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**THE SUBSTANCE
OF INDIAN FAITH.**



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"Some Madras Trees" and "The Southlands of Siva".

2703

Printed by A. Butterworth, Camberley, Surrey.
1926.



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TO MY MOTHER—
alert and active under the stress of Ninety Years;
unfailing in love.



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Addendum—Introd., p. viii, l. 17, insert "and Vidyâ-pati" after "Tulsi Dâs".



INTRODUCTION

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In that scrap of the human record which we vaguely describe through the distorting medium of history there rise into view only two religions of moment, namely, Judaism and Hinduism with their respective offshoots. With the former we all have some acquaintance; of the latter few possess any knowledge beyond a hazy recollection of a monstrous and puerile mythology. It may be that the peculiar grotesqueness which distinguishes the stories about the innumerable gods of Hindustan is a result of the incomplete amalgamation of several religions in varying states of development but, be that as it may, it is not in these fables that the essence of Hinduism is to be found.

The purpose of this work is to bring together some of the passages in which the spiritual ideals of the most religious country in the world find highest expression and, if every anthology calls for an excuse, it is easy to find one in the present case. To most people the Indian religious books are not readily accessible while the enormous mass of the theological literature and the dulness, obscurity and absurdity of the bulk of it render it impossible for others to discover the redeeming fragments without an excessive outlay of time and trouble.

A religion of a character so remarkable as Hinduism and one which, especially in the form of Buddhism, has influenced and still influences so vast a portion of mankind can hardly fail to be of interest even to those outside its pale and my object will have been attained if the extracts in this volume serve to show how strong an appeal Hinduism can make to the intellect and the emotions. Had the Hindus possessed the fine literary sense of the Hebrews, the loftiness of their religion in its higher aspects would be a matter of common knowledge. The obscurity which conceals its merits is the measure of Hindu incompetence in expression and it must be understood that the passages comprised



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In this book are rarely typical of the works from which they are taken but are in general much superior to their settings. On the other hand much of pith and moment has been passed by as too mythological or as requiring a navigator capable, as I am not, of setting a course across the murky sea of Indian metaphysics.

Hinduism centres round the Rig Veda—a large body of hymns of various dates to which the limits 1200 to 800 B. C. may be roughly assigned. Many of these poems are of a formal and artificial character—a criticism to which most large hymnals may perhaps be open. They are addressed to various Nature Gods who are indeed but slightly differentiated from the phenomena they represent: the sky, dawn, wind, rain, fire, the sun and so on. Man, too, are addressed to Soma, the intoxicating drink offered at sacrifices, which itself receives a sort of deification in a manner prophetic of the unparalleled importance which sacrifice and ritual were to assume later on when religious observances were held to react upon the performer to such extent as to confer upon him powers endangering the supremacy of the Gods themselves. The hymns have but little trace of spiritual significance. Almost always worldly benefits are sought: sons, health, success over enemies and, above all things, wealth.

There are three other Vedas but these either derive their contents from the Rig Veda or are occupied with spells and charms and are thus of comparatively little consequence.

Upon the Vedas are founded three sets of ancient treatises. Of these the oldest is known as the Brāhmaṇas. Some one has said that to read the Brāhmaṇas is to obtain an extraordinary experience and the remark is true. To a large extent indeed they consist of intensely dreary dissertations upon matters of ritual but other parts appear to us irrational to a degree which is hardly human and betray a mentality

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seemingly as remote from ours as that exhibited in the Australian tales collected by Spencer and Gillen. The second set of treatises, called the *Āraṇyakas*, forms a sort of stepping stone to the third and greatest series—the *Upanishads*. In these last, as we shall see, are to be found passages and doctrines of singular interest and elevation.

The personalities of the Vedic gods are not sharply defined but possess many common attributes. For example, fire may be conceived as the sacrificial flame, as lightning or as the radiance of the sun; water as rain or river or the monsoon-clouds driving before the wind; the sky, in its diurnal or nocturnal aspect, as a thing of which wind, cloud, sun, moon and stars form only parts. And thus, perhaps, it was not a difficult thing to conceive a deity possessing the attributes of many gods and, finally, of all the gods. This great step forward is definitely taken in the *Upanishads* where we find ourselves face to face with the *Brahman*, the sole God, the Absolute, the Universal Soul. Literature contains no loftier conception of Godhead than the *Upanishadic Brahman* but it must unfortunately be admitted that large portions of the writings which embody this sublime idea vary, dismally between obscurity and absurdity.

In time the commentators got busy on the enigmatical and contradictory utterances of the *Upanishads* and ultimately three main schools of thought came into being: the *Vedānta*, the *Sāṅkhya* and the *Yoga*. Of these the first which is known also as the *Advaita* or Monistic school finally diverged, under the influence of two Southern Brahman, *Śaṅkarāchārya* (A.D. 788-850) and *Rāmānuja* (circ. A.D. 1100), into two branches, the one representing pure monism, the other monism in a modified form. The distinction between the tenets of these two sub-schools is fully and very clearly explained in the



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Introduction to Mr. Thibaut's translation of the Vedānta Sūtras (Clarendon Press). Briefly it amounts to this. According to Śāṅkarācārya there is one sole Reality, the Brahman. He has no attributes, being pure Thought, but associates with Himself a power to create illusions (Māyā). Through Māyā the universe and the individual soul have an apparent existence which is unreal except insofar as the individual soul is itself the Brahman. It is only by realizing that its own self is one with the Brahman that the individual soul can escape saṁsāra or the continuous succession of re-births. The ultimate goal is thus complete re-absorption into the Unconditioned.

To Rāmānuja, on the other hand, the Brahman is not a Being without attributes but one endowed with all imaginable qualities of goodness and thus assumes the form of a Personal God. As to Matter and Soul, they are pervaded by Him and indeed exist only as effects of Him. Nevertheless they are not mere illusions. In a sense they exist independently and, when the Soul obtains through purification release from transmigration, it reaches a condition of eternal individual bliss. Thus Rāmānuja's conception of God and the soul are not far removed, in essentials, from those of modern Christianity which might even accept his pantheism without much demur.

According to the Śāṅkhya (Dvaita or Dualistic) School, on the contrary, there are two prime realities: Prakṛiti or Material Nature and Puruṣa or Soul. Prakṛiti has three inherent qualities, known as Sattva, goodness, Tamas, badness, and Rajas, energy, and these qualities combine in various proportions in visible Nature. From Prakṛiti, thus constituted, emanate Intellect, Individuality and Mind. From Individuality proceed five organs of sense, five organs of action & five subtle elements which give rise to five material elements. These last twenty, along with Prakṛiti and its three emanations, make up twenty-

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Four Principles which, operating upon the twenty-fifth, the independently existing, characterless, individual Purushas, constitute for each soul all the phenomena and noumena of which it is conscious. The system is atheistic in recognizing Spirit only in the form of countless individual souls.

The third great school, the Yoga, is in the nature of a compromise between the other two systems, for Sāṅkhya dualism is modified by the addition of God, Īśvara. The tenets of this school are set out fully in S. Chandra Vasu's Introduction to Râna Prasâda's translation of Patanjali's Yoga Sûtras. The Jîvas (Purushas or souls) of men are separate and eternal. Eternal, too is Prakṛiti (Nature or Matter) whose highest form is Chitta or Mind. Man is involved in Matter through his body and through Chitta and his supreme duty is to disengage himself from this connection so that he may assume his real or spiritual form (Svarûpa). By persistent meditation upon a single subject the intellectual functioning of Chitta can be brought into abeyance: its emotional functioning is restrained by realizing the nothingness of all which attracts or repels. By the combined influence of these modes of discipline trance-conditions of varying intensity can be produced and in these the Self contemplates the supersensuous verities. For the attainment of the desired end strict regulation of conduct towards others is necessary and with that must go sympathy with all. The physical body, again, is to be brought under control by fasting, suffering and various austerities. But, above all, it is needful to love God with heart and soul. By these methods man reaches in the end a state of complete self-realization or isolation known as Kaivalya wherein Karma loses all its re-creative force and the highest prize, release from transmigration, is attained. After the death of the fleshly body, the being who has reached Kaivalya assumes his spiritual shape and



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continues for all time in a beatific trance-condition hardly to be distinguished from the Nirvâna of the Buddhists. In a somewhat fascinating way the Yoga mingles religious fervour and a humane morality with mysticism and strange practisings of self-inflicted pain.

