Sankhya system. Mr. Radhakrishnan says,

The Sankhya view of purusha is determined by the conception of Atman in the Upanishads. It is without beginning or end, without any qualities, subtle and omnipresent, an eternal seer, beyond the sweep of intellect, beyond the senses, beyond the mind, beyond the range of time, space and causality. It is unproducing. Its eternity is not merely everlastingness, but immutability and perfection. 15

The Sankhyas further hold that this Purusha or self is not one but many. But as individual self, each purusha is eternal and intelligent, the subject of knowledge; so also it is a transcendent subject whose essence is pure consciousness. Then this purusha comes in contact with matter (Prakriti), the evolution of this world starts. The world

14 Chatterjea and Datta, op. cit., p. 330
15 Radhakrishnan, op. cit., vol. II, p. 283
can not come into existence due to the Purusha alone, or the Prakriti alone, because Prakriti is non-intelligent. The activity of the Prakriti must be guided by the Purusha which is intelligent. How the world is evolved by the influence of Purusha on the Prakriti, the Sankhyas give the following table.

<table>
<thead>
<tr>
<th>Prakriti - (Matter)</th>
<th>Mahat - (Intelligence)</th>
<th>Purusha (Soul)</th>
<th>Ahankara - (Egoism)</th>
<th>Mind</th>
</tr>
</thead>
<tbody>
<tr>
<td>Five Sense Organs</td>
<td>Five Motor Tauhratras</td>
<td>(i.e. Sound, touch, color, taste, and smell)</td>
<td>Five gross elements (ether, air, light, water, and earth)</td>
<td></td>
</tr>
</tbody>
</table>

Thus, there are in all twenty-five principles and the knowledge of all these is absolutely essential for liberation or salvation. One of the ancient exponents of the Sankhya philosophy says in his commentary: "He who knows the twenty-five principles, whatever order of life he may be in, he be an ascetic, a Brahman, or even a Buddhist, he is free; of this there is no doubt." 16

Ignorance of these principles is bondage or sin in the Sankhya philosophy. The soul gets mixed up with the Prakriti (Matter), and the life on earth becomes a mixture

16 quoted by Frazer in his, Indian Thought, p. 48
of joy and suffering, predominantly suffering. Frazer says,

The Soul, by the creation of the world is involved in a three-fold suffering. First, there is a suffering of the body and mind (i.e. Adhyatmik); second, there is suffering from the outside world, (i.e. Adhibhautik); and third, there is suffering from supernatural causes, (i.e. Adhidaivik). 17

All these sufferings are due to ignorance. Professor Ross in commenting upon this idea in the Hindu thinking says,

"Man's spiritual problem is resolved neither by "religion" nor by social service. For so long as man's actions are done in self-ignorance, the rewards are purely temporary and the results are quite mixed. People who follow these paths are like children, immersed in ignorance and flattering themselves saying, 'we have accomplished life's purpose'. Such people may be happy in a superficial way, yet part of the price of their blindness is the unexpected ending of their momentary state of joy. For they are still in bondage. 18

Now the question arises, How can one gain liberation or salvation? The Sankhya philosophy holds that, "liberation is not attainable by the observance of the Vedic rites." 19 One can not get rid of the pain and suffering of this world. "The cause of suffering being ignorance in the sense of non-discrimination between the self and the non-self freedom from suffering must come from knowledge of the distinction between the two." 20

This knowledge must not be only intellectual understanding,

17 Frazer, op. cit., p. 118
18 Ross, F.H., The Meaning of Life in Hinduism and Buddhism, p. 40
19 Radhakrishnan, op. cit., vol. II, p. 307
20 Chatterjee and Datta, op. cit., p. 326
but it must be a clear realization of the fact that the self is not the body, nor the mind, nor the senses. Once it is realized that the self or the Purusha is absolutely different from the body and its functions and only due to the ignorance of this fact the Purusha or the self is affected by the body and its senses, one becomes free from all misery and suffering. A direct knowledge is necessary to remove this illusion that makes the Purusha to think that he is the Prakriti.

The way to attain this knowledge is the way of yoga which will be treated in the yoga philosophy.

A question may be asked: What is the exact nature of liberation in the Sankhya philosophy?

When the Purusha or the self attains liberation, no change takes place in it and no new property or quality accrues to it. Liberation or salvation of the self does not mean the development from a less perfect to a more perfect condition. So also immortality and eternal life are not to be regarded as future possibilities or events in time. "The attainment of liberation means just the clear recognition of the self as a reality which is beyond time and space, and above the mind and the body, and therefore, essentially free," eternal and immortal." 21 In the Sankhya literature, one finds the following example to explain the liberation of the purusha. "Just as the dancing girl ceases to dance after

21 Sankhya-Sutra, 1:56 and 6:20
having entertained the spectators, so Prakriti ceases to act
and evolve the world after manifesting her nature to the
self.  

The Sankhya advocates two kinds of Mukti or liberation (salvation). It is possible for every self to attain
this stage even in this world. It is known as Jivanmukti,
meaning liberation in this world i.e. when the soul is in
this body. The other kind of liberation is known as Vidh-
mukti, meaning liberation after the death of the body which
insures absolute and complete freedom.

Now it remains to be seen how this Jivanmukti or
Videhmukti is attained. For this, the Yoga philosophy must
be consulted.

