

and was universally recognized as being without a rival even in that land of song. In 1801 he returned to his native country, and appeared once more at Covent Garden in the opera *Chains of the Heart* by Mazzinghi and Reeve. So great was his popularity that an engagement he had made when abroad to return after a year to Vienna was renounced, and he remained henceforward in England. For nearly forty years from this date his powers continued unimpaired, and he sang occasionally in public till within a year or two of his death, which occurred on the 17th February 1856. There is, perhaps, no other case upon record in which a vocalist of the first rank enjoyed the use of his organ so long; between his first and last public appearances considerably more than sixty years intervened, during forty of which he held the undisputed supremacy alike in opera, oratorio, and the concert-room. Brahm was the composer of a number of vocal pieces, which being sung by himself had great temporary popularity, though they had little intrinsic merit, and are now deservedly forgotten. A partial exception must be made in favour of *The Death of Nelson*, which still keeps its place as a standard popular English song.

BRAHE, Tycho, an illustrious astronomer, descended from a noble family, of Swedish origin, which had settled in Denmark, was born on the 14th December 1546, at Knudstorp, in the county of Schonen. He learned Latin at the age of seven, and studied five years under private tutors. On the death of his father his uncle sent him, in April 1559, to study philosophy and rhetoric at Copenhagen. The great eclipse of the sun, on the 21st of August 1560, happening at the precise time foretold by astronomers, he began to look upon astronomy as something divine; and having purchased the *Ephemerides* of Stadius, he gained some knowledge of the theory of the planets. In 1562 he was sent by his uncle to Leipsic to study law; but astronomy wholly engrossed his thoughts, and he employed all his pocket-money in purchasing books on that science. Having procured a small celestial globe, he used to wait till his tutor went to bed, in order to examine the constellations and learn their names; and when the sky was clear, he spent whole nights in viewing the stars. He returned to Denmark in 1565, but soon left for Wittenberg, whence he was driven by the plague to Rostock. There in the following year his choleric disposition involved him in a duel with a Danish nobleman, in which he had the misfortune to lose part of his nose; but this defect he so skillfully supplied by means of gold, silver, and wax, that it was scarcely perceptible. In 1569 he took up his residence at Augsburg and remained there two years, busily engaged in astronomical and chemical researches. In 1571 he returned to Denmark, and was favoured by his maternal uncle Steno Belle with a convenient place at his castle of Herritzvad near Knudstorp for making his observations, and building a laboratory. But his marrying a peasant girl occasioned a violent quarrel between him and his relatives, and the king was obliged to interpose in order to reconcile them. In 1574, by royal command, he read some lectures at Copenhagen; and the year following he began his travels through Germany, and proceeded as far as Venice. He then resolved to remove his family, and settle at Basel; but Frederick II., unwilling that Denmark should lose the honour of his residence, bestowed upon him for life the Island of Huen in the Sound, for the erection of an observatory and laboratory, and conferred on him a fee in Norway, a pension of two thousand crowns out of the treasury, and the canonry of Roschild, which brought him a thousand more. The first stone of the observatory was laid on the 8th of August 1576. James VI. of Scotland, afterwards James I. of England, on his visit to Denmark to marry the Princess Anne, went to see Tycho

Brahe in his retirement at Uranienburg, made him several presents, and wrote some verses in his praise. Soon after the death of King Frederick, the astronomer was deprived of his pension, fee, and canonry. Finding himself unable to defray the expenses of his observatory he went to Copenhagen, whither he carried some of his instruments, and continued his astronomical observations in that city, till, by the order of Christian IV., he was obliged to discontinue them. He then removed his family to Rostock, and afterwards to Holstein in order to solicit Henry Ranzau to introduce him to the emperor; and accordingly he was received by Rudolph II. at Prague with the most gratifying marks of respect. That prince gave him a magnificent house till he could procure for him one better fitted for astronomical observations, assigned him a pension of three thousand crowns, and promised, upon the first opportunity, a fee for him and his descendants. But he did not long enjoy his good fortune; for, on the 24th of October 1601, he died of a strangury, in the 55th year of his age. He was interred in a magnificent manner in the principal church at Prague, where a noble monument was erected to his memory. Shortly before his death he had been joined by Kepler, who owes his fame to the lessons of careful observation and cautious inference impressed on him by Tycho.

