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ARYAN THEORY
OF
DIVINE INCARNATIONS

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TO
HIS MOST FAITHFUL MAJESTY
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पोर्तूगालनरेश मित्रभगवन् विक्रोरियायाः शृणु ।
इंग्लांडस्य ननु तदीयपितरो मानोन्नतेः कारणम् ॥
हेतुश्च प्रभञ्जश्च राज्यविभवानां संपदां वै तथा ।
तस्मात्तुभ्यमहं नमामि शिरसा मानोन्नतेर्हितवे ॥

TO
ALL OTHER MEMBERS
OF THE
CONGRESS

अन्ये ये च सभाज्ञानाः परिषदस्तेषां पदे प्रेषसि ।
विज्ञानेन शुभे नमामि शिरसा अये पदप्राप्तये ॥
ज्ञात्वा मत्सखलितं निबंधरभसे दैन्यात् क्षमां प्रार्थये ।
तेभ्यो ऽहं च ददामि दुर्बलमिमं श्लोकोपहारं मम ॥

ARYAN THEORY

OF

DIVINE INCARNATIONS

A paper on the Aryan theory of Divine incarnations will, I hope, prove interesting to oriental scholars. In this paper therefore I am attempting to offer my humble thoughts on the Hindu theory of Divine incarnations as propounded by the authors of the Puranas. But before doing this, a brief outline, I believe, of the original religion of the Hindus is necessary to give continuity to the subject.

The common Aryan forefathers of the Hindus, the Europeans and the Persians occupied, it appears, the regions round the Oxus in Central Asia. It appears also that a drought compelled them to abandon their primitive homes and seek refuge in regions their wandering enterprise happened to lead them to. Some of them peopled Europe, some Persia and some went still further and occupied Afganistan and the Punjab.

The religious notions of these Aryans of Central Asia, fluctuating as they were, show what impression the natural scenes made upon their minds. They naturally found something miraculous in the Sun, in fire, in water, in the heavens, in the wind and the very earth on which they lived and they looked upon them with awe and reverence and considered them supernatural or some objects that

could control their existence. They also believed that they were at their mercy. These objects were afterwards called Assura, that is mighty, from the root अस् «to breathe». Up to the time they left their homes in Central Asia, they had no idea of one omnipotent Creator of the Universe. This fact may be traced through the earliest religious writings of the different branches of the divided race.

The Indo-Aryans seem to have migrated into India 7000 years B. C. They carried with them their ancient customs, manners, language and religion into the new country peopled by them. They admired, praised, adored and worshipped natural powers step by step. They had begun to compose Mantras, or hymns before they migrated.

This can be proved by the traces of similarity of ideas in the prayers of the other branches. They afterwards made voluminous additions to these Mantras and called them Vedas.

The Hindu literature consists of the Vedas and Puranas. The Vedas are four in number and they are supposed to be as old as the world. The Puranas are eighteen in number and are supposed to be of much later origin. The Vedas treat of hymns, of praises, and invocations to different deities as well as of the ritual precepts. Each of the four Vedas has its own Brahmin or exposition text. These Brahmins generally treat of sacrificial performances.

As all nations claim their earliest religious writings to be revelations from God, the Hindus also believe that their Vedas too are revelations from God. But it is beyond doubt established from the very construction of the Vedas that they are creations of different Rishis. In the Mantras great importance is given in the first place to the gods Sun and Fire. These gods are invoked with several names. The mysterious production of Agni (fire) made it more important than even the god Sun, and the Rishis of the time always kept Agni alive in their house, day and night and did so as a religious observance. They found that the Sun always was rising punctually and gave them no trouble.



The water in the rivers was always at their disposal and the wind never or seldom missing. But they thought fire was always difficult to be obtained when wanted, and that god gave them trouble. They therefore kept fire alive day and night as a religious observance, as said before. The first hymn in the Vedas is in praise of the god Fire. Afterwards Indra, god of rain was looked upon as all-important when they came to know that they could not feed themselves without the favour of Indra. They came to realize that without rain their existence would be an impossibility. They therefore deified rain and its companions thundering and lightning, and called this god by the name of Indra, who from his thunders and lightning appeared to them very tremendous and awful, but at the same time very gracious. As this god and his miracles were unintelligible mystery to them, they gave profound reverence to him and considered him the mightiest of gods. He was thus placed at the head of all deities.