The Yoga Philosophy

The founder of the Yoga philosophy was Patanjali, a
great sage, who systematized the conception of the Yoga and
set them forth on the background of the metaphysics of the
Sankhya. Patanjali accepted the Sankhya ideas with slight
variations. The great difference in these two philosophies
lies in the fact that whereas the Sankhya denies the exist-
ence of God, the yoga system accepts it. Frazer says,

The Yoga accepts the teachings of the Sankhya,
but points the way to the release of the soul from mat-
ter by asceticism. It further adds a belief in a Lord
or Karta (Creator) who in grace and mercy aids the soul
in concentration of thought through asceticism. 23

22Quoted by Chatterjee and Datta from The Kaumudi, 59
23Frazer, op. cit., p. 133
The Yoga philosophy supports the Sankhya philosophy, as has been mentioned above, in the belief that for liberation of the soul, direct knowledge of the self's distinction from the world and body is necessary. It not only believes and supports this fact, but points out a way of attainment of this knowledge. This way is known as the Eight-fold Path of Yoga. This eight-fold path is meant to purify the mind of its impurities as "the spiritual insight can be had only when the mind is purged of all impurities and rendered perfectly calm and serene." 24 This path has eight steps that gradually help to purify the mind and concentrate deeply upon the ultimate Reality which leads to the liberation of the soul. The eight steps given are as follows:

1. **Yama (i.e. Restrain)**
   Abstaining from all kinds of injury, physical or moral.

2. **Niyama (i.e. Culture)**
   Cultivation of good habits such as washing the body, eating pure food and cultivating good emotions.

3. **Asana (i.e. Posture)**
   Adoption of steady and comfortable postures helpful for concentration.

4. **Pranayama (i.e. Breath Control)**
   Regulation of the breath for the concentration of the mind.

5. **Pratyahara (i.e. Withdrawal of the Senses)**
   Keeping the senses under the control of the mind.

24 Chatterjee and Datta, op. cit., p. 347
(6) Dharana (i.e. Attention)
Fixing the mind on a desired object.

(7) Dhyarana (i.e. Meditation)
even flow of thought round about the object of attention.

(8) Samadhi (i.e. Concentration)
This is the final step in the practice of Yoga.
"In it the mind is so deeply absorbed in the object of contemplation that it loses itself in the object and has no awareness of itself." About the great importance of this final step of Yoga in acquiring the knowledge of Reality it is said in the book, "The Hindu Realism":

Neither merely heresay knowledge, rather information, about truth, nor merely intellectual and inferential conviction in regard to it, can possibly make us free and end our sufferings. Such information and inference are knowledge only in a secondary sense - knowledge which is indirect and theoretical. And no merely theoretical knowledge can possibly end so actual a thing as human suffering is. It is therefore, the realization of truth by direct experience, which is the only radical remedy of the ills of specific existences - the only way to freedom. And, to repeat, it is this realization which this step of Yoga (i.e. Samadhi) secures. 26

Something must be said about the Yoga idea of God. According to this philosophy, God is the supreme Person who is above all individual selves and is free from all defects. He is the Perfect Being, who is eternal, all-pervading, omnipotent and omniscient. The Yoga philosophy furnishes sev-

25Ibid, p. 352
26Chatterje, J.C., The Hindu Realism (The Indian Press, Allahabad, 1912), p. 141
eral proofs of the existence of God. Only one is given here to show how the Yoga differed from the Sankhya in its reasoning about God.

The creation of the world is due to the association of Purusha and Prakriti, and its dissolution to the dissociation of the one from the other. Purusha and Prakriti, being two independent principles, cannot be said to be naturally related or associated. Nor are they naturally dissociated, for that would make their relation inexplicable. So there must be an intelligent cause which affects their association and dissociation. This cause must be a perfect and an omniscient Being. This Being is God. 27

Though the Yoga philosophy gives such proofs for the existence of God, yet this God of Yoga is very loosely connected with the rest of the system. He is not the creator nor the preserver of the Universe. The Purusha, or Soul, does not go to him after death, nor he reward or punish man for his actions. The only thing that he does is that, by the devotion of man toward him, he helps man to remove the obstacles from his path and thus facilitates the attainment of liberation; but he does not grant it. So it depends upon man to attain his own salvation by following the eightfold path, making God the supreme object of concentration. Dr. Radhakrishnan justly calls this way of liberation "an elaborate process of self-hypnotism." 28

The Mimansa Philosophy

This philosophy was founded by Jaimini, who wrote

27Chatterjee and Datta, op. cit., p. 355
28Radhakrishnan, op. cit., vol. II, p. 872
his "Sutra", and laid the foundation of this system. This philosophy chiefly deals with the ritualistic aspect of the Vedas. Therefore it emphasizes very strongly the existence of the Soul and the validity of the Vedas.

The Mimansa philosophy holds that the soul is an eternal, infinite substance, which is related to a real body, in a real world, and which survives death to be able to reap the consequences of its actions performed here in this world. This philosophy also believes in the plurality of souls, i.e. there are as many souls as there are individuals. The souls are subject to bondage and can also obtain liberation. In all these respects the Mimansa agrees with other schools mentioned already, so it is not necessary to repeat them here. Only those points are discussed here that are outstandingly different from the other schools.

Like Sankhya, the Mimansa does not believe in any God. It may believe in some smaller deities, but declines to accept the existence of a Supreme being. The place of this Supreme Being is taken by the Vedas. As to the place of the Vedas in the Mimansa philosophy, the following quotation is very revealing.

The Mimansa does not believe in a creator of the world. In its anxiety to secure the supreme place for the eternal Vedas, the Mimansa could not believe in God whose authority could be superior to, or at least on a par with that of the Vedas. According to the Mimansa, the Vedas embody not so much eternal truths as eternal injunctions or laws which enjoin the performance of the sacrificial rites. Religion, or Dharma thus becomes identical with the Vedic injunctions. The Vedas supply the criterion of what is right and what is wrong. A good life is a life led in obedience
to the Vedic commandments.  