The materials for Brahe's life are to be found in Gassendi, *Vita T. Brahei*, 1654. For later surveys of his life and labours, see Delambre, *Astronomie moderne*; Lalande, *Bibliographie astronom.*; Bertrand, *Les Fondateurs de l'Astronomie moderne*; Brewster, *Martyrs of Science*. For Brahe's contributions to astronomy, see Grant, *History of Physical Astronomy*, and the article *ASTRONOMY*.

BRÁHMA SAMÁJ, the new theistic church in India, owes its origin to Rájá Rám Mohan Rái, one of the leading men whom India has produced in later times. Rám Mohan Rái was born in the district of Bardwán in 1772. He mastered at an early age the Sanskrit, Arabic, and Persian languages. Impressed with the fallacy of the religious ceremonies practised by his countrymen, he impartially investigated the Hindu Shastras, the Koran, and the Bible, repudiated the polytheistic worship of the Shastras as false, and inculcated the reformed principles of monotheism as found in the ancient Upanishads of the Vedas. In 1816 he established a society, consisting only of Hindus, in which texts from the Vedas were recited and theistic hymns chanted. This, however, soon died away on account of the opposition it met from the Hindu community. In 1830 the Rájá organized a Hindu society for prayer-meetings, which may be considered as the foundation of the present Bráhma Samáj. The following extract from the trust-deed of the building dedicated to it will show the religious belief and the purposes of its founder. The building was intended to be "a place of public meeting for all sorts and descriptions of people, without distinction, who shall behave and conduct themselves in an orderly, sober, religious, and devout manner, for the worship and adoration of the eternal, unsearchable, and immutable Being, who is the author and preserver of the universe, but not under and by any other name, designation, or title, peculiarly used for and applied to any particular being or beings by any man or set of men whatsoever; and that no graven image, statue, or sculpture, carving, painting, picture, portrait, or the likeness of anything shall be admitted within the said message, building, land, tenements, hereditament, and premises; and that no sacrifice, offering, or oblation of any kind or thing shall ever be permitted therein; and that no animal or living creature shall within or on the said message, &c., be deprived of life either for religious purposes or food, and that no eating or drinking (except such as shall be necessary by any accident for the preservation of life), feasting, or rioting be permitted

therein or thereon; and that in conducting the said worship or adoration, no object, animate or inanimate, that has been, or is, or shall hereafter become or be recognized as an object of worship by any man or set of men, shall be reviled or slightly or contemptuously spoken of or alluded to, either in preaching or in the hymns or other mode of worship that may be delivered or used in the said message or building; and that no sermon, preaching, discourse, prayer, or hymns be delivered, made, or used in such worship, but such as have a tendency to the contemplation of the Author and Preserver of the universe, or to the promotion of charity, morality, piety, benevolence, virtue, and the strengthening of the bonds of union between men of all religious persuasions and creeds." The new faith at this period held to the Vedas as its basis. Rám Mohan Rái soon after left India for England, and took up his residence in Bristol, where he died in 1835. The Bráhma Samáj maintained a bare existence till 1841, when Bábu Debendra Náth Tagore, of the Tagore family of Calcutta, devoted himself to it. He gave a printing-press to the Samáj, and established a monthly journal called the *Tattwabodhini Patriká* to which the Bengali language now owes much for its strength and elegance. About the year 1850 some of the followers of the new religion discovered that the greater part of the Vedas is polytheistic, and a schism took place,—the advanced party holding that nature and intuition form the basis of faith. Between the years 1847 and 1858 branch societies were formed in different parts of India, especially in Bengal, and the new church made rapid progress, for which it was largely indebted to the spread of English education and the labours of the Christian missionaries.

