SOME LEADING IDEAS OF HINDUISM
Some Leading Ideas of Hinduism

BEING THE THIRTY-SECOND FERNLEY LECTURE
DELIVERED IN MANCHESTER, AUGUST 1902

BY

HENRY HAIGH
CHIEF REVISER OF KANARESE NEW TESTAMENT

London
CHARLES H. KELLY
2 CASTLE ST., CITY RD., AND 26, PATERNOSTER ROW, E.C.
1903
TO

MY WIFE

SHARER FOR MANY YEARS

OF ALL

MY THOUGHT AND WORK IN INDIA

WITHOUT WHOSE HELP AND STRONG ENCOURAGEMENT

THIS VOLUME

WOULD PROBABLY NOT HAVE BEEN WRITTEN
PREFACE

The Fernley Lecture as delivered in Manchester last year was the barest outline of what is contained in the present volume. I undertook the delivery of it at that time to meet an emergency, and had to make what preparation I could, while greatly pressed by other and more immediate duties. It was a condition of my undertaking the task at all then that the publication of the Lecture should follow at some later period. To the Trustees of the Fernley Board I am greatly obliged for the indulgence which has been so patiently extended to me.

The subjects treated in this volume are, some of them, difficult, and they do not lend themselves readily to popular exposition. Yet that is what I have here attempted. I have desired to help the people of England to realise to themselves, as far as may be, the religious and philosophical standpoint of many of the people of India, and I have tried to do this in language as little technical as possible. Again and again, while writing these pages, I have almost despaired; but the attempt is well worth making, and he who best succeeds will have done an im-
important work of mediation between East and West. It is especially worth while to impress upon English Christians the idea that the work of evangelising India is one that will make demand on their best intelligence and their most patient enthusiasm. Missionary success in the West—in West Africa and the West Indies—was swift and exciting; but it is a far cry from there to India. It is a change from simplicity to complexity, from animalism and the lower forms of emotionalism to the environment of the subtlest forms of philosophy, from the crudest and most fluid social organisation to the most elaborate and the most rigid. Changed conditions require changed methods. The people of India must not be expected in an hour to shed the assumptions of a lifetime inherited from centuries, as a snake sheds its skin. Casual, rapid, emotional work can afford no hope of wide and worthy success among the Hindus. Head and heart both are required for the great enterprise in India, and the former as much as the latter. It will be a great gain when the churches of this land have made this plain to themselves, and planned their campaign suitably to the special character of their enterprise.

I do not claim any originality for this volume. I cannot trace all my obligations. The reading of many years has entered into me, and found confirmation and illustration in long intercourse among the people of India. I would here make acknowledgment of much indebtedness which I am unable more particularly to specify. I have had the great advantage of reading two recent volumes by brother missionaries in South India, and to these I have again and again been indebted. One is a small volume,
only published in India, by the Rev. E. W. Thompson, M.A., on *The Teaching of Swámi Vivékananda*; and the other, a larger volume, by the Rev. T. E. Slater, on *The Higher Hinduism in relation to Christianity*. These books are worth the attention of many besides missionaries. And no writer on Indian thought can afford to overlook Principal Gough's most valuable book, *The Philosophy of the Upanishads*.

For the Index at the end of this volume I am indebted to a friend who desires to be unnamed, but whose kindness must not go without grateful acknowledgment.

HENRY HAIGH.
CONTENTS

INTRODUCTORY

Scenic and popular side of Hinduism
Ideas at back of Hinduism
The need to study these ideas
   Because the world is fast drawing together
   Because the Christian propaganda cannot be honest or
effective without such study
Ideas chiefly dealt with in this volume $pp.~1-7$

PART I

TRANSMIGRATION

History and prevalence of the doctrine $11$
I. Transmigration—an attempt to interpret suffering $13$
The necessary assumptions of the theory $15$
   (a) that births are eternal
   (b) that souls are eternal $16$
   (c) that souls are not restricted in embodiment $16$
The Hindu idea of “soul” $17$
Every embodiment transitory $18$
I. The determining law in transmigration is Karma $19$
   Karma a law of subjective necessity $20$
The unerring certainty with which it works $21$
   Karma the key to the Hindu’s interpretation of the universe $22$
I. The attractions of the transmigration theory $23$
   (a) Affirms justice at the heart of things
   (b) Promises eventual salvation to all $24$
      The meaning and worth of this salvation $25$
Contents