This makes it clear that the Mīmāṃsā values the Vedas and the Vedic religious duty more than it values God. In fact, religious duty is more important and powerful than the various deities to whom sacrifices are offered, such as sun-god, fire-god, rain-god, etc. The Mīmāṃsā does not believe in a deity for the deity's sake; but because "a deity is necessary merely as that in whose name an oblation is to be offered at a sacrifice." One can imagine, then, how much importance the ritual sacrifice must have in the Mīmāṃsā. It is also important to note that the sacrifice is not to be performed for self purification or to appease any deity. A ritual is to be performed just because the Vedas command it to be performed. So it will be seen that the observance of the ritualistic duty is the highest good in the Mīmāṃsā. Failure to perform this duty is, then, sin, which leads to rebirth and suffering; and implicit obedience to the Vedic ritual leads to salvation. Dr. Radhakrishnan points out this trend of thought in the Mīmāṃsā in the following words.

To gain salvation we have to observe Nītya Karmas (i.e. daily rituals) like Sandhya (daily prayer) etc. and Naimittika Karmas (occasional necessary rituals) when the proper occasion arises. These are unconditional obligations. If we do not fulfill them we incur sin.  

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29 Chatterjee and Datta, op. cit., p. 387
30 Ibid., p. 388
31 Radhakrishnan, op. cit., vol. II, p. 418
Thus, in the Mimansa, the way of salvation is the way of duty, according to the precepts of the Vedas. Because it teaches that "by the disinterested performance of obligatory duties and knowledge of the self the Karmas accumulated in the past are also gradually worn out. After this life such a person, being free from all Karma ties, is never born again. He is thus liberated." According to this philosophy the liberated soul can not have any consciousness, and so it cannot enjoy bliss. It is just the total cessation of painful experience. According to a commentary on this philosophy, liberation or salvation is a state where the soul remains in its own original nature, beyond pleasure and pain. The soul in this state is defined by the Mimansa as a substance having existence and a potentiality for consciousness though no actual consciousness.

Thus one can easily see that the Mimansa philosophy is one-sided and unsatisfactory and even faulty in its reasoning. It is a puzzle to a thinking mind how the Mimansa accepts the Vedas as the Supreme authority and rejects God to whom the Vedas sing praises so lavishly. This defect was seen and removed by another school of Indian philosophy, generally known as the Vedanta.

The Vedanta Philosophy

This philosophy is very important in India, not be-
cause of its philosophical value only, but also because it is closely bound up with the religion of India. Its importance also lies in the fact that it is much more alive in India today than the other philosophies so far discussed. The Hindu thinkers of the present time are also greatly dominated by the Vedanta in their religious ideas and the worldview.

The word "Vedanta" literally means the end of the Vedas. It was originally applied to the Upanishads; but later on it stood to designate all the thought pattern developed from the Upanishads.

As to the general teaching of the Vedanta, Dr. Garbe, in his article on the Vedanta in Hastings's Encyclopaedia of Religion and Ethics, says, "The fundamental proposition of the Vedanta philosophy is in agreement with the doctrine of the ancient Upanishads i.e. the Atman (self) is identical with the Brahman, the All-Soul." There is no doubt about this, but this is not enough to get the proper picture of the Vedanta. The Vedanta is split up into many schools, mostly due to the differences in the conception of God. The most outstanding schools of the Vedanta are: (a) Shankara, (b) Ramanuja, and (c) Madhava. Hence, it will be seen that to discuss the idea of God, Sin and Salvation in the Vedanta philosophy, it is necessary to study the ideas of the three main schools mentioned above.

34 Hastings Encyclopaedia of Religion and Ethics, vol. XII, p. 597
Shankara

Shankara was a great Hindu scholar who was born in South India about 800 A.D. To him goes the honour of successfully opposing the Buddhism, which opposition ultimately resulted in its being driven out of India.

Shankara's interpretation of the Vedanta is commonly known as 'Vaishishtya' or monism. He held that only the Brahman is real; everything else is illusion (Maya). Dr. Devanandan says,

> Every time he (Shankara) talks about the unreality of the world of sense experience, he is endeavoring to prove the sole reality of the Brahman. His Brahman is an absolute Being, devoid of qualities, the 'wholly other'. It is eternally pure, intelligent and free, never changing and unknowable. 35

If this is the case, then a question can be asked; how is this god to be known and conceived? Shankara immediately finds a way out. According to him, god (Brahman) can be conceived in two different views:

**God as Saguna (i.e. with qualities)**

**God as Nirguna (i.e. without qualities).**

In this connection Shankara expounds his two orders of knowledge, the higher (Paravidya), and the lower, (Aparavidya). The article in the Hastings Encyclopaedia says regarding this, thus;

> While in the higher knowledge the Brahman is free from all attributes and qualities (Nirguna), in the lower knowledge it appears endowed with the attributes of personality (Saguna). It is owing to ig-

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ignance that these attributes are ascribed to the Brahman, for men who can not rise to the height of the metaphysical standpoint need an object of worship. In the lower knowledge therefore, the Brahman appears as a personal God. 38

Here the word "appears" is very important. The Brahman only appears to be personal. In reality he is not so. He is the only reality. Nothing exists besides him. Even the individual selves are part of him. This will, thus, make one ask: What about the world, then, is it not real? The world is an illusion created by the Brahman. Illusion or Maya is the magical power of God. With the help of this power, "God the Great Magician conjures up the world-show with all its all wonderful objects." 37 He gives an example to prove his point. When we see a rope as a snake, the snake is not at all real. What is real is the rope. The rope appears to be snake. So also the world is an appearance only; at the back of it is Brahman. An Indian author says, "If we examine carefully the expressions which Shankara uses about Maya in his great commentary and elsewhere, his meaning is entirely unmistakable that the world is merely an appearance on the back-ground of Brahman". 38 The Brahman is not at all affected by this Maya or illusion that he himself creates. Frazer says, "Shankara in his commentary says:

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36 Hastings Encyclopaedia of Religion and Ethics, vol. XII, p. 597

37 Chatterjee and Datta, op. cit., p. 421

that the Magician is not affected by the illusion produced by himself, because the illusion is unreal, so the Brahman as highest self is not affected by the illusion of a world." \(^3^9\)