The Bráhma creed was definitively formulated as follows. (1.) The book of nature and intuition supplies the basis of religious faith. (2.) Although the Bráhmas do not consider any book written by man the basis of their religion, yet they do accept with respect and pleasure any religious truth contained in any book. (3.) The Bráhmas believe that the religious condition of man is progressive, like the other departments of his condition in this world. (4.) They believe that the fundamental doctrines of their religion are also the basis of every true religion. (5.) They believe in the existence of one Supreme God—a God endowed with a distinct personality, moral attributes worthy of His nature, and an intelligence befitting the Governor of the universe, and they worship Him alone. They do not believe in any of his incarnations. (6.) They believe in the immortality and progressive state of the soul, and declare that there is a state of conscious existence succeeding life in this world and supplementary to it as respects the action of the universal moral government. (7.) They believe that repentance is the only way to salvation. They do not recognize any other mode of reconciliation to the offended but loving father. (8.) They pray for spiritual welfare, and believe in the efficacy of such prayers. (9.) They believe in the providential care of the divine Father. (10.) They avow that love towards Him, and the performances of the works which He loves, constitute His worship. (11.) They recognize the necessity of public worship, but do not believe that communion with the Father depends upon meeting in any fixed place at any fixed time. They maintain that they can adore Him at any time and at any place, provided that the time and the place are calculated to compose and direct the mind towards Him. (12.) They do not believe in pilgrimages, and declare that holiness can only be attained by elevating and purifying the mind. (13.) They put no faith in rites or ceremonies, nor do they believe in penances, as instrumental in obtaining the grace of God. They declare that moral righteousness, the gaining of wisdom, divine contemplation,

charity, and the cultivation of devotional feelings are their rites and ceremonies. They further say, Govern and regulate your feelings, discharge your duties to God and to man, and you will gain everlasting blessedness; purify your heart, cultivate devotional feelings, and you will see Him who is unseen. (14.) Theoretically there is no distinction of caste among the Bráhmas. They declare that we are all the children of God, and therefore must consider ourselves as brothers and sisters.

For long the Bráhmas did not attempt any social reforms. But about 1860 the younger Bráhmas, headed by Bábu Kesab Chandra Sen, tried to carry their religious theories into practice by excluding all idolatrous rites from their social and domestic ceremonies, and by rejecting the distinction of caste altogether. This, however, the older members opposed, declaring such innovations to be premature. The theoretical schism now widened into a visible separation, and henceforth the two parties of the Bráhmas were known as the Conservatives and the Progressives. The progressive Bráhmas, or, as they call their church, the "Bráhma Samáj of India," have made considerable progress. They have built a chapel in Calcutta, which is crowded every Sunday evening; and they encourage the establishment of branch Samájes in different parts of the country. The number of avowed Bráhmas probably does not exceed 3000, but the greater part of the educated natives of Bengal sympathize more or less with the movement. (w. w. n.)

BRAHMANISM is a term commonly used to denote a system of religious institutions originated and elaborated by the *Bráhmans*, the sacerdotal and, from an early period, the dominant caste of the Hindú community. In like manner, as the language of the Áryan Hindús has undergone continual processes of modification and dialectic division, so their religious belief has passed through various stages of development broadly distinguished from one another by certain prominent features. The earliest phases of religious thought in India of which a clear idea can now be formed are exhibited in a body of writings, looked upon by later generations in the light of sacred writ, under the collective name of *Veda* ("knowledge") or *Sruti* ("revelation"). The Hindú scriptures consist of four separate collections, or *Sanhitás*, of sacred texts, or *Mantras*, including hymns, incantations, and sacrificial forms of prayer, viz., the *Rich* (nom. sing. *rik*) or *Rigveda*, the *Sáman* or *Sámaveda*, the *Yajush* or *Yajurveda*, and the *Atharvan* or *Atharvaveda*. Each of these four text-books has attached to it a body of prose writings, called *Bráhmanas*, which presuppose the *Sanhitás*, purporting as they do to explain chiefly the ceremonial application of the texts and the origin and import of the sacrificial rites for which these were supposed to have been composed. Besides the *Bráhmanas* proper, these theological works, and in a few isolated cases some of the *Sanhitás*, include two kinds of appendages, the *Áranyakas* and *Upanishads*, both of which, and especially the latter, by their language and contents, generally betray a more modern origin than the works to which they are annexed. The subject of the former class of these treatises is on the whole similar to that of the *Bráhmanas*, which they supplement, giving at the same time somewhat more prominence to the mystical sense of the rites of worship. The *Upanishads*, on the other hand, are taken up to a great extent with speculations on the problems of the universe and the religious aims of man,—subjects often touched upon in the earlier writings, but here dealt with in a more mature and systematic way. Two of the *Sanhitás*, the *Sáman* and the *Yajush*, owing their existence to purely ritual purposes, and being, besides, the one almost entirely, the other partly, composed of verses taken from the *Rigveda* are only of secondary importance for our present inquiry. The hymns of the *Rigveda* constitute the