Mention has been made above of Karma and the transmigration of souls and it is time to say something more about them. Suddenly, in the early post-Vedic period, we come upon these two great doctrines which, in conjunction with the conception of the Brahman, form the very core and essence of Hinduism. So abruptly and in such developed form do they both appear upon the scene that some have supposed them to be indigenous principles which were absorbed into the religion of the intruding Âryans. Whatever their origin they form the most striking and singular feature of the Hindu creed. The doctrine of Karma may, perhaps, be shortly described as spiritual Lamarckism, for, just as Lamarck's theory supposes that action may cause inheritable bodily changes, so the doctrine of Karma supposes that action, bodily or mental, may cause inheritable spiritual changes. In other words, a man's actions so influence the quality of his soul as to determine the form which (after, maybe, a period of reward in a heaven or punishment in a hell) it will inhabit in its next spell of earthly existence. The inevitability to the mass of men of interminable life in one form or another throws a deep and mournful shadow over Hinduism and determines its whole purpose which is to win the guerdon of final death. To this end there is but one means, namely, absorption, more or less complete, into the Supreme Godhead and to the elucidation of the ways in which such absorption can be secured the Hindu religious disquisitions are in particular directed.

Thus the pantheistic monotheism of the Upanishads is never



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lost sight of. Its influence was so great as to affect even Buddhism, for, although that system diverged from Hinduism in the direction of atheism, and although the powerful personality of Gautama Buddha drove the two creeds far apart, yet, in the end, Buddhism developed the notion of a Supreme Buddha who is closely comparable with the Brahman.

It is not to be supposed that a conception of the Deity as the pure, passionless abstraction of the Upanishads would satisfy the religious cravings of many. The crowd, then as now, was content, no doubt, with its primitive gods, crude mythology and rites simple or abominable but, above the crowd and below the very elect, was that body of persons who required more than a mere intellectual conception to meet their spiritual needs. It is in the interminable epic of the Mahābhārata, in that portion of it known as the Bhagavadgita, that these needs were, apparently for the first time, met:—by the creation of the Man-God, the deified epical hero Krishna whose cult speedily became the most conspicuous feature of the literature. But connection with older ideas was not broken, Krishna, in order to evoke general veneration and to avoid any suspicion of heresy, is identified in terms with the Brahman, although the effort to combine a joyous and sensual personal divinity with the mysterious Ultimate Reality gives rise to offensive incongruities. A similar line was taken by the devotees of other deities, each set, as it arose, identifying with the Brahman the god selected especially for worship. This later period of Hinduism is characterized by the growth of a feeling of personal devotion (bhakti) towards God the manifestations of which recall incidents in the history of Christianity but which reached that extravagant extreme which is so marked a feature of religion in India.

This short and incomplete sketch of Hinduism which has



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There and there been supplemented in the Notes may suffice for the purposes of the present volume. In the Notes will be found also some account of the religions to which Hinduism gave birth. Those who find interest in the subject may turn with profit to Dr. Farquhar's 'Outline of the Religious Literature of India' which furnishes a full account of the growth of the religious systems of that country.

It should be mentioned that the dates assigned to the various works quoted are in general merely rough approximations and that I have made bold to carry out slight verbal changes in some of the passages where style or sense seemed to demand them. As regards the pronunciation of the Indian words, the main point to note is that the unaccented a and u have the value of the vowel-sounds in 'but' and 'foot', respectively.

I am particularly beholden, firstly, to Sir George Grierson for the use of his library, permission to quote from his translation of poems by Tulsī Dās and help in other ways and, secondly, to the Clarendon Press for allowing me to draw lavishly on the 'Sacred Books of the East' series, 'The Śikh Religion' and 'The Tiruvāsagam'. These three publications have supplied a large number of excerpts from the Brāhmaṇas, Upanishads, Bhagavadgīta, Vinayapitaka, Suttapitaka, Saddharma Puṇḍarikā Questions of King Milinda, Uttarādhyaṇa, Sikh Granth and Tiruvarutpayan.

Thanks are due to others also for their courtesy in permitting use to be made of the following works:— Jack Yajur Veda and (from 'Buddhism in Translations') Office of Confession and Majjhima Nikāya; Harvard University Press: Majjhima Nikāya (from 'Discourses of Gotama the Buddha'); Messrs Probsthain & Co.: Therīgāthā and Theragāthā (from 'Psalms of the Early Buddhists') and Mettasutta; Mrs Rhys Davids, D. Litt.: Prapanchasāra and Kulichūdāmani Tantras ('Tantric Texts');



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Messrs Luzac and Co.: Bodhichâryâvatâra (from 'The Path of Light') and (from 'The Heart of India') Tâyumânavar, Nâladiyâr, Vairâgya and Agaval; John Murray: poems of Tukârâma; Christian Literature Society: hymns of Tiunâvukkarasuswâmi (from 'Hymns of the Tamil Saivite Saints'); Association Press, Calcutta: Antagada Dasâo and Sâmkhâyana Âranyaka; Royal Asiatic Society: Mokshadharma, Mârkandaya Purâna, and Lalita Vistara; Asiatic Society of Bengal: and Śivavâkyam; Messrs Higginbotham & Co., Madras. In a few cases I have been unable to get into touch with the publishers and have had to assume a consent which would, no doubt, have been readily granted.

There is no demand for a book of this kind. Various publishers have made that clear to me. But there may be, here and there, some few to whom such a collection will be of use. So, having leisure to excess, I have, by means of a small hand-press, myself printed off a few copies. In this task—no light one—I have, from time to time, been helped by Mr F. W. Inwood of Camberley whose kindness I take the opportunity to acknowledge.



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Hindu works used for quotation.

Name.	Date.	Translator.
Rig Veda	about 1200-800 B.C.	H.H. Wilson F.R.S
Yajur Veda	compiled about 700 B. C. perhaps	A. B. Keith D.C.L., D.Litt.
Atharva Veda	before Upanishads	R. T. H. Griffith
Satapatha brâhmaṇa	ditto	J. Eggeling
Chândogya & Bri- hadâranyaka Upa- nishads	probably before 500 B.C.	Prof. Max Muller
Sâṅkhâyaṇa Âran- yaka	ditto	A.B.Keith
Îśa, Katha, Mun- daka & Svetâśvata- ra Upanishads	probably between 500 and 200 B.C.	Prof. Max Muller
Atharvaśiras Upa- nishad	probably between 200 B.C. and 200 A.D.	Lt. Col. Vans Ken- nedy
Bhagavadgîta	about 1st Cent. A.D.	K. Trimbak Telang
Mokshadharma	before 3rd Cent.	P. Chandra Rây CIE
Devimâhâtmya	between 3rd & 6th C.	F. Eden Pargiter
Vishṇu Purâṇa	ditto	M.Nâth Dutt using Wilson's rendering
Harivamśa	ditto	M. Nâth Dutt
Vairâgya Sataka	7th Cent.	L D Barnett, Litt.D
Tamil hymns of Tirunâvukkara- su(Appar)swâmi	ditto	F. Kingsbury and G. E Phillips
Tamil hymns of Sadagopan	about 8th Cent.	A. Butterworth
Tamil Agaval	?	L.D.Barnett Litt.D.
Matsya Purâṇa	before 500	'Taluqdar of Oudh'