IV. Criticism of the transmigration theory

1. Starts with an inadmissible assumption and lacks what would be convincing proof p. 27
2. Absence of recollection voids the doctrine of moral utility 30
3. Transmigration resolves itself into fatalism 31
4. Fails as an explanation of suffering 32
5. Makes individualism the supreme law 35
6. Is a theory of relentless justice, and thus
   (a) checks pity for others 39
   (b) bars all hope of forgiveness 40

PART II

HINDU PANTHEISM

SECTION I. FOREST MEDITATIONS 47

SECTION II. THE IMPERSONAL ONE

Deliverance from births attained by union with Brahma 53

The great texts of the Vedânta
   (a) "That art Thou" 54
   (b) "I am Brahma" 55
   (c) "One only without a second" 56

What is Brahma? 57

The principle of unity 59

But without positive qualities 59

Described as Being, Thought, Joy, but nothing positive in these 60

Brahma a bare unit, without attributes and without relationships 62

Personality denied to Brahma 65

Such denial destroys possibility of science and philosophy 67

Where lies the difficulty of ascribing personality to God?
   (a) "Destroys unity and creates duality" 68
       True idea of unity illustrated in human personality 69
       Unity of God best safeguarded in the doctrine of His Triune Personality 70
   (b) "Personality is a limitation of God" 73

Note—The Hindu Triad 75
SECTION III. THE ILLUSORY MANY.
The world of phenomena, what is it and how came it? p. 76
The Hindu cannot explain it by Creation 76
Nor yet by Emanation 77
Difference between Indian and Western Pantheism 80
Explains it by Illusion (māyā) 80
Three kinds of existence—true, false, phenomenal 81
The special function of Māyā—to condition the unconditioned 83
Brahma
Out of union of Māyā and Brahma there results the illusory personal God of Vedāntism—Īs'vāra 84
Īs'vāra, the first phenomenon, regarded as cause of all remaining phenomena 84
The immanence of Īs'vāra 85
Man one trick—and only a trick—of the great Conjurer 86
The Self in every man is the complete undivided Brahma 87
Three objections to doctrine of Māyā, addressed specially to Hindus
(a) Māyā involves duality 88
(b) Makes the existence of the unconditioned Brahma incredible 89
(c) Precludes for the Hindu the possibility of final salvation 90

SECTION IV. IDEALISM—EAST AND WEST
Varying interpretations of natural phenomena 93
Bishop Berkeley's idealism compared with S'ankara's 94
S'ankara's idealism amounts practically to Nihilism 98
Three implications of Vedāntism
i. The unreality of nature
  the influence of this in the literature and art of India 99
  the Christian view of nature 100
ii. The unreality of man and the unreliability of all his knowledge 103
iii. The untrustworthiness of conscience and the unreality of moral distinctions 105

SECTION V. SOME FRUITS OF INDIAN PANTEHISM
The supreme tenet of Vedāntism 109
The popular translation of it 110
Hence idolatry—confusion in worship .......................... p. 111
The moral confusion wrought by Vedântism ............... 112
The Vedânta ought strictly to repudiate caste .............. 114
Really supports and seeks to vindicate it .................. 115
Caste in its practical working ................................. 116

SECTION VI. VEDÂNTISM AS A RELIGION

I. Presents an impossible object of devotion

There can be no religion unless God and the worshipper be distinct .................................................. 119
Vedântism denies such distinction .............................. 120
Even if man be phenomenally distinct, Brahma quite impossible of love or worship ......................... 121
Equally impossible is the phenomenal God, Ís'vâra ........ 122

II. Misdirects its appeal to man

Appeals to the metaphysical rather than the moral and moral ......................................................... 124
The “primacy of the Practical Reason” ........................ 125
Distinction on this point between Vedântism and Christianity ............................................................ 125
Obedience the sure path to illumination ...................... 127
This path possible to all .......................................... 127