earliest lyrical effusions of the Aryan settlers in India which have been handed down to posterity. They are certainly not all equally old; on the contrary they evidently represent the literary activity of many generations of bards, though their relative age cannot as yet be determined with anything like certainty. The tenth and last book of the collection, however, at any rate has all the characteristics of a later appendage, and in language and spirit many of its hymns approach very nearly to the level of the contents of the *Atharvan*. Of the latter collection about one-sixth is found also in the *Rigveda*, and especially in the tenth book; the larger portion peculiar to it, though including no doubt some older pieces, appears to owe its origin to an age not long anterior to the composition of the *Brāhmanas*.

The state of religious thought among the ancient bards, as reflected in the hymns of the *Rigveda*, is that of a worship of the grand and striking phenomena of nature regarded in the light of personal conscious beings, endowed with a power beyond the control of man, though not insensible to his praises and actions. It is a nature-worship purer than that met with in any other polytheistic form of belief we are acquainted with—a mythology still comparatively little affected by those systematizing tendencies which, in a less simple and primitive state of thought, lead to the construction of a well-ordered pantheon and a regular organization of divine government. To the mind of the early Vedic worshipper the various departments of the surrounding nature are not as yet clearly defined, and the functions which he assigns to their divine representatives continually flow into one another. Nor has he yet learned to care to determine the relative worth and position of the objects of his adoration; but the temporary influence of the phenomenon to which he addresses his praises bears too strongly upon his mind to allow him for the time to consider the claims of rival powers to which at other times he is wont to look up with equal feelings of awe and reverence. It is this immediateness of impulse under which the human mind in its infancy strives to give utterance to its emotions that imparts to many of its outpourings the ring of monotheistic fervour.

The generic name given to these impersonations, viz., *deva* ("the shining ones"), points to the conclusion, sufficiently justified by the nature of the more prominent objects of Vedic adoration as well as by common natural occurrences, that it was the beautiful phenomena of light which first and most powerfully swayed the Aryan mind. In the primitive worship of the manifold phenomena of nature it is not, of course, so much their physical aspect that impresses the human heart as the moral and intellectual forces which are supposed to move and animate them. The attributes and relations of some of the Vedic deities, in accordance with the nature of the objects they represent, partake in a high degree of this spiritual element; but it is not improbable that in an earlier phase of Aryan worship the religious conceptions were pervaded by it to a still greater and more general extent, and that the Vedic belief, though retaining many of the primitive features, has on the whole assumed a more sensuous and anthropomorphic character. This latter element is especially predominant in the attributes and imagery applied by the Vedic poets to *Indra*, the god of the atmospheric region, the favourite figure in their pantheon. While the representatives of the prominent departments of nature appear to the Vedic bard as consisting in a state of independence of one another, their relation to the mortal worshipper being the chief subject of his anxiety, a simple method of classification was already resorted to at an early time, consisting in a triple division of the deities into gods residing in the sky, in the air, and on earth. It is not, however,

until a later stage,—the first clear indication being conveyed in a passage of the tenth book of the *Rigveda*, that this attempt at a polytheistic system is followed up by the promotion of one particular god to the dignity of chief guardian for each of these three regions. On the other hand, a tendency is clearly traceable in some of the hymns towards identifying gods whose functions present a certain degree of similarity of nature; these attempts would seem to show a certain advance of religious reflection, the first steps from polytheism towards a comprehension of the unity of divine essence. Another feature of the old Vedic worship tended to a similar result. The great problems of the origin and existence of man and universe had early begun to engage the Hindū mind; and in celebrating the praises of the gods the poet was frequently led by his religious, and not wholly disinterested, zeal to attribute to them cosmical functions of the very highest order. At a later stage of thought, chiefly exhibited in the tenth book of the *Rigveda* and the *Atharvaveda*, inquiring sages could not but perceive the inconsistency of such concessions of a supremacy among the divine rulers, and tried to solve the problem by conceptions of an independent power, endowed with all the attributes of a supreme deity, the creator of the universe, including the gods of the pantheon. The names under which this monotheistic idea is put forth are mostly of an attributive character, and indeed some of them, such as *Prajāpati* ("lord of creatures"), *Viśvakarman* ("all-doer"), occur in the earlier hymns as mere epithets of particular gods. But to other minds this theory of a personal creator left many difficulties unsolved. They saw, as the poets of old had seen, that everything around them, that man himself, was directed by some inward agent; and it needed but one step to perceive the essential sameness of these spiritual units, and to recognize their being but so many individual manifestations of one universal principle. Thus a pantheistic conception was arrived at, put forth under various names, such as *Puruṣa* ("soul"), *Kāma* ("desire"), *Brāhman* (neutr.; nom. sing. *brāhma*) ("devotion, prayer"). Metaphysical and theosophic speculations were thus fast undermining the simple belief in the old gods, until, at the time of the composition of the *Brāhmanas* and *Upanishads*, we find them in complete possession of the minds of the theologians. Whilst the theories crudely suggested in the later hymns are now further matured and elaborated, the tendency towards catholicity of formula favours the combination of the conflicting monotheistic and pantheistic conceptions; this compromise, which makes *Prajāpati*, the personal creator of the world, the manifestation of the impersonal *Brāhma*, the universal self-existent soul, leads to the composite pantheistic system which forms the characteristic dogma of the Brāhmanical period.