Later on, the philosopher Durvasus, discovered the cause of the phenomenon of rain, and the Aryans then began to perceive that rain, thunder and lightning were the results of natural phenomena, and consequently their reverence for god Indra became less.

In this way the Indo-Aryans exercised their power of comparison till they conceived the idea of Trimurti or Triad of deities, alluded to in the Post-Vedic literature, so popular at present. The more ancient gods Indra, Varuna and others were believed to be under the paramount authority of the Trimurti, or perhaps they were considered the component parts or so many manifestations of Trimurti consisting of the three gods Brahma, Visnu and Shiva. From this it appears to me that the Hindus as a nation were polytheists and are still such. The names of Shiva and Brahma occur nowhere in the Rig-Veda-Samhita. They occur occasionally in the Atharva-Veda, which is supposed to be of the most recent origin. The name of Visnu which is a god of the Puranas, occurs in some places in the Rig-

Veda-Samhita, but by this epithet the god sun is meant as indicated in the following verse.

अतो॑ दे॒वा अ॑व॒त्तु नो॒ यतो॒ वि॒ष्णुर्वि॒चक्र॑ मे । पृ॒थि॒व्याः स॒प्त
धा॒र्मभिः ॥

Translation: «May the gods protect us with the seven means of the earth from thence whence Visnu crossed.»

The learned Commentator Sayanácharya is of opinion that the epithet Visnu means God Almighty, and this interpretation seems to have been accepted by later writers.

The Vedas show the mental capacities of the Rishis of that time. They are not prose writings but are mostly verses of varied metres ably composed. The Rishi Madhuchhandas appears to be the father of the Vedic poetry. He was the first Rishi poet. His very name indicates this, which means

मधु॑नि॒च्छं॒दांसि॑ यस्य॒स मधु॑च्छं॒दः

Further the Vedas afford examples of the manners and customs of the social life of the Hindus of that time.

Though the doctrine of Animal-sacrifices is treated in the Brahmin portion of the Vedas generally, the Mantra portion is not wholly without them. The first allusion in the Mantras is made by the Rishi Dirgatamas. The beginning verse indicates the diffidence of the author. He begins with apologies to the chief gods thus:

मा नो॑ मि॒त्रो व॑रु॒णो अ॒र्य॒मा यु॒रि॒न्द्र॑ ऋ॒भु॒क्षा म॒रु॒तः प॒रि॒
ह्यन् । यद्वा॒ जिनो॑ दे॒वता॑ तस्य॒सप्तैः॑ प्र॒व॒क्ष्या॒मो वि॒दथे॑ वी॒
र्या॑णि ।

Translation: «May not the gods Mitra, Varuna, Aryma, Vayu and great Indra despise us because we are describing in this sacrifice the exploits of the powerful and god begotten horse.»

This shows that the practice in the beginning was not advocated by other Rishis. This practice, which appears to have been more prevalent at the time of the Vedic-Brahmins, seems to have met with opposition from the Aborigines, to whom perhaps the idea of animal-sacrifices appeared shocking. They must have the support of some Aryans of independent state of mind, who disliking the cruel practice attempted to throw off the Sacerdotal authority and who therefore were called demons or atheists along with the Aborigines. By this I do not mean to suggest that the idea of animal sacrifices was quite new to the Indo-Aryans. No: this is not my meaning. This practice had prevailed among the Aryans before they left their primitive homes. The Hecatomb of Iliad is familiar to us along with other Greek and Roman animal-sacrifices. But the subsequent opposition proves that these sacrifices were not generally approved, as the Brahmins had gone even to the extremity of human sacrifices. First they were opposed by the Aborigines and at a subsequent period they were secretly joined by some Aryans of independent spirit. But though they wanted to be independent, they had no moral courage, as they did not come forward openly, and thus there was no open opposition until the rise of Buddha. When the pot was full up to the brim, those who were tired of the Sacerdotal yoke, took this opportunity to throw it off. Time then showed that there remained only a small minority of Brahmins in favour of animal-sacrifices, as a very large number of dissenters flocked round the standard of Buddha, and it took centuries to reestablish the Brahminical religion after great difficulty, and that too by the promise of entire abandonment by the Brahmins of the practice of animal-sacrifices.

The idea of गोमेध or Cow-sacrifice among the Brahmins will appear to an occidental reader quite startling. But he must know that there were among the ancient Brahmins such things as cow-sacrifices and human sacrifices too.