III. The goal of Vedântism

Muktî, or Liberation, to be reached through knowledge 128
The true character of muktî ...................................... 129
The discipline through which it may be attained—Yóga 130
Yóga a system of progressive self-circumscriptiorion ..... 132
Union with Brahma attainable in this life .................... 133
The character of the jîvamuktâ, the man who has attained ................................................................. 134
The truth in the Yóga teaching .................................. 135

CONCLUSION .............................................................. 138
INDEX

Absolute, the quest of the, 54.
Adrishta, meaning of, 21.
Advaitism, Indian monism, 52 n., 53 ff.
 an element of truth in, 99.
 discredits man, 103.
 discredits worship, 120 f.
 fails as a religion, 119 ff.
 the parent of idolatry, 110.
 and caste, 114.
 and Christian mysticism, 58 n.
Aham brahmaasmi (I am Brahma), 55.
Akosmism, 62.
Ananda (joy) the essence of deity, 61.
Aranyakas, forest books, 48.
Arnold, Light of Asia, 18, 19, 21, 26.
Art, stagnation in Indian, 99.
Asana (posture) in Yoga practice, 131.
Atma (unreality), 82.
Atma, the self, 56.

BALLFORE, Foundations of Belief, 32.
Barth, Religions of India, 3.
Berkeley, Principles of Human Knowledge, 95 ff.
Berkeleyism and Vedântism contrasted, 94 ff.
Bhagavad Gita quoted, 52, 86, 110.
Bhakti (devotion), 120, 122.
Birth, inequalities of, how explained in India, 35.
Brahma (masc.) 80 n., 83.
Brahma (neut.) the supreme self, 56 ff.
without attributes, 60 ff.
Brahma unrelated to human mind, 67.
and Is'vara, attempt to unify, 109 n.
as material cause of the world, 78.
as efficient cause of the world, 78.
Brâhmanas, sacerdotal books, 48 n.
Brahmaavadin (periodical) quoted, 107.

Caste, tyranny of, 117.
its relation to Vedântism, 115.
Chit (intelligence), essence of deity, 61.
Conscience, repudiated by Vedântism, 105.
Creation, 76 ff.
Christ the ground of, 101.
Christ the goal of, 101.
said to be an eternal process, 88.
Crozier, History of Intellectual Development, 17.

Deity, Christian doctrine of, expounded, 71.
personality of, denied by Vedân-
tism, 68 ff.
Hindu doctrine of, 53 f, 83 ff.
identity of soul with, 55.
responsible for human conduct, 113.
Deussen, Elements of Metaphysics, 66.
Philosophy of the Upanishads, 125.

Eco, the, not identical with soul, 17.
Ekam eva advityam (one only, no second), 56.
Emanation, 77.
Existence, three kinds of, 89.