The spirit of Vedic worship is pervaded by a strong belief in the efficacy of invocation and sacrificial offering. The earnest and well-expressed prayer cannot fail to draw the divine power to the worshipper and make it yield to his supplication; and offerings, so far from being mere acts of devotion which give pleasure to the god, represent the very food and drink which render him vigorous and capable of battling with the enemies of his mortal friend. This intrinsic power of invocation found an early expression in the term *brāhma* (neuter) ("religious devotion, prayer, hymn"); and its independent existence as an active moral principle in shaping the destinies of man became recognized in the Vedic pantheon in the conception of a god, *Bṛhaspati* or *Brahmanaspati* ("lord of prayer"), the guardian of the pious worshipper. This feature in the Hindū belief could scarcely fail early to engender and foster in the minds of the people feelings of esteem and reverence towards those who possessed the inspired gift of poetical expression, as

well as those who had acquired an intimate knowledge of the various forms of ritual worship. The common term used in the Veda for the officiating priest is *brahmān* (masc.; nom. sing. *brahmā*), originally denoting, it would seem, "one who prays, a worshipper," or "the composer or reciter of a hymn (*brāhma*, n.)" In some passages the word also signifies a special class of priests who officiated as superintendents during sacrificial ceremonies, the complicated nature of which required the co-operation of several priests. It is probable that in most cases the function of the poet or composer of hymns was combined with that of a minister of worship. In the Vedic hymns two classes of society, the royal (or military) and the priestly classes, were evidently recognized as being raised above the level of the *Viś*, or bulk of the Aryan community. These social grades seem to have been in existence even before the separation of the two Asiatic branches of the Indo-European race, the Aryans of Iran and India. It is true that, although the *Atharva*, *Rathaśtō*, and *Vāstṛya* of the *Zend Avesta* correspond in position and occupation to the *Brāhman*, *Rājan*, and *Viś* of the Veda, there is no similarity of names between them; but this fact only shows that the common vocabulary had not yet definitely fixed on any specific names for these classes. Even in the Veda their nomenclature is by no means limited to a single designation for each of them. Moreover, *Atharvan* occurs not infrequently in the hymns as the personification of the priestly profession, as the proto-priest who is supposed to have obtained fire from heaven and to have instituted the rite of sacrifice; and although *ratheshtha* ("standing on a car") is not actually found in connection with the *Rājan* or *Kshatriya*, its synonym *rathin* is in later literature a not unusual epithet of men of the military caste. At the time of the hymns, and even during the common Indo-Persian period, the sacrificial ceremonial had already become sufficiently complicated to call for the creation of a certain number of distinct priestly offices with special duties attached to them. While this shows clearly that the position and occupation of the priest were those of a profession, the fact that the terms *brāhmana* and *brahmaputra*, both denoting "the son of a brahman," are used in certain hymns as synonyms of Brahman, seems to justify the assumption that the profession had already, to a certain degree, become hereditary at the time when these hymns were composed. There is, however, with the exception of a solitary passage in a hymn of the last book, no trace to be found in the *Rigveda* of that rigid division into four castes separated from one another by unsurmountable barriers, which in later times constitutes the distinctive feature of Hindū society. The idea of caste is expressed by the Sanskrit term *varna*, originally denoting "colour," thereby implying differences of complexion between the several classes. The word occurs in the Veda in the latter sense, but it is used there to mark the distinction, not between the three classes of the Aryan community, but between them on the one hand and a dark-coloured hostile people on the other. The latter, called *Dāsas* or *Dāsyus*, consisted, no doubt, of the indigenous tribes, with whom the Aryans had to carry on a continual struggle for the possession of the land. The partial subjection of these comparatively uncivilized tribes, as the rule of the superior race was gradually spreading eastward, and their submission to a state of serfdom under the name of *Sūdras*, added to the Aryan community an element, totally separated from it by colour, by habits, by language, and by occupation. Moreover, the religious belief of these tribes being entirely different from that of the conquering people, the pious Aryans, and especially the class habitually engaged in acts of worship, could hardly fail to apprehend considerable danger to the purity of their own faith from too close and intimate a