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Brahmavaivarta Purāṇa	probably mostly before 900; parts much older	R. Nāth Sen, LL.B.
Tamil Kural	perhaps bef. 900	Rev. J. Lazarus
Tamil Tiruvāsagam	about 900	Rev. G.U. Pope, D. D. and A. Butterworth
Bhāgavata Purāṇa	ditto	Manmatha Nāth Dutt
Kulachūdamani Tantra	before 1000	A. Avalon
Prapanchasāra Tantra	betw. 900 & 1350	ditto
Brahma Purāṇa (Saura)	ditto	Lt. Col. Vans Kennedy
Tamil Tiruvarutpayan	14th Cent.	Rev. G. U. Pope, D.D.
Telugu Verses of Vemana	15th Cent.	C. P. Brown
Maithilī poems of Vidyāpati	ditto	Sir George Grierson, K.C.I.E., Ph.D., etc.
Rāmcharitamānas of Tulsī Dās	16th Cent.	F. S. Growse C.I.E.
Vinaya-patrika of do	ditto	Sir George Grierson
Marāṭhī hymns of Tukārāma	1608-49	J. Nelson Fraser and K. B. Marathe LL.B.
Tamil Sivavākyam	about 17th Cent.	C. E. Gover
Tamil poems of Tāyumanavar	18th Cent.	L. D. Barnett

Jain works used for quotation.

Antagada Dasāo	written abt 500 A.D. but contains much older material	L. D. Barnett
Uttarādhayana	ditto	Hermann Jacobi



Buddhist works used for quotation.

Mahāvagga, Vinaya- Piṭaka	assigned to 1st Cent. B. C. ; in substance perh. of 3rd Cent.B.C.	V.Fausboll
Urugavagga & Mahā vagga, Sutta-Piṭaka.	ditto	ditto
Dhammapada, Vin. Piṭ.	ditto	Prof. Max Muller
Therīgāthā, Thera- gāthā and Mettasutta Sutta-Piṭaka	ditto	Mrs Rhys Davids D. Litt.
Majjhima-nikāya, Sutta-Piṭaka	ditto	(1) Bhikku Sīlācāra & (2) H. C. Warren
Mahāparinibbāno Suttanta, Sutta-Piṭ.	ditto	T. W. Rhys Davids
Questions of King Milinda	part of 1st Cent.B.C. rest prob. much later	ditto
Buddhacharita	1st Cent. A.D.	E. B. Cowell
Saddharma-Pun- darīka.	about 100 A. D.	H. Kern.
Lalita Vistara	prob. betw. 200 & 550 but in substance older	Rājendralāla Mitra, LL.D., C.I.E.
Jātakamāla	prob. 4th Cent.	J. S. Speyer
Bodhicāryāvatāra	7th Cent.	L. D. Barnett
Office of Confession of Priests	?	Reprinted in H. C. Warren's 'Buddhism in Translations'

Sikh works used for quotation.

Hymns of Kabīr, & Gurus Nānak, Amar Dās & Arjan; from the Granth.	compiled about 1600; mainly work of 15th & 16th Cents.	M. A. Macauliffe
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PART I.
THE HINDU FAITH.



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I. To Ushas—the Dawn.

The wise priests celebrate with hymns the divine, bright-charioted, spacious Dawn; worshipped with holy worship, purple-tinted radiant, leading forth the sun.

The lovely Dawn which awakeneth man goeth before, preparing the way for the sun, riding in a broad chariot; vast and spreading on all sides she diffuseth light at the beginning of the days.

She harnesseth the purple oxen to her car and wearieth not to render riches perpetual: a goddess praised of many and beloved of all she shineth, manifesting the paths which lead to good.

Lucidly white is she as she occupieth the double firmament and manifesteth her form from the east: she traverseth the path of the sun as knowing his course and harmeth not the quarters of the horizon.

As a woman bedecked in seemly wise she standeth before our eyes, bending as one who batheth; sweeping away the hateful gloom, Ushas, the daughter of Heaven, cometh with radiance.

Ushas, the daughter of Heaven, bending towards the west, putteth forth her beauty like a woman in bestowal of precious treasures upon her adorers: she, ever youthful, reneweth the light as of old.

Rig Veda.

II. To Varuna.

Unchangeable in their greatness are the origins of that Varuna who bare up the vast heaven and earth, who appointed unto their twofold task the glorious sun and the beautiful constellations, who spread out the earth.

When may I in my person converse with that deity? When



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Why I enter into the heart of Varuṇa? How shall He without displeasure accept my oblation? When may I, joyful of heart, behold that giver of happiness?

In my desire to behold Thee, Varuṇa, I ask what is mine offence: I have gone to make enquiry of the wise: verily the sages have said the same to me—Varuṇa is wroth with thee.

What hath that great wickedness been, Varuṇa, that Thou shouldst seek to destroy the worshipper, Thy friend? Supreme, resplendent Varuṇa, declare it unto me that, freed from sin, I may quickly approach thee in veneration.

Loosen the bonds imposed by the ill deeds of our forefathers and those laid upon us by the sins which we have ourselves committed: liberate [me] Vasishtha, O kingly Varuṇa, like a calf from its tether.....

It is not our own choice, Varuṇa, but destiny: from such come drunkenness, wrath, gambling, ignorance: the strong standeth beside the weak: even a dream may provoke to sin.

Freed from sin, I may perform like a slave diligent service to the divine Benefactor, the sustainer of the world: may He, the divine Lord, give wisdom to us who are void of understanding: may He who is most wise guide the worshipper to wealth.

May this laudation, O Varuṇa the provider of food, be taken into Thy heart: may success be ours in keeping what we have and in gaining more and do ye, the Gods, ever cherish and bless us.

Rig Veda.

NOTE.—In the obscure sixth verse Vasishtha seems to urge, in extenuation of his own faults, the powerlessness of man against sinful impulses.

III. To Sūrya—the Sun.

Adoration to Sūrya, the beholder of Mitra and Varuṇa, the



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mighty, the divine, the far-seer, the God-born, the Manifeste
the son of heaven: celebrate the rite enjoined by Him and
sing His praise.

May I be everywhere protected by that Word of Truth through
which it is that the heaven and earth and days and nights
exist: all else that is in motion finds a place of rest; the waters
ever flow and ever mounteth the sun.

No ancient Râkshasa abideth, Sûrya, near Thee when Thou
desirest to yoke to Thy chariot the fleet steeds: *one ancient
radiance followeth whilst Thou risest with another.

With that light, Sûrya, wherewith Thou dispersest the darkness
and with that radiance wherewith Thou quickenest every mov-
ing thing remove from us all famine, neglect of oblations, sick-
ness and evil dreams.

When invoked, Thou who art gentle protectest the rite of every
worshipper: Thou arisest after the svadhâ offerings: when we
today call upon Thee, may the Gods bless our sacred acts.

May heaven and earth, may the waters, may Indra and the
Maruts, hear this our invocation and this our praise: may we
not be in sorrow at the sight of the sun: may we live long
and attain old age in prosperity.

May we in constant happiness of mind, sound of sight, blessed
with posterity, free from sickness, devoid of sin, daily worship
Thee: may we in the enjoyment of long life behold Thee, Sûrya
who art the cherisher of Thy friends, rising day by day.