But man, in his ignorance is affected by Maya and becomes a prey of desire and passions due to which he falls into the cycle of rebirths. To get out of the illusion to the higher knowledge that only the Brahman is real and to realize that he is one with the Brahman - That Art Thou \(\text{(तत् त्वम् आत्)}\)

he attains Salvation. About this higher knowledge as a necessity for salvation, Dr. Devanandan says, that it:

"mystically and immediately apprehends the true nature of reality; not through the categories of the senses, but by a process of abstraction based on a series of negations of common sense experience and relations of every day generally associated with the world life. This process is made possible by a technique of devout meditation. By penetrating deeper and deeper inwards as it were, the seeker would discover that his real self is the Self of the Universe. The practical motive of release is, of course, the sole urge for acquiring this identity consciousness. \(^4^0\)

Shankara himself, very definitely says in one of his works regarding a man seeking salvation,

If he sees in the Self, consisting of bliss even a small difference in the form of non-identification, then he finds no release from the fear of transmigratory existence. But when he, by the cognition of absolute identity, finds absolute rest in the Self, consisting of bliss, then, he is freed from the fear of transmigratory existence. \(^4^1\)

Here, again, it will be seen that in the Vedanta philosophy ignorance is Sin and Knowledge is Salvation resulting in

\(^3^9\)Frazer, \textit{op. cit.}, p. 91

\(^4^0\)Devanandan, \textit{op. cit.}, p. 99

\(^4^1\)Shankebhashya, S.R., vol. 34, p. 195
identity with the Brahman.

Ramanuja

Shankara's teaching about God, the world and the final liberation were not satisfactory to many: this was because his views are too abstract and do not satisfy the religious instinct of man. Dr. Radhakrishnan opens his discussion on Ramanuja with the following words:

"Philosophy has its roots in man's practical needs. If a system of thought cannot justify fundamental human instincts and interpret the deeper spirit of religion, it cannot meet with general acceptance. The speculations of philosophers, which do not comfort us in our stress and suffering, are mere intellectual diversion and not serious thinking. The absolute of Shankara, rigid, motionless and wholly lacking in initiative and influence can not call forth our worship."

Shankara's views fall in the classification mentioned in the above words of Dr. Radhakrishnan. It fell upon Ramanuja, a few centuries after Shankara, to give to the Hindu world another aspect of the Vedanta philosophy.

Ramanuja was born in Sriperumbudur in the year 1027 A.D. He was a brilliant scholar and very learned. After a brief unsuccessful attempt to lead a happy married life, he decided renunciation was the best way of life for him, and became an ascetic. Very soon he became very popular and the admiring world began to call him a "yatiraj", meaning, the prince of ascetics.

Ramanuja's interpretation of the Vedanta is known as

42 Radhakrishnan, op. cit., vol. II, p. 659
Vishishtaadvaita or qualified monism. According to him, God is the Absolute Reality possessed of two integral parts, matter and the finite spirits. Brahman is the only Reality in the sense that outside or independent of God there is no other reality. Ramanuja holds that God contains within himself the material objects as well as the finite souls which are real. Thus, the Absolute One contains many. This is the qualified monism of Ramanuja. Like Shankara, Ramanuja does not believe that God is Nirguna. He believes that God is Saguna, i.e. having qualities such as omnipotence, omniscience and benevolence, etc. God really created the world, sustains it, and dissolves it. Thus, according to Ramanuja, Maya is the God's power of creating wonderful objects of the world in reality and not only as an illusion, as Shankara holds. The world is real and a fact to Ramanuja. Dr. Radhakrishnan says, "To Ramanuja, God is both the transcendent and the immanent ground of the world." Ramanuja not only assigned personality to God, but he made him the object of worship and the goal of religious aspiration. He taught that by pleasing God through prayer, we can obtain salvation through his mercy.

As for the idea of bondage of the self and its liberation, Ramanuja lays stress on Karma. The Karma is the cause of the bondage of the self. Due to the Karma the self gets embodied in particular bodies and then identifies itself

43 Radhakrishnan, op. cit., vol. II, p. 686
with the body. This is the cause of the suffering. To attain salvation Rammuja advocated the combined way of the
works and knowledge. In the works he includes different obligatory rituals commanded by the Vedas to do. To per-
form these Vedic rituals correctly, one must study the Mim-
ansa which will lead him to the study of the Vedanta by
which he will come to know

that the God is the creator, sustainer and con-
troller of all beings, and that his soul is not ident-
tical with the body, but is really a part of God who
controls it from within. He further learns that lib-
eration can be attained not by study and reasoning, but
only if God is pleased to choose him for liberation.44

This does not mean that Rammuja advocates knowledge is a
steady, constant remembrance of God which is described as
meditation and devotion.

Intense remembrance of God, or devotion, thus
practiced, ultimately matures into an immediate know-
ledge of God. This is, therefore, the final means to
liberation. This brings about the destruction of all
ignorance and Karmas by which the body is caused.
Therefore, the Soul that realizes God is liberated
from the body forever, without any chance of rebirth.45

Rammuja also differs from Shankara in his idea of
the nature of the self in the state of liberation or sal-
vation. Dr. Radhakrishnan says, again, "Salvation, accord-
ing to Rammuja is not the disappearance of the self, but its
release from the limiting barriers. The released soul at-
tains the nature of God, though not identity with him."46

44 Chatterjee and Datta, op. cit., p. 487
45 Ibid., p. 487
46 Radhakrishnan, op. cit., vol. II, pp. 708-710
Professor Ranade brings out the comparison between Ramanuja's and Shankara's idea of the state of salvation in the following words.

To Ramanuja it consists in attaining to divine assimilation and in being like him though different from him, while to Shankara it consists in being finally atoned to Divinity and being absorbed in that Divine Life in such a way that no trace of personal existence remains. 47

In short, the liberated soul is like God and not identical with God, as Shankara says.