Fate, origin of belief in, 31.
<table>
<thead>
<tr>
<th>Index</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Forest Speculations</strong>, 47 ff.</td>
</tr>
<tr>
<td><strong>Forgiveness, no place for, in transmigration theory</strong>, 40 f.</td>
</tr>
<tr>
<td><strong>God</strong>, identity of the self with, 55.</td>
</tr>
<tr>
<td>twofold doctrine of, 53 f., 83 ff.</td>
</tr>
<tr>
<td>omnipenetrativeness of, 85.</td>
</tr>
<tr>
<td>immanence of, 100, 101.</td>
</tr>
<tr>
<td>transcendence of, 100.</td>
</tr>
<tr>
<td>Gough, <em>Philosophy of the Upanishads</em>, quoted, 22, 80, 82, 133, 134, 135.</td>
</tr>
<tr>
<td><strong>HINDU, THE</strong> (newspaper) quoted, 121.</td>
</tr>
<tr>
<td><strong>Hinduism and Christianity, future conflict of</strong>, 5.</td>
</tr>
<tr>
<td>not a unity, 3.</td>
</tr>
<tr>
<td><strong>Idealism, Eastern and Western</strong>, 93 ff.</td>
</tr>
<tr>
<td>Idolatry and Pantheism, 2.</td>
</tr>
<tr>
<td>its relation to Advaïtism, 112.</td>
</tr>
<tr>
<td><strong>Illusion, place of, in Indian thought</strong>, 80.</td>
</tr>
<tr>
<td>India, influence of, on Christian doctrine, 7.</td>
</tr>
<tr>
<td>influence of, on Europe, 4.</td>
</tr>
<tr>
<td>Indian Thought, need for study of, 4 ff.</td>
</tr>
<tr>
<td><strong>Individualism, implied in transmigration</strong>, 36.</td>
</tr>
<tr>
<td>Is'vara, name for secondary Brahma, 34.</td>
</tr>
<tr>
<td><strong>Jacob, Hindu Pantheism</strong>, 17, 56, 80, 83, 131.</td>
</tr>
<tr>
<td>James, <em>Varieties of Religious Experience</em>, 55, 58, 120.</td>
</tr>
<tr>
<td>Jesus Christ, the ground of Creation, 101.</td>
</tr>
<tr>
<td>the goal of Creation, 101.</td>
</tr>
<tr>
<td>His place in the Trinity, 72.</td>
</tr>
<tr>
<td>Jīrņamukta (liberated in life), 133.</td>
</tr>
<tr>
<td>Jīvātma, the individual self, 57.</td>
</tr>
<tr>
<td>Jñāna-mārga (way of knowledge), 50.</td>
</tr>
<tr>
<td><strong>Karma</strong>, law of, defined, 19.</td>
</tr>
<tr>
<td>its place in Indian speculation, 20 ff.</td>
</tr>
<tr>
<td>Karma-mārga (way of works), 50.</td>
</tr>
<tr>
<td>Knowledge, exclusive emphasis placed on, 124.</td>
</tr>
<tr>
<td>not disparaged by Christianity, 127.</td>
</tr>
<tr>
<td><strong>Liberation (mukti)</strong>, 128.</td>
</tr>
<tr>
<td><strong>Lotze, Philosophy of Religion</strong>, 69.</td>
</tr>
<tr>
<td><strong>LUX MUNDI</strong>, 34.</td>
</tr>
<tr>
<td><strong>Macdonell, Sanskrit Literature</strong>, 12, 23, 26.</td>
</tr>
<tr>
<td><strong>Mahābhārata</strong>, 21.</td>
</tr>
<tr>
<td>Man, unreality of his being, 98.</td>
</tr>
<tr>
<td>moral sense of, discredited by Vedāntism, 105.</td>
</tr>
<tr>
<td>Manu, code of, 24.</td>
</tr>
<tr>
<td>Materialism, 95.</td>
</tr>
<tr>
<td><strong>Matter and Mind</strong>, 69.</td>
</tr>
<tr>
<td>Max Müller, <em>Vedânta Philosophy</em>, 49.</td>
</tr>
<tr>
<td><strong>Râmâkrishna</strong>, 67.</td>
</tr>
<tr>
<td>Mâyâ, doctrine of, 82 f.</td>
</tr>
<tr>
<td>doctrine of, criticised, 88 ff.</td>
</tr>
<tr>
<td>eternity of, 69.</td>
</tr>
<tr>
<td>superimposed on Brahma, 82, 84.</td>
</tr>
<tr>
<td>and final salvation, 90.</td>
</tr>
<tr>
<td><strong>Mithyâ (false existence)</strong>, 80.</td>
</tr>
<tr>
<td><strong>Monism, Eastern</strong>, 53 ff.</td>
</tr>
<tr>
<td><strong>Mukti (final liberation)</strong>, 123 f.</td>
</tr>
<tr>
<td><strong>Mundaka Upanishad</strong>, 55.</td>
</tr>
<tr>
<td><strong>Nâma-rûpa</strong> (name and form), 80.</td>
</tr>
<tr>
<td>Christ the ground of, 101.</td>
</tr>
<tr>
<td>Christ the goal of, 101.</td>
</tr>
<tr>
<td>its relation to Brahma, 78.</td>
</tr>
<tr>
<td>unreality of, 80 ff., 100.</td>
</tr>
<tr>
<td>Need for study of Indian thought, 4 ff.</td>
</tr>
<tr>
<td><strong>Om</strong>, sacred syllable, 131.</td>
</tr>
<tr>
<td>Omar Khayyâm, 40.</td>
</tr>
<tr>
<td>Omnipenetrativeness of God, 85.</td>
</tr>
<tr>
<td><strong>Pantheism, Eastern and Western</strong>, 80.</td>
</tr>
<tr>
<td><strong>Indian, fruits of</strong>, 109 ff.</td>
</tr>
<tr>
<td><strong>Paramâtma</strong> (Supreme Self), 57.</td>
</tr>
<tr>
<td><strong>Pardon of sins</strong>, inconsistent with transmigration theory, 40.</td>
</tr>
<tr>
<td>Personality, denied of God, 68 f.</td>
</tr>
<tr>
<td>diversity implied in, 69.</td>
</tr>
<tr>
<td>unity of, 69.</td>
</tr>
<tr>
<td>Pre-existence of soul, 28.</td>
</tr>
</tbody>
</table>
Index