Golden-haired Sûrya under whose banner all things go forth
and beneath whose beams they go to rest, do Thou come to
us with freedom from sin and greater happiness every day.

Bless us with light, bless us with sunshine, bless us with
warmth, bless us with frost, and grant us, Sûrya, wealth of
every kind whereby we may prosper on the road and in the home

* Alluding to the succession of sun and moon.



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Whatever sin, albeit great and moving the Gods to wrath, we may have committed against You, O ye Gods, by the tongue or by the working of the mind, do Ye, Righteous Ones, pass that sin on to him who assaileth and terrifieth us.

Rig Veda.

NOTE. Slightly modified with reference to Mr Griffith's version

IV. To the Night.

The divine Night approaching looked upon many places with Her eyes; She hath put on every beauty.

The immortal Goddess hath filled space, the low places and the high places; She fighteth the darkness with Her lustre.

The advancing Goddess prepared the way for Her sister the Dawn and then darkness departeth.

May we be favoured today by Her upon whose approach we return to our homes as birds to their nests upon the trees.

Men have returned unto their homes and beasts and birds and the swift hawks.

Keep off, O Ūrmvâ, the she-wolf; keep off the wolf and the robber and be thou safely passed through by us.

The all-embracing, black, diffused darkness hath approached me; wipe it away, Ushas, as it were a debt that is paid.

I have brought this hymn before Thee like milch kine: accept it, Night, daughter of the sky, as the laudation of one who shall be victorious.

Rig Veda.

NOTE. Herein the night is regarded as a kindly Being who combats with lustre of moon and star the dreaded darkness. The last verse means that the suppliant is confident of gracious response to a prayer as worthy of regard as a sacrifice.



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V. To the Supreme Soul.

WHAT-IS-NOT was not; **WHAT-IS** was not: then the world was not nor the firmament nor that which is above the firmament. How could there be aught which covereth and where? In what could shelter be found? Was water there, the deep, unfathomable water?

Death was not nor, at that time, immortality: there was no sign of day or night: **THAT ONE**, unbreathed upon, breathed of Its own strength: other than **THAT** there was naught else whatsoever.

There was in the beginning darkness covered by darkness: all this world was undistinguishable chaos: that empty unity which was covered by mere Nothingness was produced by the power of Contemplation.

In the beginning was the Wish which was the first seed of Mind: Sages, meditating deeply, have discovered by their wisdom the kinship between **WHAT-IS** and **WHAT-IS-NOT**. Their severing line was stretched across; what was above it then and what below? Some things were mere shedders of seed, some things were mighty: there was the lowly thing to be eaten, the greater thing to eat.

Who really knoweth? Who in this world may declare it? Whence was this Creation, whence was it engendered? The Gods are later than this world's production; who knoweth, then, whence it arose?

He from whom arose this Creation, whether He formed it all or did not form it, Whose eye controlleth this world in highest heaven, He surely knoweth or, if He know not, who knoweth?

Rig Veda.

NOTE. Prof. Wilson's and Mr Griffith's renderings of this



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at hymn differ materially; in the main the former has been followed. V. 2 may refer to the Divine Spirit or to the primordial substance and the 'unity' in v. 3 to that substance or to the still-undifferentiated world. The 'line' in the obscure v. 5 is said to be the cleavage between the upper and lower worlds

VI. To the Prime Cause.

Vena beholds that Highest which lies hidden, wherein this All resumes one form and fashion.

Thence Pṛiṣni milked all life that had existence: the hosts that know the light with songs extol'd her.

Knowing Eternity, may the Gandharva declare to us that highest, secret station.

*Three steps thereof lie hidden in the darkness: he who knows these shall be the father's father.

He is our kinsman, father and begetter: He knows all beings and all ordinances.

He only gave the gods their appellations: all creatures go to Him to ask direction.

I have gone forth around the earth and heaven, I have approached the first-born †Son of Order.

He, putting voice as it were within the speaker, stands in the world; He, verily, is Agni.

I round the circumjacent worlds have travelled to see the far-extended thread of Order,

Wherein the gods, obtaining life eternal, have risen upward to one common birth-place.

Atharva Veda.

* The impossible will happen before man can discern more than one step of the way to God. † The Creator developing from the Universal Law as Agni who gave the other gods immortality.



VII. To the Unknown God, (Variant of a Rig Vedic hymn.)

Giver of breath, giver of strength and vigour, He whose commandment all the gods acknowledge,
He who is Lord of this, of man and cattle: what God shall we adore with our oblation?

Who by His grandeur has become sole ruler of all the moving world that breathes and slumbers,

Whose shade is death, whose lustre makes immortal: what &c.

To Whom both hosts, embattled, look with longing and heaven and earth invoke Him in their terror;

Whose is this path that measures out the region: what &c.

Whose is the mighty earth and spacious heaven and yonder ample firmament between them,

Whose is yon sun extended in his grandeur: what &c.

Whose, through His might, are all the Snowy Mountains and

Whose, they say, is Rasâ in the ocean,

The arms of Whom are these celestial quarters: what &c.

The deathless waters, born in Law, receiving, protected all the germ in the beginning—

Waters divine who had the god above them: what &c.

In the beginning rose Hiranyagarbha, even at his birth sole Lord of all creation.

He fixed and firmly stablished earth and heaven: what &c.

In the beginning, generating offspring, the waters brought an embryo into being;

And, even as it sprang to life, it had a golden covering.

Atharva Veda.

VIII. To Varuṇa.

The mighty Ruler of these worlds beholds as though from



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These at hand

The man who thinks he acts by stealth: all this the gods perceive and know.

If a man stand or walk or move in secret, go to his lying-down or his up-rising,

What two men whisper as they sit together, King Varuṇa knows: He as the third is present.

This earth, too, is King Varuṇa's possession and the high heaven whose ends are far asunder.

The loins of Varuṇa are both the oceans and this small drop of water, too, contains Him.

If one should flee afar beyond the heaven, King Varuṇa would still be round about him.

Proceeding hither from the sky, His envoys look, thousand-eyed, over the earth beneath them.

All this the royal Varuṇa beholds, all between heaven and earth and all beyond them.

The twinklings of men's eyelids has He counted. As one who plays throws dice, He settles all things.

Those fatal snares of Thine which stand extended, threefold, O Varuṇa, seven by seven,

May they all catch the man who tells a falsehood and pass unharmed the man whose words are truthful.

Atharva Veda.

IX If we have injured Air or Earth or Heaven, if we have wronged our mother or our father,

May Agni Gārhapatya here absolve us and bear us up into the world of virtue.

Earth is our mother, Aditi our birthplace: our brother Air save us from imprecation.

Dyaus, Father, save us from the world of Fathers. My world



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Not lost, may I approach my kindred.

There, where our virtuous friends who left behind them their bodily infirmities are happy,

Free from distortion of the limbs and lameness, may we behold, in Heaven, our sons and parents.

Atharva Veda.

NOTE. Ll. 7 & 8. A heaven above the realm of the ancestral spirits is prayed for; but others translate differently.

X. Gentle be heaven, gentle be earth, gentle this spacious atmosphere.

Gentle be waters as they flow, gentle to us be plants and herbs. Gentle be signs of coming change & that which is & is not done. Gentle be past and future, yea, let all be gracious unto us.

Quickened by Prayer, this goddess Vâk who standeth in the highest place,

By whom the awful spell was made, even thro' Her to us be peace Or, made more keen by Prayer, this mind that standeth in the highest place,

Whereby the awful spell was made, even thro' this be peace to us. These five sense-organs with the mind as sixth, sharpened by Prayer, abiding in my heart,

By which the awful spell was made, even by these be peace to us.

Atharva Veda.