Madhava

The founder of the third most important school of the Vedanta was Madhava. He was born in 1199 A.D. in South Canara district of India. He became very prominent in his Vedic learning and soon became an ascetic. Very little is known of Madhava's life as it is shrouded in a series of reported miracles. Dr. Devanandana says that the miracles attributed to Madhava "strangely resemble those attributed to Jesus of Nazareth. He feeds his followers with loaves produced miraculously, walks on water, stills the tempest and finally disappeared one day even as he sat one day teaching." 48

Whereas Shankara's teaching was called Monism, Madhava's teaching is known as Dualism of Madhava, as he maintains absolute and eternal difference between Brahman and the world. "God, according to Madhava, is knowledge and

47 Ranade, op. cit., p. 213
48 Devanandan, op. cit., p. 141
bliss. He is independent of everything and remains one in the midst of different forms. He is endowed with an infinite number of qualities. His chief functions are enumerated as eight altogether." Madhava also holds that God became incarnate in many forms and delivered souls from the world and its cycles. According to Dr. Radhakrishnan, Madhava identified God with Vishnu who "manifests himself in various forms, appears periodically in incarnations and is said to be mystically present in the sacred images." Madhava also associates God (Vishnu) with his female counterpart, Laxmi, who is capable of assuming various forms, but without a material body. She is co-eternal with him and all-pervading.

According to Madhava, a sound moral life is necessary for salvation. According to him a virtuous life leads to the proper knowledge of God and the truth. Here, the virtuous life would be a life led according to the pattern of the Vedas under the guidance of a proper teacher.

Surprisingly enough, Madhava, in his teaching introduces the necessity of a Mediator to make one able to approach God. Vayu is that Mediator. He also emphasizes the grace on the part of God and says that a man can never deserve to be saved. It is only through grace that he can be redeemed. Strangely, Madhava, also says that God is not forced by any

\[49\text{Ibid.}, \ p. \ 162\]
\[50\text{Radhakrishnan, op. cit., vol. II, p. 742}\]
\[51\text{loc. cit.}\]
considerations of merit. He simply elects some for salvation and others for the opposite end.

According to Madhava, the state of salvation is fellowship with God and not identification with him. Professor Ranade compares the views of Madhava, Rammuja and Shankara on this matter in the following words:

while, to Madhava, beatitude consists in being lifted up to the region of the deity and coming into his presence, to Rammuja it consists in attaining to divine assimilation and in being like him though different from him, while to Shankara it consists in being finally atoned to Divinity and being absorbed in that Divine Life in such a way that no trace of personal existence remains.

Somehow Madhava seems to be very close to the Christian thought in his idea of salvation and future life. Dr. Radhakrishnan explains Madhava's ideas about future life in the following words:

while those who attain release escape from the world of Samsara, others pass on at death to a different existence, which is determined by the law of Karma. At death the coarse body dissolves into its component parts, while the soul clad in a body of fine imperceptible matter, together with the senses, goes either to the celestial regions, temporary hells, or gets into the luminous regions of the moon, where it stays for a time in accordance with its merit. Then it gets into the womb of the mother, where the soul's new earthly body is produced. Thus, rebirth continues till the soul develops love or hatred for God to the fullest extent when it is released or cast into hell.

One can detect the idea of election and pre-destination in the theology of Madhava very easily by the above remark.

52 Ibid., p. 747
53 Ranade, op. cit., p. 213
54 Radhakrishnan, op. cit., vol. II, p. 749
There are some more schools of the Vedanta, but the space here does not permit to deal with them. It is best now to move to the Modern Indian thought.
CHAPTER VI

God, Sin and Salvation in the
Modern Indian Thought

It is not difficult to assign a definite date as to
the beginning of the period which can be called the period
of Modern Indian thinking, the subject of this chapter.
In 1800 Mohamadanism, which had ruled and dominated India
for centuries, was steadily declining. A new power had come
in - the British. India also got at this time what may be
called the great Awakening. The course of this awakening
can be traced to two major causes - the British rule and
the Protestant missions. The British, in the beginning,
were against preaching Christianity to the Indian people.
The following quotation will show to what extent they went
in this matter,

They (i.e. the British) absolutely refused to
allow any missionary to settle in their territory.
Many missionaries, both British and Americans, landed
in India, only to be deported by the authorities.
They refused to employ native Christians in any capa-
city, and they enforced all the rigours of Hindu law
against them. In the Bengal army, if any native sol-
dier wished to become a Christian, he was forcibly
prevented by the authorities; or if by any chance he
became baptized, he was expelled from the service. 1

This fierce policy was reversed, however, from 1813 onwards
and a close collaboration between the British government and

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1 Parquhar, J.W., Modern Religious Movements in India
(The Macmillan Co., New York, 1919) p. 10
the Missions followed. Christianity was preached vigorously. The pioneer missionaries opened schools for boys and girls, built orphanages and hospitals, and churches, big and small, began to spring up. The Hindus saw the Christian culture in the British people and the native converts. They saw how the British treated their women. They saw their social customs and religious faith and worship. Thus, Christianity glaringly pointed out the filth and backwardness of Hinduism and certain Hindu customs, social and religious. There was only one way for the thinking Hindus - to accept Christianity or to reform Hinduism. Unfortunately they resolved to reform Hinduism. It is not that only Hinduism was thus influenced by Christianity. The declining Mohamadanism too was affected to a certain extent and there arose certain religious reform movements in that religion too, and also in other religions of India. Hence, this period, 1800 A.D. onwards, may fitly be called the period of the modern religious movements in India. E.D. Soper says, ”But with all this India has come into contact with the West and cannot remain the same. Western education and ideas are eating into the fabric of Indian culture and great changes are impending.”

Among other things, the changes mentioned here resulted in many big and small religious movements. Some reforms favored vigorous reforms on the pattern of Christianity, but some reforms came into existence in defense of the old faith.