The Vedas further show that the ancient Brahmins were eating the sacrificial flesh and drinking liquor too. Soma-juice, a kind of liquor was offered to the gods at a sacrifice and it was considered an essential part of the performance.

The Aryans appear to have mastered the art of reading and writing before they were divided, and some traces of similarity in the alphabets of the Sanskrit, Greek and Persian languages bear testimony to this.

They also knew agriculture :

गोभिर्यवन्नचकृषत्।

Translation: «As a man tills barley-corn-field with bullocks».

The art of weaving clothes was not unknown :

संमातपत्न्यभितःसुपत्नीरिवृषशीवः। मूषोनशिश्नाव्यं
दक्षिमाध्यःस्तोतारुं तेशतक्रतोवित्तंमेषस्यरोदसी॥

Translation: «My sides are giving me pain on all sides like fellow-wives. Distresses, o Indra, are consuming me, who am your own devotee, as mice consume the weaver's threads steeped in glue; know this then o earth and heaven».

This verse is very important as it shows the practice of polygamy prevalent at that time. It also shows that the ancient Rishi poets made comparisons generally by the use of the negative particle. In this verse the word «like» is used in the first line and the negative particle in the second.

The Vedic Aryans did not compute their time by months or years but by the number of autumns that passed. The maximum number of years for which man could live, was

even at that time estimated at one hundred. The following verse illustrates this:

श॒त॒मि॒त्रु॒श॒र॒दो॒अ॒त्ति॒दे॒वा॒य॒त्रा॒न॒श्च॒क्रा॒त॒र॒सं॒त॒नू॒ना॑
म॒।॒पु॒त्रा॒सो॒य॒त्र॒पि॒त॒रो॒भ॒व॒त्ति॒मा॒नो॑म॒ध्या॒रो॒रि॒ष॒ता॒यु॒
र्ग॒त्ती॑।

Translation: «Man only has a hundred years, o gods! then you cause old age to our bodies when our sons become our protectors. May you then not destroy our life while it is in its course».

The following verse indicates that Manu was considered to be the great Patriarch before the time of the Vedas and even before the Aryans were divided into different branches. My opinion is that the whole Aryan race considered Manu to be their common father and the Sanskrit, Saxon, German, Dutch and Gothic expressions for the word «man» confirms my opinion.

व॒स॒वै॒व॒सू॒रि॒ह॒रु॒द्राँ॑ आ॒दि॒त्याँ॑ उ॒त।॒ य॒ज्ञा॑ ख॒ध॒रं॒ ज॒न॒म॑
नु॒ज्ञा॑तं घृ॒त॒प्रु॒ष॒म्॥

Translation: Bring here o Agni for sacrifice the Vasus, the Rudras and the Adities and Manu born beings, rich in sacrifices and throwing showers of ghee.

Now, without stopping to make any reference to the Smritis, the Hindu law-books, I am coming directly to the Puranas which form an important part of the Post-Vedic literature. The study of the Puranas which are eighteen in number, is very interesting as not only do they present a perfectly developed phase of the literature of the learned Hindus before the time when India was troubled by foreign invasions, but they attempt to give the history of the creation of the universe.

The chief god of the Puranas is Visnu. I have already remarked that no place is given to this god Visnu in the Vedas. Still the Puranas give prominence to Visnu and call him the mightiest of gods. He is represented as having undergone nine different incarnations to deliver the world from ruin and is supposed to undergo the tenth hereafter. Vyas, the author of the Mahabharat, seems to have first conceived the idea of Divine incarnations. By him the god Visnu, the prominent god of the Puranas, is represented as having undergone nine incarnations and is expected to undergo the tenth in the future. This doctrine may have been originally started to check the progress of Buddhism and to reorganise Brahminism.

I expound the ten Divine incarnations in the following way:

I. **Matsya-Avtar.** (*Fish-god*). — In this Visnu is represented as having come down in the form of a fish. The tradition of the universal deluge is common to all the ancient nations. In this universal calamity the world was flooded over with water. Every thing on the Earth began to be drowned. At this time the sage Manu, our supposed Patriarch saw a fish swimming in water. Thereupon the idea of making a fish of planks suggested itself to Manu. When everything was being drowned, Manu tried this remedy with his family and friends and was safely borne upon the waters. By this fish-shaped craft he was carried to the highest peak of the Caucasus and was safe with his party. The idea of making a fish-shaped boat is thought to have been suggested to Manu by inspiration, because then God decreed the deliverance of Manu in this way. Thus the suggesting fish is considered an incarnation of God. The Hindi words *manvara* and *matswa* for the English word *boat*

confirm this theory. The expression *manvara* for boat proves that it is an invention of Manu, and the word *mat-swa* that it is called after the fish.