NOTE. Part of a spell to strengthen which speech, mind and body are required to give their aid.

XI. On Prajâpati.

Let it be known:—All the worlds have I placed within Mine own Self and Mine own Self have I placed within all the



CSL

...ds; all the Gods have I placed within Mine own Self and Mine own Self have I placed within all the Gods; all the Vedas have I placed within Mine own Self and Mine own Self have I placed within all the Vedas; all vitality have I placed within Mine own Self and Mine own Self have I placed within vitality. For imperishable, indeed, are the worlds, imperishable the Gods, imperishable the Vedas, imperishable is vitality, imperishable is the All; and, verily, whosoever knoweth this passeth from the imperishable unto the imperishable, overcometh recurrent death and attaineth the full measure of life.

Satapatha Brâhmaṇa.

NOTE. In l. 4 the word 'vitality' has been used to denote the 'vital airs' which are imagined as permeating the body.

XII. The Infinite is bliss. There is no bliss in anything finite. Infinity only is bliss. This Infinity, however, we must desire to understand.

Where one seeth nothing else, heareth nothing else, understandeth nothing else, that is the Infinite. Where one seeth [heareth, understandeth] something else, that is the Finite. The Infinite is immortal, the Finite is mortal.

And in what doth the Infinite rest? In its own greatness—nay, not even in its greatness. The Infinite indeed is below, above, behind, before, to right and to left—it is indeed all This. Followeth the explanation of the Infinite as the I; I am below, I am above, I am behind, before, to right and to left—I am all This.

Followeth the explanation of the Infinite as the Self (or Soul): Self is below, above, behind, before, to right and to left—Self is all This.

He who seeth, perceiveth and understandeth this loveth the



Self, rejoiceth in the Self—he becometh the Ruler of Self; he is Lord and Master in all the worlds.

But those who think differently from this live in perishable worlds and have other beings for their rulers.

To him who seeth, perceiveth and understandeth this the spirit springeth from the Self, hope springeth from the Self, memory springeth from the Self; thus do ether, fire, water, birth and death, food, power, understanding, reflection, consideration, will mind, speech, names, sacred hymns and sacrifices—yea, all these spring from the Self.

Thus it is said: He who seeth this doth not see death nor illness nor pain; he who seeth this seeth everything and obtaineth everything everywhere.

The body is the city of Brahman and in it is a palace, the small lotus of the heart and in it is that small ether. Now what existeth within that small ether, that is to be sought for, that is to be understood.

As large as all space is so large is that ether within the heart. Both heaven and earth are contained within it, both fire and air, both sun and moon, both lightning and the stars; and whatever there is of the Self here in the world and whatever hath been and is to be, all that is contained within it.

That through the ageing of the body doth not age; that by the death of the body is not killed. That, not the body, is the true City of Brahma. In it all desires are contained. It is the Self, free from sin, free from old age, from death and grief, from hunger and thirst, which desireth nothing but what it ought to desire and imagineth nothing but what it ought to imagine.

As here on earth whatsoever hath been acquired by exertion perisheth, so perisheth whatsoever is acquired for the next world by means of sacrifices and other good actions performed



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on earth. Those who depart hence without having discovered the Self and those things which they ought to desire, for them there is no freedom in all the worlds. But those who depart hence after having discovered the Self and those things which they ought to desire, for them there is freedom in all the worlds
Chândogya Upanishad.

NOTE. Certain portions omitted as in the case of many of these excerpts. The ether of p. 11 l. 15 is to be understood as the Divine Reality. The word âtman is by some transmuted into Soul; by others, subtly distinguishing, into Self, as here. Observe that even religion and righteousness are powerless to secure salvation; it is only through realization of the essential identity of man with God that we escape recurrent life with its burden of sorrow and death.

XIII. The true desires are hidden by what is false; though the desires be true, they have a covering which is false.

Thus, whosoever belonging to us hath departed this life, him we cannot recall so that we may see him with our eyes.

Those who belong to us, whether living or departed, and whatsoever else there be which we wish for and do not obtain, all such we find in our heart. There are all our true desires but hidden by what is false.

That serene being which, after having arisen from out this earthly body and having reached the highest light of knowledge, appeareth in its true form, that is the Self. This is the Immortal, the Unperturbed; This is Brahman. And of that Brahman the name is the Truth (Satyam).

That Self is a bank, a boundary, so that these worlds may not be confounded. Day and night do not pass that bank, nor old age, death and grief; neither good nor evil deeds [i.e.



...arma ceases to operate]. All evil-doers turn back from it, for the world of Brahman is free from all evil.

Therefore he who hath crossed that bank, if blind, ceaseth to be blind; if wounded, ceaseth to be wounded; if afflicted ceaseth to be afflicted.

Therefore, when that bank hath been crossed, night verily becometh day, for the world of Brahman is illuminated for ever.

And that world of Brahman belongeth to those only who find it by abstinence; for them there is freedom in all the worlds.

Chândogya Upanishad.

NOTE. True desires are rightful desires which can be brought to fulfilment through knowledge of the relation between God and man. It is not, for example, a true desire to yearn for the return of the dead, for by no means is that procurable. Asceticism appears to be inculcated.

XIV. If a man clearly behold this Self as God and as the Lord of all that is and will be, then is he no more afraid.

Him behind whom the year revolveth with its days, Him the gods worship as the Light of lights, as immortal Time.

Him in whom the five beings and the ether rest, Him alone I believe to be the Self, Him I who know believe to be Brahman; Him I who am immortal believe to be immortal.

They who know the Life of life, the Eye of the eye, the Ear of the ear, the Mind of the mind, they have comprehended the ancient, the primeval Brahman.

By the mind alone He is to be perceived; there is in Him no diversity. He who perceiveth therein any diversity goeth from death to death.

This everlasting Being who can never be proved is to be perceived in one way only. He is spotless, beyond the ether, the



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born Self, great and eternal.

Let the wise Brâhmaṇa after he hath discovered Him practise wisdom. Let him not seek after many words, for that is mere weariness of the tongue.

And He is that great unborn Self who consisteth of knowledge, who is surrounded by the Prâṇas, the ether within the heart. In it there reposeth the Ruler of all, Lord of all, King of all.

Brîhadâraṇyaka Upanishad.

NOTE. V. 3. The identity of the five beings is disputed.

XV. All those who depart from this world fare to the moon. The moon is also the door of the world of heaven. Him who can answer she sendeth on; him who answereth her not she raineth down upon the earth, becoming herself rain. He is born on earth as beast or man or other creature, in one or other station according to his deeds and his knowledge. Him, when he hath arrived, she asketh 'Who art thou?' To her he should make answer 'From the light I came as seed, O Seasons, from that produced as the fifteenfold fatherland. In the man as creator ye placed me and by man as creator impregnated the mother. I am born and again born as the twelvemonth and the thirteenmonth from the twelfold, the thirteenfold father. I know this and I am aware of this. Then do ye bear me, Seasons, to deathlessness. By that truth, that penance, I am the season of the seasons.'—'Who art thou?' 'I am Thou' She then sendeth him on.

He, having reached the road of the gods, arriveth at the world of Agni, then at the worlds of Vâyu, of Varuṇa, of Indra, of Prajâpati, of Brahman. The knower advanceth towards that world. Brahman saith of him: 'Run ye to meet him with the glory due to me. He hath won the Unageing River. He shall



never grow old'.

