

Smoke, night-time, the dark fortnight, the six months of the Southern passage of the Sun—taking this path the Yogi, attaining the lunar light, returns.

[It is difficult to decide the true significance of these two verses (24 & 25). Some are inclined to think that each of the steps means a sphere; while others, a state of consciousness. Still others think, that the series beginning with fire means developing states of illumination and renunciation, and that beginning with smoke, increasing states of ignorance and attachment.

The two paths, Devayâna and Pitriyâna, by which the souls of the dead are supposed to travel to the other world of their deserts are mentioned in the Upanishads, prominently in the Chhandogya, V. x. 1., 2. Badarayana discusses these passages in the Brahma Sutras, IV. ii. 18—21. But an interesting light has been thrown upon the question by Mr. Tilak's theory of the Arctic home of the ancestors of the Aryan race. He has also dealt with this subject specially, in a paper of great value which appeared in *Prabuddha Bharata* (Vol. IX. p. 160.) Considering the importance of the doctrine and the excellent way in which it has been elucidated by Mr. Tilak, we shall briefly note below the main heads of his argument.

The words Pitriyâna and Devayâna are used many times in the Rigveda. But the distinction made in the Upanishads about the soul's path, according as a man died during the dark or the bright half of the year was unknown to the bards of the Rigveda, who held the view that the soul of a man always travelled by the Pitriyâna road, whatever be the time of his death. It is therefore clear that the doctrine of the Upanishads was a later development, probably evolved after physical light and darkness had come to be connected with moral good and evil and the dual character of the world was