Thus Manu is believed to be the progenitor of mankind and, as said before, the Saxon, German, Dutch, Gothic and Sanskrit origins of the word Man support this idea. And my opinion is that this Manu is the first Manu and not the seventh. The corresponding legend of Lamech's son Noah confirms this view, and the Sanskrit word *noa* for the English *ship* leads me to believe that this Aryan Manu could have been the semitic Noah, had it not been for the difference in dates. But the assigning of dates to the most ancient events, in the absence of reliable history, is a mere guess. Therefore such dates may differ.

2. **Kurma-Avtar.** (*Tortoise-god*). — Next comes incarnation of the tortoise-god. In this the god Visnu is represented as having descended upon the earth and assumed the form of a tortoise to deliver the earth. This has reference to the earth in the form of a tortoise-shaped island as redeemed from water after the deluge. All parties then united together and explored the sea. A fragment of the earth's sphere seems to have broken off at this time and to have wandered round the mother-sphere in obedience to the law of gravitation. This brilliant satellite appeared as exhilarating to them as the Soma-juice. Therefore this bright delighting thing was called Soma. Afterwards it appeared to measure the heavens and was called *māsa* from the sanskrit root *mā* to measure. Hence this luminary was employed to measure months of which the sanskrit equivalent is *māsa*. The name or worship of the moon does not occur in the Rig-Veda hymns. The Aryans appear to have discovered the moon after their migration, as proved by the respective earliest religious writings of the different branches.

Then by ascending the Rock Mandra they discovered other islands formed in the waters and they were reached

by means of navigation ventured by the joint labour of all parties. This enterprise increased their stock of things and they were much enriched.

3. **Varaha-Avtar.** (*Boar-god*).—Then comes the boar-god who is represented as having descended upon the earth in order to recover the lost Vedas. This has reference to the then unsettled state of the earth, as the world was originally a mass of hot vapours. On account of its still unsettled form a great-portion of the earth's surface seems to have again resumed its liquid state a third time. The waters again dried up and muddy and marshy land appeared with boars lying upon it. The credit then of redeeming the earth from the possession of the demon Sea, treasure of earths, appears to have been given to the boar, and the boar was considered an incarnation of God.

4. **Narsinh-Avtar.**—Then comes the god Narsinh. In this we can trace the origin of monarchy among the ancient Hindus on the principle of «Might is right». One Hiranyakanjap, a mighty and wealthy man seems to have domineered over the Indo-Aryans. And as usurpers generally prove tyrants, this monarch treated his subjects very cruelly. Besides he had no faith in the worship of the natural powers. On the contrary he despised the gods Indra, Varuna and others. He was therefore considered a confirmed atheist. His son Prahlad made a rebellion against him and he did not want followers to join him. At last a plot was made to capture the king in his own palace in pursuance of which he was taken by surprise in his own house by a band of rebels and was slaughtered upon the threshold of his house at the dusk of day by one of the rebels the brave as a lion. The word Narsinh is a karma-dharaya-compound and it means a man as brave as a lion. This Cœur de lion rebel who delivered the people from the oppression of the tyrant, was then respected as a god under the name of Narsinh.