Five hundred Apsaras advance towards him. Him they adorn with the ornaments of Brahman. He, adorned with the ornaments of Brahman, knowing Brahman, advanceth towards Brahman. He arriveth at the Lake of Enemies. He crosseth it by his mind. Men who know but the present, coming to it, are overwhelmed. He arriveth at the Moments which destroy Sacrifice. They flee from him. He arriveth at the Unaging River. He crosseth it by his mind alone. His good deeds and his evil deeds then shake themselves off. His dear kinsfolk obtain his good deeds, his enemies his bad. As a man driving in a chariot may look down at the wheels of the chariot, so may he look down at day and night, good deeds and evil deeds and all opposites. He, severed from good, severed from evil deeds, knowing Brahman, advanceth towards Brahman. He arriveth at the Ilya Tree. The odour of Brahman reacheth him. He arriveth at the Sâlajya City. The savour of Brahman reacheth him. He arriveth at the Unconquerable Palace. The splendour of Brahman reacheth him. He arriveth at Indra and Prajapati. They flee from him. He arriveth at the hall Vibhu. The glory of Brahman reacheth him. He arriveth at the throne Vichakshanâ. It is knowledge, for by knowledge he discerneth. He arriveth at the Couch of Unsurpassed Splendour. It is breath. The past and the future are its eastern feet; prosperity and sustenance its western feet. Thereon sitteth Brahman. The knower first mounteth upon it with one foot. Brahman asketh of him: 'Who art thou?' To Him let him make answer:—'I am the season, of the season, born of the ether as womb, as seed from wife, the glory of the year, the soul of all that hath been. What Thou art, That am I.' He saith to him: 'Who am I?' 'Truth', let him say. 'What is Truth?' 'That which is other than the Gods and the Breaths, that is Being



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[et]; the Gods and the Breaths are That [tyam]. This is described by the word Truth [sattvam]. Such is all this; all this art Thou'. So he saith unto Him.

To him He saith: 'The waters indeed are my world, this is thine' What victory, what success, Brahman hath, he winneth that victory, he attaineth that success, who knoweth this.

Sāṅkhâyana Âranyaka.

NOTE. This curious passage is regarded by Mr Keith as an attempt to reconcile two different accounts of the fate of the dead. The Moon, acting as Judge of the dead, returns the imperfect souls to earth to be reborn in one form or another: the perfect souls, after proving their worth by cryptic answers, darkly allusive to the influence of the seasons upon life, are sent forward to final bliss. Follows a description of the soul's triumphant progress towards Brahman who does not, here, assume His most spiritual aspect.

XVI. All this, whatsoever moveth on earth, is to be merged in the Lord. When thou hast surrendered all this, then thou mayest find joy. Covet not the wealth of any man.

Knowing this, a man may wish to live a hundred years and carry on works, yet such and in no other way will be his end; the burden of works will not cling to him.

The worlds of the Asuras are covered with blind darkness. Those who have destroyed their true Self go after death to those worlds. That ONE, though stirring not, is swifter than thought. The senses never attain It; It moveth before them. Though standing still, It overtaketh those who run. Mâtariśvan bestoweth powers on It.

It stirreth and It stirreth not. It is far and likewise near. It is inside all this and It is outside all this.



and he who beholdeth all beings in the Self and the Self in all beings, he never turneth away from It.

When, to the man who understandeth, the Self hath become all things, what sorrow what trouble can there be to him who hath once beheld that Unity?

He hath encircled all, bright, unembodied, scathless, thewless, pure, untouched by evil; a Seer, wise, almighty, self existent, He hath disposed all things rightly unto all eternity.

All who worship what is not real knowledge enter into blind darkness; those who delight in real knowledge enter, as it were, into greater darkness.

One thing, they say, is obtained from real knowledge; another they say, from what is not knowledge. Thus we have heard from the wise who taught us this.

He who knoweth at the same time both knowledge and not-knowledge overcometh death through not-knowledge and obtaineth immortality through knowledge.

All who worship what is not the true cause enter into blind darkness; those who delight in the true cause enter, as it were, into greater darkness.

The door of the True is covered with a golden disk. Open that, O Pûshan, that we may see the nature of the True.

O Pûshan, only Seer, Yama, Sûrva son of Prajâpati, spread Thy rays and gather them in. The light which is Thy fairest form, I see it. I am what He is.

Breath to air and to the immortal. Then this my body endeth in ashes. Om. Mind! do thou remember. Remember thy deeds. Mind! do thou remember. Remember thy deeds.

Vâjasaneyi-Samhitâ-Upanishad.

NOTE. Wording slightly altered to bring out the meaning, as interpreted by Max Muller. The curse of re-birth clings to



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Man who fails to realize the allness of the Self, its identity with the Divine. The performance of religious and moral duties avails not to remove the curse; yet total neglect of them is even more dangerous than failure to apprehend the Truth. Perhaps the intention is to press the view that the attainment of true knowledge is confined to those who have passed through the orthodox stages of religious discipline. The distinction in v. 4 between the One and Mâtariśvan is hardly intelligible. The last verse is supposed to be uttered at the moment of death.

XVII. Nachiketas questions Death whether man continues to exist after death. Death hesitates and offers various worldly gifts instead of an answer. N. replies:—

These things last until tomorrow, O Death, for they wear out the vigour of all the senses. Even the whole of life is short. Keep thou thy horses, keep dance and song for thyself.

No man can be made happy by wealth. Shall we possess wealth when we see thee? Shall we live as long as thou rulest? Only that boon which I asked is chosen by me.

What mortal, slowly decaying here below and knowing through his approach to Them the freedom from decay enjoyed by the Immortals, would take delight in a long life after pondering the pleasures which arise from beauty and love?

Nay, tell unto us that on which there is doubt, O Death, tell unto us what there is in that great Hereafter. Nachiketas doth not choose any boon save that which concerneth the hidden world."

Death speaks:—"The good is one thing, the pleasant another; these two, having different objects, enchain a man. It is well with him who clingeth to the good; he who chooseth the pleasant misseth his end.



The good and the pleasant approach man: the wise goeth round about them and distinguisheth them. Yea the wise preferreth the good to the pleasant but the fool chooseth the pleasant through greed and avarice.

Thou, O Nachiketas, hast pondered all pleasures which are or seem delightful and hast forsworn them all. Thou hast not gone into the road which leadeth unto wealth in which many men perish.

Wide apart and leading to diverse points are these two, ignorance and what is known as wisdom. I believe thee, Nachiketas, to be one who desireth knowledge, for even many pleasures have not distracted thee.

The Hereafter never ariseth before the eyes of the careless child deluded by the delusion of wealth. 'This is the world', he thinketh, 'there is no other';—thus he falleth again and again under my sway." [i.e. repeated birth and death await him] Him of Whom many cannot even hear, Whom many, hearing, do not comprehend—whoso can teach Him is wonderful, whoso, how well soever instructed, can comprehend is wonderful' [N. comments] "I know that what is called treasure is transient, for that Eternal One is not obtained by things which are not eternal."

[Yama proceeds] "Though thou hast seen the fulfilment of all desires, the foundation of the world, the endless rewards of good deeds, the shore where there is no fear, that which is magnified by praise, the wide abode, the resting place, yet, being wise, thou hast with firm resolve dismissed it all. The wise man who, by means of meditation upon his Self, recognizeth as God the Ancient Who is hard to see, Who hath entered into darkness, Who is hidden in the heart, Who dwelleth in the abyss, he indeed leaveth joy and sorrow far behind.



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mortal who hath heard this and embraced it, who hath separated from it all qualities and hath thus reached the Subtile Being, rejoiceth because he hath obtained what is a cause for rejoicing. The house is open I believe, O Nachiketas(?) [N.] "That which thou seest as neither this nor that, as neither effect nor cause, as neither past nor future,—tell me of that." [Yama.] "That which knoweth [the Self] is not born, it dieth not; it sprang from nothing, nothing sprang from it. The Ancient is unborn, eternal; It is not killed although the body be killed.