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2Soper, E.D., The Religions of Mankind (The Abingdon Press, Cincinnati, 1921), p. 175
As the subject of this thesis is a limited one, only the most outstanding of these religious movements will be dealt with here to trace their ideas about God, Sin and Salvation.

The Brahma Samaj

Frazer says that the influence of Western civilization and thought on the educated and thinking classes was first shown by the formation of the Brahma Samaj in 1826 by Ram Mohan Roy.³

Ram Mohan Roy, the founder of the Brahma Samaj, is the pioneer of all living advance, religious, social and educational, in the Hindu community during the nineteenth century.⁴ He was born in 1772 in a high Brahmin family of a very religious father and mother. When quite a boy he studied Mohammedan religion and was greatly influenced by the Sufi School of Mohammedan philosophers. When he was fifteen years old he had to leave his home because of his differences with his father on idolatry, and led for some time a wandering life during which he studied Buddhism. In 1796 he began to study English, and very soon all his convictions underwent a serious transformation. After retiring from the East India Company, in which he served as a revenue officer and amassed a fortune, he settled in Calcutta and came in contact with the Christian Mis-

³Frazer, op. cit., p. 308
⁴Farquhar, op. cit., p. 29
sionaries at Sirampore, and began to study Christianity very seriously. He also helped to translate the Bible and himself wrote a book, "The Principles of Jesus, the Guide to Peace and Happiness." In spite of all this Christian influence he never became a Christian. On the other hand he strove to reform Hinduism socially, educationally and religiously, and founded in 1828, a society which he named as the Brahma Samaj, after the god of the Upanishads. In 1830, Raja Ram Mohan Roy went to England to study life and religion. He never returned. He died in Bristol in 1833.

The following is the summary of the beliefs of the Brahma Samaj as founded by Ram Mohan Roy. 5

(1) God is a personal being with sublime moral attributes.

(2) God has never become incarnate.

(3) God hears and answers prayer.

(4) God is to be worshipped only in spiritual ways. Hindu asceticism, temples and fixed forms of worship are unnecessary. Men of all castes and races may worship God acceptably.

(5) Repentance and cessation from sin constitute the only way to forgiveness and salvation.

(6) Nature and intuition are the sources of knowledge of God. No book is authoritative.

Personally Ram Mohan Roy's views about God followed

5Ibid., p. 71
the trend of Deism and hence he did not include prayer in the worship of the Samaj as long as he was the active leader of it. He also did not believe in transmigration, and thus in this respect he broke completely from Hinduism.

Next to Ram Mohan Roy, the name of Keshau Chandra Sen is most prominent among the leaders of the Brahma Samaj. He joined the Samaj in 1857. He was well-educated and especially was very much interested in Christianity and studied it very deeply. How far he was influenced by Christ will be seen in what he said in one of his very famous addresses, "None but Jesus, none but Jesus, none but Jesus ever deserved this bright, this precious diadem, India, and Jesus shall have it - Christ is a true Yogi." The very pith and marrow of Keshau Chandra Sen's doctrines can be summed up in three aspects, all of which are derived from Christ.

(a) Recognition of the glory of the character of Christ and its value as an example to man.
(b) The sense of sin and all it leads to.
(c) The Christian attitude to social life. But, unfortunately, Keshau Chandra Sen went too far and declared that Christ fulfills Hinduism and later on he put himself on a level with Christ. He said, "If Christ was the center of his dispensation, am I not the center of this?" Because of some serious differences Keshau Chandra Sen separated from the original Brahma Samaj and founded his own which he

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6 Frazer, op. cit., p. 311
7 Farquhar, op. cit., p. 66
called, after the Christian fashion, the Church of the New Dispensation. The following is the statement of faith of the New Dispensation.

(1) God - I believe that God is one. He is infinite, perfect, almighty, all-wise, all-holy, all-blissful, eternal, omnipresent, our Creator, Mother, Friend, Guide, Judge, and Saviour.

(2) Soul - I believe that the Soul is eternally progressive and immortal.

(3) Spiritual Law - I believe in natural inspiration, general and special.

(4) Moral Law - I believe in God's moral law as revealed through the commandments of the conscious, enjoining perfect righteousness in all things.

(5) Scriptures - I accept and revere the scriptures so far as they are records of the wisdom and devotion and piety of inspired geniuses and of the dealings of God's special providence in the salvation of nations, of which records only the Spirit is God's, but the letter man's.

(6) Prophets - I accept and respect the world's prophets and saints so far as they embody and reflect the different elements of divine character, and set forth the higher ideals of life for the instruction and sanctification of the world.

(7) Church - I believe in the Church Universal which is the deposit of all ancient wisdom and which recog-
nizes in all prophets and saints a harmony, in all scriptures a unity and through all dispensations a continuity - and which shall make all nations and sects one Kingdom and one family in the fulness of time.

(8) Synopsis - My creed is the science of God which enlighteneth all. My gospel is the love of God which saveth all. My heaven is life in God which is accessible to all. My church is that invisible Kingdom of God in which is all truths, all love all holiness. 8

The Prarthana Samaj

This Samaj was founded in Bombay, as a result of Kes-hau Chandra Sen's visit to that city in Western India, in 1867 by Dr. Atmaram Pandurang (1823-1892). Great Indian scholars like Bhandarkar and Ranade were the members of this society. Its beliefs are almost like the Brahma Samaj and give up completely the inspiration of the Vedas and the doctrine of transmigration. This Samaj lays much stress on social reforms.

The following is the statement of its beliefs:

(1) God is the creator of this Universe. He is the only true God. He is eternal, spiritual, infinite, good, all-joy, all-ruler, omniscient, almighty, merciful, all-holy and the saviour of the sinners.

(2) His worship alone leads to happiness in this world and the next.