contact between the two races. What more natural, therefore, than that measures should have been early devised to limit the intercourse between them within as narrow bounds as possible. In course of time the difference of vocation, and the greater or less exposure to the scorching influence of the tropical sky, added, no doubt, to a certain admixture of *Sūdra* blood, especially in the case of the common people, seem to have produced also in the Aryan population different shades of complexion, which greatly favoured a tendency to rigid class-restrictions originally awakened and continually fed by the lot of the servile race. Meanwhile the power of the sacerdotal order having been gradually enlarged in proportion to the development of the minutiae of sacrificial ceremonial and the increase of sacred lore, they began to lay claim to supreme authority in regulating and controlling the religious and social life of the people. The author of the so-called *Puruṣa-sūkta*, or hymn to *Puruṣa*, above referred to, represents the four castes—the *Brāhmanas*, *Kshatriyas*, *Vaiśyars*, and *Sūdras*—as having severally sprung from the mouth, the arms, the thighs, and the feet of *Puruṣa*, a primary being, here assumed to be the source of the universe. It is very doubtful, however, whether at the time when this hymn was composed the relative position of the two upper castes could already have been settled in so decided a way as this theory might lead us to suppose. There is, on the contrary, reason to believe that some time had yet to elapse, marked by fierce and bloody struggles for supremacy, of which only imperfect ideas can be formed from the legendary and biased accounts of later generations, before the *Kshatriyas* finally submitted to the full measure of priestly pretension.

The definitive establishment of the Brāhmanical hierarchy marks the beginning of the Brāhmanical period properly so called. Though the origin and gradual rise of some of the leading institutions of this era can, as has been shown, be traced in the earlier writings, the chain of their development presents a break at this juncture which no satisfactory materials enable us to fill up. A considerable portion of the literature of this time has apparently been lost; and several important works, the original composition of which has probably to be assigned to the early days of Brāhmanism, such as the institutes of *Manu* and the two great epics, the *Mahābhārata* and *Rāmāyana*, in the form in which they have been handed down to us, show manifest traces of a more modern redaction. Yet it is sufficiently clear from internal evidence that *Manu's* Code of Laws, though it is merely a metrical *refacimento* of older materials, reproduces on the whole pretty faithfully the state of Hindū society depicted in the sources from which it was compiled. The final overthrow of the *Kshatriya* power was followed by a period of jealous legislation on the part of the Brāhmanas. For the time their chief aim was to improve their newly gained vantage-ground by surrounding everything connected with their order with a halo of sanctity calculated to impress the lay community with feelings of awe. In the *Brāhmanas* and even in the *Puruṣa* Hymn, and the *Atharvan*, divine origin had already been ascribed to the Vedic *Sanhitās*, especially to the three older collections. The same privilege was now successfully claimed for the later Vedic literature, so imbued with Brāhmanic aspirations and pretensions; and the authority implied in the designation of *Śruti* or revelation removed henceforth the whole body of sacred writings from the sphere of doubt and criticism. This concession necessarily involved an acknowledgement of the new social order as a divine institution. Its stability was, however, rendered still more secure by the elaboration of a system of conventional precepts, partly forming the basis of *Manu's* Code, which clearly defined the relative position and the duties of the several castes, and determined the penalties to be inflicted on any transgressions of the limits assigned?