5. **Vaman-Avtar.** (*Dwarf-god*). — The fifth incarnation is of Vaman or Dwarf-god. The last incarnation shows us that the system of monarchy began in that age. We likewise see there that people had begun to lose faith in the worship of Indra and other gods. In this age a king named Bali exercised dominion over the Indo-Aryans. He was a monotheist and was adverse to the worship of natural powers. People also began to follow the faith of their sovereign. Thus the worship of the ancient deities was in great danger. To counteract this tendency, the Brahmins, the protectors of the Vedas, entered into a conspiracy to ruin this mighty king Bali who was a truthful man of reformed views. He was a noble and generous king, always true to his promise. When, therefore, this generous king, after a reign of some years ordered the performance of a sacrifice in order to gain the favour of God Almighty, the Brahmins took that opportunity, to deceive the king to his ruin. The sacrifice being over, the sacrificial priests were requested to ask Dakhsnas or prize money. The crafty Brahmins then asked him to give them land measuring the three steps of Vaman, the Head Priest, which was immediately granted. Then they claimed land covering the three steps of Vaman, that is of the sun, that being the epithet of the sun, which covered the whole of the Eastern Hemisphere. The king who was always faithful to his promise and who was panic-struck, could not refuse this and was obliged to retire to the nether hemisphere and there perhaps died of this shock. The Brahmins then gave the credit of delivering Indra and other deities from the disrespect of the king and his people to the Brahmin Vaman.

6. **Pursuram-Avtar.** (*God Pursuram*). — Then comes the incarnation of Pursuram. In the last incarnation we saw that the Brahminical Government was established after the banishment of the king Bali, and for several generations the Brahmins held dominion. But they could not remain in undisturbed possession. The Brahmin Jamdagni was

assassinated by a Kshatrya, and his son Pursuram avenged his death by a wholesale slaughter of the Kshatryas. This Pursuram is represented as having destroyed the Kshatryas twenty one times. Pursuram was a very brave Brahmin warrior. As he almost annihilated the Kshatryas and left the Brahmins in undisturbed possession of their dominion, he was respected and worshipped by them as a god and was considered an incarnation of the god Visnu.

7. Rama-Avtar. (*God Rama*).—The seventh incarnation is of Rama. Though the god Pursuram destroyed the Kshatryas almost to a man, the country was not entirely cleared of the Kshatryas. There remained some brave seeds. At last Dasarath's son Rama, a brave Kshatrya lad appeared on the stage. His first exploit, which brought him to the notice of Pursuram, was the breaking of a very unwieldy bow. When Pursuram learnt that there was such a Kshatrya hero who could wield the so called unwieldy bow and break it, he set out to meet him and beat him own. Accordingly, when Rama with his suit was on his way back from Mithila, after his marriage with Mithili, the daughter of the king of Mithila, he was met in the way by Pursuram. A scuffle ensued between the two heroes and the combat was a drawn battle. But Pursuram experienced the valour of the mighty Kshatrya hero in this battle and was therefore obliged to sue for peace, which was made, Pursuram promising to retire from the political life, while Rama on his part promised to treat the Brahmins with deep respect.

Rama's father, Dasarath, king of Ayodhya, being old, proposed to retire in favour of Rama. While preparations therefore were being made for the coronation of Rama, his step-mother Kaikeyi envied this and asked her husband Dasarath to allow her to ask a boon, as he had once promised. The king consented and Kaikeyi asked that Rama be banished and her own son Bharat crowned. Dasarath was panic-struck by this, but could not refuse it. When Rama came to learn this, he went to his father and con-

soled him by saying that a true Kshatrya should be faithful to his promise, and that therefore he would fain consent to the coronation of Kaikey's son and his half-brother Bharat, and would go to the forest as an exile. Rama then left Ayodhya with his wife Sita and his brother Laxman. He bent his course towards the Central Provinces and went as far as Nasik, at present in the Bombay Presidency. It must be here remembered that the Aryans as they entered India, had not advanced further than the districts to the south of the river Jumna. The remaining part of India was therefore inhabited by the wild tribes who were called demons.

During his progress through the Central Provinces Rama destroyed some of the chief demons, who were infesting the Aryans. This enraged the demon-king of Ceylon, who was the Head of the demons, and he therefore was impatient to see the Aryan hero, who killed so many chief demons. Accordingly he privately went to Nasik where Rama was staying in exile. And when Rama one day went on a hunting excursion followed shortly by his brother Laxman, leaving Sita alone, Ravana approached Sita's residence in the disguise of a mendicant and forcibly carried her away. When Rama and Laxman returned, they found to their extreme sorrow that Sita was not there, and was therefore abducted by some one. They soon suspected that some demon might have ravished her. The two brothers then went in search of her, and were informed by some foresters that it was Ravana, king of Ceylon that had carried her off. Being sensible that they were unable to cope single-handed with such a terrible foe as Ravana, they formed an alliance with Sugriva, the chief of the rude foresters, as rude as monkeys. With these allies he marched upon Ceylon. But the difficulty of crossing the waters between the southern extremity of India and Ceylon at first appeared insurmountable to them. But the undaunted foresters brought blocks of distant mountains and made a bridge of these blocks. By crossing the stonebridge they reached Ceylon and be-

sieged it. But the invincible Ravana could not be subdued still. At last the foresters contrived to induce Ravana's brother Bibhishan to their side, and this done, the deserter made the foresters acquainted with all the ins and outs of Ceylon. Ravana, thus betrayed by his own brother, was then killed in battle by Rama. Rama then recovered Sita and the two brothers went to Ayodhya with her. Then Rama ascended the throne of his father, after the expiration of the period of his banishment.