8 Ibid., p. 72
(3) Love and reverence for him, faith in him, praying and singing to him and doing pleasing things to him constitute true worship.

(4) Idol worship is not true mode of divine worship.

(5) God does not incarnate himself. There is no one book directly revealed by God or is wholly infallible.

(6) All men are His children. There should be, hence, no distinction. 9

The Arya Samaj

This movement came into existence to defend the old Hinduism and to make it once more one of the greatest religions. The founder of this Samaj was, "Dayanand Saraswati, whose watchword was 'back to the Vedas', and who believed India could only be regenerated by a return to the ancient faith." 10 This Samaj is opposed to idolatry, but caste, Karma and transmigration are still dominant factors in its faith. "Violently opposed to Christianity and lending itself to the nationalistic agitation, the Arya Samaj tends to become as much a political as a religious movement." 11

The beliefs of the Samaj are based on the following convictions of the founder.

(1) There is one God only. He alone is to be worshipped, spiritually and not be images.

(2) The Four Vedas are God's knowledge. They con-

10Soper, op. cit., p. 178
11Ibid., p. 178
tain all religious truth and science. They are the eternal utterance of God.

(3) The Vedas teach transmigration and Karma.

(4) Forgiveness is forever impossible.

(5) Salvation is emancipation from transmigration; and is attained by continuous well-doing.

(6) All actions ought to be done conformably to virtue i.e., after a thorough consideration of right or wrong.

Ramkrishna Mission

This movement too arose in full defence of the old religion. Its founder was Ramkrishna Paramhansa, who was born in 1834 in a poor orthodox Brahmin family. From his early childhood he showed great interest in religion and religious books. He never received any education, but because of his religious fervor, he was made an assistant priest to his elder brother. He began to worship the goddess Kali more and more fervently, so much so, that he began to pass into a trance and remain unconscious for a considerable duration of time. His mother and brothers, seeing this, arranged to have him married, thinking this would change his attitude toward religion. But the matters did not change and so he was removed from the priest's office, as he was neglecting his duties due to the religious ecstasy. Soon he came in contact with a Brahmin nun, a woman of great beauty and considerable learning. She, knowing Yoga, taught him what

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12 Farquhar, op. cit., p. 190
ever she knew. Later on, a monk, following Shankara's Vedanta, also gave him some instructions in the Vedanta and initiated him a monk or a Sanyasi. Very soon Ramkrishna became very famous, and people came to see him from far and wide.

Ramkrishna taught that all religions are true. His teaching about God can be summarized as follows:

1. God, in His true essence is impersonal, unknowable and beyond the reach of man.
2. Everything that is, is the manifestation of God.
3. Everything that happens is done by Him.
4. Kali, the goddess, is one of the chief manifestations of God and is the divine Mother of the Universe.

Ramkrishna Mission movement gets its present importance not only because of its founder, but also because of his most illustrious disciple who became famous by the name of Vivekanand. Vivekanand was well-educated and took his degree from a Christian college in Calcutta, and was well-versed in philosophy. In 1882, he saw Ramkrishna and became his disciple. Vivekanand represented Hinduism at the Parliament of Religions, held in Chicago, in 1893, where he made a great impression by his eloquence and striking personality. He also won some American and English disciples. After his return, he founded systematically, two monasteries which are now known as Ramkrishna Mission. The Mission does chiefly philanthropic work.

Vivekananda's beliefs can be said to be as follows:
(1) All religions are true and good and therefore, every man ought to remain in his own religion.

(2) God is impersonal, unknowable and non-moral. He is manifested in all the world, in all men, in all gods and incarnations.

(3) The human soul is truly divine and all men are saints.

(4) It is a sin to call any human being sinful.

(5) Idolatry is very healthy and a spiritual form of worship.

(6) Everything in Hinduism is valuable and must be retained and hence the reformers are mistaken.

(7) Hindu civilization is good, beautiful and spiritual in every part.

Theosophy

Another movement that has attracted many a learned man in India is Theosophy. It is a system of religion, science and practical life, founded by a woman of dubious character, named Madame Blavatsky, and her partner, Colonel Olcott. It was founded in New York, in 1875, but was furthered and spread in India by Mrs. Besant who also took a leading part in India's national struggle for independence. Theosophy "purports to be the final truth of the universe, taught in different lands and at different times by various founders of religion and teachers of philosophy, but revealed anew to Madam Blavatsky by certain Masters or Mahatmas (i.e. Great
Souls) said to live in Tibet and elsewhere. The history of Theosophy as a movement in India is full of frauds and immoral acts on the part of its leaders and is hardly worthy of mention here.

The following are some of the beliefs of this movement:

1. We know nothing about the Infinite, the Absolute, except that It is.

2. In the Absolute there are innumerable universes, and in each universe there are countless solar systems. Each solar system is the expression of a Mighty Being who is what men call God.

3. Under this solar Deity there are Seven Ministers, called Planetary Spirits.

4. In the world there is a great official who represents the solar Deity. He is the one that causes every religion to come into existence according to the need.

5. Hence, all religions are true.

6. Death is the laying aside of the mystical body. Man makes for himself his own purgatory and heaven. They are not places, but states of consciousness. Hell does not exist; it is only a theological imagination.

7. After a life in the higher realm, man is born again that he may make more progress.

8. Importance of Occultism and the Teachers. (Under

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13 Farquhar, op. cit., p. 208
the name of the Occultism or clairvoyance, Theosophy is known to have indulged in many frauds and deceptions to gain importance and disciples1.

