

ing of sacrifice is gradually evolved. It is at first simply thank-offering from man to the gods ; then nourishment required by the gods themselves ; then a means of wresting boons from the gods ; and lastly an instrument to attain superhuman power and exaltation to heaven. Even the gods have won their immortality by sacrifice. Sometimes, but rarely, we find the idea of atonement for sin ; but this is foreign to the whole circle of Brahmanic thought, which rejects the idea of trusting to anything but self-righteousness for salvation. Hence Brahmanism taught that every man must rest his hopes on a perpetual succession of oblations consumed by fire, culminating in the last offering of himself in fire on his funeral pyre.

*Philosophical Brahmanism* is commonly, but not altogether correctly, represented as the recoil from this elaborate ritualism and sacerdotalism. It is contained in the *Upanishads*, which are supposed to reveal the hidden spiritual doctrine of the Vedas. It is not philosophy in the Western sense of the word, for it is not a search after truth ; nor is it theology, in the Christian meaning, for it does not express the soul's desire to be released from the burden of sin. But having said this, the European expounder has a more serious difficulty to face. He can use no Western theological or philosophical term which is not thoroughly misleading. If we say that the essence of Brahmanical speculation is to show how the spirit of man can be liberated from the bondage of the necessity of transmigration or repeated existence, and reunited with the Supreme Spirit, as a river is reunited with the ocean, we insensibly attach to the word "spirit" a meaning which belongs to none of its Sanscrit equivalents. In Western thought the terms "spirit," "soul," "self" all imply the Western idea of personality, which even on the attenuated Aristotelian definition—a person is what can be the subject, but never the predicate of a preposition—signifies a central spiritual point which can never be dissolved away. Without this thought of spiritual personality the ideas of existence will invariably take the form of confined or bounded and unconfined or boundless existence, and however such ideas are etherealized, they are descriptions of matter and not of spirit. Brahmanical thinking has no such thought of a central spiritual personality. In its philosophy personality is always an external integument, which prevents the confined essence from diffusing itself in the unconfined or all-pervading essence ; or, to speak more subtly, it is what exists when the external integument confines the essence. Hence Brahmanism is always an etherealized materialism.

The Brahmanical philosophy recognizes the Spirit of God and the spirit of man, which have existed and must exist throughout all eternity. The two are not distinct ; the living spirit of man is the "Spirit of God limited and personalized by the power of Illusion (*Maya*) ; and the life of every living spirit is nothing but an infinitesimal arc of the one endless circle of infinite existence." This human spirit is joined to a mind and clothed with a body, and so can perceive, think, and will. The body