RKAL, quest of the, 54.
(sat), 60, 80.
Reason, human, discredited by Vedântism, 103.
pure and practical, 125.
Religion, necessary notes of, 119.
implies distinction of persons, 119.
the reconciliation of persons, 125.
Revelation, India’s persistent belief in, 51.
Rig-Veda, transmigration not found in, 12.
Saçcîdânanda (= sat + cit + ânanda), 60.
Saint, the ideal Hindu, 131 ff.
Salvation, through transmigration, mechanical, 25 f.
Vedântic, 133, 137.
Samâdhi (final bliss), 131.
S’ankarâchârya, commentary on Vedânta-Sûtras, 16, 51, 61, 77, 78, 79, 84 n., 97, 124.
Sat (reality), 60, 80.
Soul, not the Ego, 17.
identical with Brahma, 87, 133.
pre-existence of, 28.
Souls, eternity of, 16.
Speculation, provoked by transmigration theory, 48.
Holy, place of, in Trinity, 72.
S’ruti (revelation), 48 n.
Suffering, Indian view of, 32 ff.
Christian view of, 34 f.
Sûkshma-s’arîra (the subtle body), 17.
S’vétakêtu, episode of, 79.
Swâmi Vivêkânanda, 107, 120.
Tat twa m asi (That art thou), 54, 63.
Thompson, E. W., Teaching of Swâmi Vivêkânanda, 63, 125.
Townsend, Asia and Europe, 4, 36, 40.

Transmigration, exposition of, 11 ff.
element of truth in, 24.
origin not Vedic, 12.
modern prevalence of, 13.
pity and philanthropy checked by, 39.
and the mystery of suffering, 14 ff., 33.
and forgiveness, 40 f.
and heredity, 35 f.
its attractiveness for Hindus, 23 f.
provoked early speculation, 48.
criticised, 26 ff.
Triad, the Hindu, 75 n.
Trinity, Christian doctrine of, 70 ff.

UNITY, infinite, effort to discover, 59.
definition of, 68.
in personality, 69.
Upanishad, meaning of term, 49.

VEDâNTISM, its pervasiveness, 6.
meaning of term, 51.
main tenet of, 98.
malign influence of, 99.
fails as a religion, 119 ff.
denies personality in Deity, 68 ff.
discrowns man, 98, 103.
and polytheism, 110.
and Berkeleyism, 94 ff.
Vedânta-sûtra, 60.
-Sûtras, 16, 51, 61, 77, 78, 79, 84 n., 97, 124.

Vedas, starting point in all inquiry, 51.

Vidyâ (knowledge), 124 f., 128.
Visis’tâdvaita (qualified monism), 52 n.

WILL, no proper place for, in Vedântism, 124 f.
World, the, unreality of, 80 ff., 100.

Yâjnavalkya, his monism, 58.
Yöga, practice of, 130 ff.
methods of, 130.
results of, 131 f.