If the killer think that he killeth, if the killed think that he is killed, they do not understand; for this one doth not kill nor is that one killed.

The Self, smaller than the small, greater than the great, is hidden in the heart of that creature. A man who is free from desires and free from grief seeth the majesty of the Self by the grace of the Creator.

Though sitting still, he walketh far; though lying down, he goeth everywhere. Who, save myself, is able to know that God who rejoiceth and rejoiceth not?

The wise man who knoweth the Self as bodiless within the bodies, as unchanging among changing things, as great and omnipresent, doth never grieve.

That Self cannot be gained by the Veda, nor by understanding, nor by much learning. He whom the Self chooseth, by him the Self can be gained. The Self chooseth him as its own.

But he who hath not first turned away from his wickedness, who is not tranquil and subdued or whose mind is not at rest, he can never obtain the Self by knowledge.

Who knoweth then where He is?.....
Beyond the senses are the objects, beyond the objects is the mind, beyond the mind is the comprehension, the Great Self



beyond the comprehension.
Beyond the Great is the Undeveloped, beyond the Undeveloped is the Purusha. Beyond the Purusha there is nothing. This is the goal, the highest road.

That Self is hidden in all beings and doth not shine forth but it is seen by subtle seers through their piercing and subtle intellect.

A wise man should keep down speech and mind; he should keep them within the Self which is Knowledge; he should keep Knowledge within the Self which is the Great and that he should keep within the Self which is the Peace.

Arise. Awake. Obtain your boons and understand them. The sharp edge of a razor is hard to traverse; thus hard, the wise say, is the path to be trodden.

He who hath perceived that which is without sound, without touch, without form, without decay, without taste, everlasting, without smell, without beginning, without end, beyond the Great, unchangeable, is freed from the jaws of death."

Katha Upanishad

NOTE. It will be observed that here the Brahman, Purusha or Supreme Spirit is distinguished from the Âtman, Self or Soul. Their identity is more often insisted upon in these writings but it may be argued that, whereas the soul is Brahman because there is nothing but Him, He is not the soul because that in its present state is conditioned. In fact, however, there is no consistent body of doctrine in the Upanishads and diversities and contradictions are to be expected. The relation of the âtman to the Brahman has been the subject of much speculation in India and is, indeed, of prime importance in the philosophy of that country. M. Muller's 'Six Systems of Ind. Philosophy' (Longmans) may be consulted on this point.



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VIII. There is one Ruler, the Self within all things, who maketh the one form manifold. The wise who perceive Him within their Self, to them belongeth eternal happiness, to others not.

There is one eternal Thinker, thinking uneternal thoughts, who, albeit but one, fulfilleth the desires of many. The wise who perceive Him within their Self, to them belongeth eternal peace, to others not.

His form is not to be seen, no one beholdeth Him with the eye. He is imagined by the heart, by wisdom, by the mind. Those who know this are immortal.

He cannot be reached by speech, by mind or by eye. How shall He be apprehended save by him who saith 'HE IS'?

When all desires which dwell in his heart cease, then the mortal becometh immortal and obtaineth Brahman.

Katha Upanishad.

NOTE. The fine idea in v. 2 is that all things which seem to exist are but transitory thoughts in the sole-existent Mind.

XIX. Manifest near at hand, moving in the depth of the heart, is the Great Being. In Him is centred everything which ye know as moving, breathing and seeing, as being and not being, as adorable, as the best which is beyond the understanding of created things.

That which is re p e n d e n t, smaller than smallness; that on which the worlds are founded with the inhabitants thereof; that is the indestructible Brahman; that is the breath, the speech, the mind; that is the true; that is the immortal.

In Him the heaven, the earth and the sky are woven; the mind also with all the senses. Know Him alone as the Self and say naught further. He is the bridge unto immortality.



He who understandeth all and knoweth all, He to whom belongeth all the glory of this world, the Self, is placed in the ether, in the heart which is the heavenly city of Brahman. He assumeth the nature of mind and becometh the guide of the body of the senses...The wise who understand this behold the Immortal who shineth forth in bliss.

The fetter of the heart is broken, all doubts are solved, all the influence of works perisheth [i.e. Karma becomes inoperative], when He who is both high and low hath been beheld. In the highest golden sheath there is the Brahman without passions and without parts. That is pure, That is the Light of lights, That is it which they know who know the Self.

The sun doth not shine there, nor the moon and stars, nor the lightnings; much less this fire of ours. When He shineth, all things shine; by His light all is illumined.

That immortal Brahman is before, that Brahman is behind, that Brahman is to right and left. He hath gone forth below and above; Brahman alone is all This; He is the best.

Mundaka Upanishad.

NOTE. It strikes a more familiar note in English to use, as above, the masculine pronoun but the word 'Brahman' is really, and logically, neuter.

XX. He, the sun without colour who of set purpose by means of His power produceth endless colours, in Whom all which is cometh together in the beginning and parteth asunder in the end—may He, the God, endow us with good thoughts.

THAT verily is fire, it is the sun, it is the wind, it is the moon; the same also is the starry firmament; it is Brahman, it is water, it is Prajâpati.

Thou art woman, Thou art man; Thou art youth, Thou art



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Hidden? Thou, as an old man, totterest along with thy staff;
Thou art born with Thy face turned to all sides.

Thou art the dark blue bee; Thou art the green parrot with
eyes of red; Thou art the thunder-cloud, the seasons, the seas.
Thou art without beginning because Thou art infinite; Thou
from Whom all the worlds are born.

He who knoweth not that indestructible Being of the Rîg-
Veda, that highest, ethereal Self wherein dwell all the gods,
of what use to him is the Rîg-Veda? Those only who know
It rest in contentment.

He, the Creator and Supporter of the gods, Rudra, the great
Seer, the Lord of all, who saw Hiranyagarbha being born,
may He endow us with good thoughts.

He who hath known Him Who is more subtle than the most
subtile, all-creating, multiform, alone enveloping everything,
the happy One [Śiva], passeth into peace for ever.

He also was in time the Guardian of this world, the Lord of
all, hidden in all things. In Him the Brahmarshis and the
deities are united and he who knoweth Him cutteth the fet-
ters of death asunder [i.e. escapes transmigration].

When the light hath arisen, there is no day, no night, neither
existence nor non-existence; Śiva alone is there. That is the
eternal, the adorable light of Savitri and the ancient wisdom
proceeded thence.

No one hath grasped Him above or across or in the middle.
There is no image of Him whose name is the Great Glory.
His form cannot be seen, no one perceiveth Him with the
eye. Those who through heart and mind know Him thus abid-
ing in the heart become immortal.

One cometh nigh unto Thee, trembling, with the words 'Thou art
the unborn'. O Rudra, let Thy gracious face protect me for ever.

Svetâśvatara Upanishad.



NOTE. Śiva is not a Vedic god but was brought into the pantheon through identification with the Vedic god Rudra. Observe the beginning of Sectarianism in the identification of Śiva with the Brahman.

XXI. Some wise men, deluded, speak of Nature and others of Time as the Cause but it is the greatness of God by which this Brahma-wheel [universe] is made to turn.

It is at the bidding of Him who ever covereth this world, the Knower, the Time of times, who assumeth all qualities and all knowledge, it is at His bidding that the work of creation unfoldeth itself as earth, water, fire, air and ether.

He is the beginning, producing the connecting causes, and He, being above past, present and future, is discerned by us as without parts when we have worshipped that adorable God Who hath many forms and Who is the source of all and have found Him dwelling in our own mind.

He is the one God, hidden in all things, all-pervading, the self within all beings, watching over all works, dwelling in all beings, the witness, the perceiver, the sole, the unqualified.