Apart from the movements discussed above there are many more movements worth taking into consideration, but space does not permit one to do so. The movements discussed are sufficient to show the trend of the modern Indian thought. One fact is outstanding. Hinduism, by following Christianity only half-way and in some cases trying to ignore Christianity purposely, is not advancing to some higher development, but gradually decaying inwardly. Complete surrender to Jesus Christ is the only salvation for India.
CHAPTER VII

Conclusion

While pointing out the function of philosophy, Dr. Radhakrishnan has said, "Philosophy has for its function the ordering of life and the guidance of action. It sits at the helm and directs our course through the changes and chances of the world."14 He also points out that when philosophy is alive, it can not be remote from the life of the people. This is very true of the Indian philosophy. We see everywhere, in all the walks of life of the Indian people the effects of the various schools of philosophies, discussed in this thesis, one way or other.

By now it must be obvious to the reader how God-conscious the Indian people have been. The term that is applied to Spinoza may fitly be applied to the whole of India. India is a God-intoxicated nation. In this life nothing matters, but God. The effect of this teaching we see in the innumerable temples that we find in India. The temples at Madura, Somnath, Benaras, Kolhapur, Mysore, etc., are amazing feats of architecture considering the times in which they were built. When one sees marvellous carvings and paintings in the Ajanta Caves and other such places, one realizes what wonders man achieves when influenced by a religion. If the superstitious belief in the future life, as

14 Radhakrishnan, op. cit., vol. II, p. 770
the Egyptians believed, made Pharaohs to build awe-inspiring pyramids, no wonder the implicit faith in the idea that everything is God and that God can be in anything and can dwell in man-made temples, made the Hindus to build their stupendous temples. Even the Buddhists and the Jainas did not escape from this initial influence. In ancient times, and even now, temples have a very important place in the life of a town and its society. This importance was due to a two-fold reason. The belief in the idol that was in it and the necessity of the priest in social and religious practices. Even a great modern Hindu man like Mahatma Gandhi had to say, "My temple-going is not an idle thing. It is a definitely sacred thing that has come to me in my life at an opportune moment." 15

The belief, that God assumes any form, has also influenced greatly the Indian thinking and social customs. For this cause animals like monkeys, snakes and cows are worshipped, and the Hinduism teaches that a guest must be treated with utmost respect and attention.

The teaching of the Buddha and the Jaina philosophies too has influenced the life in India to a considerable extent. The teaching of Ahimsa as taught by these philosophies has given a great impetus to the vegetarian manner of food and kindness towards animals and birds and insects. Mahatma Gandhi attributed to it a still higher interpretation, and said, "In any event, how I wish the Hindus were influenced by my

teaching of Ahimsa which is a force mightier than the force of arms, however powerful.*

The doctrines of Renunciation and Maya have also influenced the Indian view of life. Life is supposed to be full of suffering and hence one must get rid of it, sooner the better. The best life is the life of renunciation. This view has given false dignity to the beggars and poverty is dignified. One can easily see why in India there are so many beggars, fakirs and saints that live mostly on alms. Self-torture too has crept in and is considered to be a great virtue. The Yoga philosophy is interpreted to teach that such types of self-torture builds up the mental power which leads one to the state of Jivanmukti. Hence Sadhus (Saints) who sleep on a bed of sharp nails, who bury themselves alive for some hours, and go naked in extreme cold or heat, are greatly respected and feared by those who think they have attained some divine power by such unusual feats of suffering.

These philosophies also have united to create a belief that the fate of man lies in the hands of some Cosmic Power. This has resulted in the belief in astrology and auspicious moments and days. Hence every important event or ceremony is performed only if the astrology gives its green signal. Otherwise, it is abandoned or postponed till certain stars regain their proper place in the vast firmament. When India got its

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*ibid., p. 148
independence, the self-governing power was received from the British at the most auspicious moment, declared some of the priests. Thus, we see how the philosophy has influenced the life of the people of India in all its aspects.

At this stage, a question may justly be asked. Has Indian Philosophy achieved anything and contributed to the development of the nation? The answer to this question is not easy - at least it can not be a clear-cut "yes" or "no". Because, as Dr. Radhakrishnan says, "The thinkers of India are the inheritors of the great tradition of faith in reason. The ancient seers, desired not to copy, but to create."17

The Indian ancient philosophers must surely be congratulated for their capacity of reasoning and reaching to certain conclusions independently, centuries before Kant even dreamt of them as Deussen points out.18 They were mighty philosophers indeed, taking into consideration the age in which they speculated. These philosophers, also must be congratulated for the subject of their speculation - the Real. But when we see what they produced and offered to the world, one is utterly disappointed. Their Real proved to be the Frankenstein-like unreal - a monster created by a logical brain. No doubt, Upanishadic doctrines, like the one quoted by Mahatma-Gandhi, "God pervades all - animate and inanimate. Therefore, re-

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17 Radhakrishnan, op. cit., vol. II, p. 776
18 Deussen, Philosophy of the Upanishads
nounce all and dedicate it to God and then live, have undermined the nation by making it give up the desire to progress and advance. It is due to such pessimistic philosophies that India once a great nation has now become a stagnant and a backward one.

Also these philosophies have failed in their estimation of sin, which has resulted in an unhealthy definition of morality, which, in many cases covers sin with the garb of religion and virtue. For example, take the custom of Devadasis, i.e. dedicating young girls to gods, who then indulge in prostitution openly in the name of religion. Mahatma Gandhi condemned this particular practice in these words. "Calling them devadasis (meaning attendants of God) we insult God Himself in the name of religion, and we commit a double crime in that we use these sisters of ours to serve our lust and take in the same breath the name of God." 20

There are many such practices, but the Mahatma could not condemn all.

Also the picture of the future life is very uncertain and without any definite hope. Hinduism loads a man with the burden of his Karma so much that by the time he reaches the grave he hardly has any strength left to look up and have a peep yonder.

In short Indian philosophy has failed in its attempt

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19 Gandhi, op. cit., p. 388
20 Ibid., p. 426
to make God known to man and point a way to His heaven. In fact, no philosopher can do that. There is only One who can make God known to man. And He is the Lord Jesus Christ, who said, "I am the Way, the Truth and the Life...." India needs Jesus Christ and His way.
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