Rama treated the Brahmins with deep respect and his name is traditional as a very wise and just ruler. This Rama therefore was considered an incarnation of God, as he had struck such terror among the demons, that no demons ventured to molest the Aryans any more.

8. **Krisna-Avtar.** (*God Krisna*).—The eighth is the incarnation of the god Krisna.

In Mathura there was a king, Kansa. His sister Devki was married to one Vasudeva of the Yadava family. An augur in Mathura had predicted that Kansa's death would be caused by a son of Devki, his sister. Thereupon the king Kansa imprisoned his sister Devki with her husband Vasudeva and ordered to slay all her issues. The eighth issue was Krisna, and to save him, his father Vasudeva escaped from the imprisonment with him and took refuge in a herdsman's house, to whom he related his grievances. It happened that the herdsman's wife had then given birth to a daughter. He therefore advised Vasudeva to go back to the place of his imprisonment with that girl, and there to place her in the bed of Devki, intending thereby to lead Kansa to believe that his sister had given birth to a daughter. Vasudeva did this, and the herdsman, in order to be secure from the fear of Kansa, migrated to Gokul and subsequently to Vandnavan, where Krisna grew up among the herdsmen. Krisna turned out a powerful hero, and such was his valour, that he could lift up blocks of the Govardhan Mountain with his hands.

After killing his uncle Kansa and thus fulfilling the prophecy of the augur, he became the king of Mathura and established his capital at Dwarka in Gujarat.

The deification of Krisna is due to the prominent part he played in the battle of Kurukshetra, otherwise called the first battle of Paniput, between the Pandavas and the Kauravas, the heroes of the Mahabharat. In this battle he espoused the cause of the Pandavas and by his political tact made them victorious. As the Pandavas owed their success to this hero and as he destroyed the wicked Kauravas, people called him God incarnate.

9. **Buddha-Avtar.** (*Buddha-god*).—Next comes the incarnation of the Buddha god. Sakyasinh, the son of Suddhodan, king of Kapilvasta was a great religious reformer. Disgusted with the cruel system of animal sacrifices in the name of religion and intending to deliver the people from the oppression of the sacerdotal class, he set up a separate religion of Buddha or freedom of thoughts. He came forward as the champion of Free-thinkers, and a very great number of followers, that he secured without much difficulty, shows that the people at that time were entirely tired of the tyrannical domination of the Brahmins.

Sakyasinh did not want to call himself Buddha, but he wanted to give the name of Buddha to the new religion he set up. As he delivered the people from the oppression of the Brahmins and as he compelled the Brahmins almost to stop animal sacrifices, people called him an incarnation of God.

10. **Kalki-Avatar.** (*God Kalki, or the god of Art and inventions*).—The tenth incarnation of Kalki or the age of Art and inventions had not taken place when the Puranas were written. So it is said about this incarnation that it will take place in future. This prophecy has now already been fulfilled. This age of Art and inventions has reference to the British rule in India. Kalki is described as riding

on a white horse; a white horse means a white-skinned race. The origin of this then future incarnation is in the invasion of India by Alexander the Great, when the influence of Buddha was in full force.

There are grounds for this exposition, as people of India are speaking of the British Government as Ramarajya, that is a godly Government. As deifications are comparisons, this comparison will soon be sanctioned universally as a deification. And it is no flattery to acknowledge in a straight forward manner that Her Most Gracious Majesty's Government deserves to be ranked as such, with such a noble ally as His Most Christian Majesty, the King of Portugal, to whose illustrious ancestors the British nation is indebted for leading the way for them to India. And I pray that Her Most Gracious Majesty the Queen, and His Most Christian Majesty, the king of Portugal, be spared long, to enjoy the good names so deservedly earned.