He maketh all, He knoweth all, the Self-caused, the Knower, the Time of times, Who assumeth qualities and knoweth everything, the Master of nature and of man, the Lord of the three qualities, the cause of the binding, sustaining and dissolving of existence.

Seeking for freedom, I go for refuge to that God Who is the light of His own thoughts, He Who created the Creator [Brahmā] and delivered the Vedas unto him.

Svetāśvatara Upanishad.

NOTE. V.5: in all matter there are three qualities; sattva tending to goodness, tamas tending to badness and rajas or energy.



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XXII. I am the First and Sole Essence; I am and shall be and there is not anything which is distinct from Me. I am He Who causeth transitoriness and yet endureth for ever; I am Brahman; I am the East and the West, the North and the South; I am Space and the Void; I am masculine, feminine and neuter; I am Sâvitri, Gâyatri and all sacred verse; I am the three [sacrificial] fires; I am the most ancient, the most excellent, the most venerable and the most mighty; I am the splendour of the four Vedas and the mystic syllable; I am imperishable and mysterious but the Revealer of mysteries; I am all that is and all space is pervaded by my essence. Praise be to Thee Who art Brahmâ, Vishnu and Maheshvara. Praise to Thee Who art Umâ, Gayesâ and Skanda. Praise be to Thee Who art Indra and Agni, Praise be to Thee Who art earth, sky and heaven. Praise be to Thee Who art the four upper heavens. Praise be to Thee Who art earth, water, fire, air and ether. Praise be to Thee Who art the sun and moon. Praise be to Thee Who art the stars and planets. Praise be to Thee Who art Time, Death and Yama. Praise be to Thee Who art everlasting, the past, the present and the future. Praise be to Thee Who art all that is, the sole and universal Essence. Praise, praise be to Thee, O Rudra, Îsâna, Maheshvara, Mahâdeva, Lord, for Thou art Parabrahman, the One and Only God.

Atharvasîras Upanishad.

NOTE. Śiva is here invoked as the Brahman. The 'mystic syllable' is the sacred word Om.

XXIII. (Kṛishṇa speaks) I am the taste in water. I am the light of sun and moon. I am 'Om' in all the Vedas, sound in space and manhood in the human race. I am the fragrant



I am life in the earth, refulgence in fire. I am life in all beings and the penance in those who perform penance. Know Me to be the eternal seed of all beings. I am the discernment of those who discern and I the glory of the glorious. I am the strength of the strong which neither clingeth nor craveth. And I am love, disagreeing not with virtue, among all beings. And all things which are of the quality of goodness and those which are of the quality of passion and of darkness know that they in sooth are all from Me; I am not in them but they are in Me.

Bhagavadgīta (from the Mahābhārata).

XXIV. Whosoever with devotion offereth Me leaf, flower, fruit or water, that, given with devotion, I accept from him whose self is pure. Whatsoever thou doest, whatsoever thou eatest, whatsoever sacrifice thou makest, whatsoever thou givest, whatsoever penance thou performest, do that as offered to Me. Thus wilt thou be set free from the bonds of action the fruits of which are tasteful or distasteful. And, thyself being filled with this devotion, this renunciation, thou wilt be set free and wilt come unto Me. I am alike unto all beings; to Me none is hateful, none dear; but those who worship Me with devotion are in Me and I am in them.

Bhagavadgīta.

NOTE. A new and resounding note has been struck. The hero Kṛishṇa has been deified. God has appeared on earth in human shape and release from the anguish of transmigration accrues, no longer from recognition of the soul's identity with an abstract divinity, but, from devotion to a personal deity. It is this appeal to ordinary human feeling rather than any exceptional literary merit which has given to the Bhagavadgīta



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potency and renown. That some should hear an echo of Christianity in the precepts of this poem and even in the name *Krishṇa* is not surprising but the best opinion repudiates foreign influence.

The Introduction to Nandlal Sinha's translation of the *Bhakti Sūtras* of *Nārada* shows the complexity in its theoretical aspect of the system of *Bhakti*. This word is usually rendered as 'Devotion' but it is not exactly devotion in our sense; like many other Indian religious terms, it is not translatable by a single word.

The true object of life is to escape the endless succession of births and deaths by absorption into God. To some the way is through the intellect, by perception of the Divine nature. Others reach the goal by rigid performance of ritual or intense austerities. There is, however, a third path, namely, through the feelings. The essential preliminary in this last case is an intense desire for *Mukti* which is release from transmigration, or, in other words, for the passing of the *Jīva* or individual soul "to the state of *Brahman*, the Pure Self, characterized as pure existence, pure consciousness and pure bliss."

By successive steps the devotee reaches the culmination of love. The stage of faithful service passes into friendship, that into filial affection, that into the devotion of wife to husband. Beyond that lies the condition of complete identification of the will with that of the Lord or absolute self-forgetfulness. The final stage which secures exemption from the further operation of *Karma* is realization of identity with God and an ecstasy of love. And towards whom is this emotion to be directed? Towards the Almighty (*Īśvara*) and towards Him alone, for devotion to a minor deity cannot lead to absorption into the Supreme Godhead. Inasmuch, however, as the unconditioned Absolute cannot be made the object of love, the



Supreme has to be conceived in a more personal form, as Brahma manifesting attributes as the Creator and Controller of the universe. But, even in this form, the Almighty is beyond comprehension and cannot, therefore, become the object of direct worship. He may, however, be adored as manifested in Creation, for He is the Soul of the universe which is a partial manifestation of Him. Or He may be adored more easily in one of the Incarnations which He has assumed out of compassion towards man.

We read with amazement in the Purāṇas stories of demons who by means of religious observances acquired powers endangering the supremacy of the gods. The same strange idea enters into the Bhakti system. We find that absorption into the Godhead may be achieved not only through love but also through fear or even hatred. Provided that the mind is wholly occupied by the thought of God, the underlying emotion is immaterial.

XXV. To a king sorrowing for his son.

Thyself an object of grief, why dost thou grieve? A few days hence others will grieve for thee and in their turn they will be grieved for by others still. Thyself, myself and others who wait upon thee, O King, shall all go to that place whence all of us have come. As two pieces of wood floating upon the ocean come together at a time and are again separated, even such is the union of beings in this world. Thy son came from an invisible region. He hath departed and become invisible. He did not know thee. Thou didst not know him. Who art thou and for whom dost thou grieve? Grief ariseth from the disease which is desire. From joy springeth sorrow and sorrow ariseth repeatedly. Sorrow cometh after joy and joy after sorrow. The joys and sorrows of human beings



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olve on a wheel. After happiness sorrow hath come to thee. Thou shalt again have happiness. No one suffereth sorrow for ever and no one enjoyeth happiness for ever. It is the body in which both sorrow and happiness find refuge. Life springeth up with the springing of the body into existence. The two exist together and the two perish together. All this, joy and grief, existence and non-existence, dependeth upon destiny. Only he that is possessed of wisdom and none else understandeth the order of the world. Amongst the wise, the brave, the foolish, the cowardly, the dull, the learned, the weak, the strong, happiness cometh to him for whom it is ordained. They who are sunken in deep sleep and they who have attained that state of mind which lieth beyond the sphere of the intellect succeed in enjoying happiness. Be it happiness or be it misery, be it pleasant or be it painful, what cometh must be enjoyed or endured with steadfast heart. Every day a thousand occasions for sorrow and a hundred occasions for fear assail the ignorant and foolish but not him who is possessed of wisdom. Truly sorrow is unable to touch him who is conversant with that Supreme Self from which everything springeth and into which everything disappeareth. When man abstaineth from doing wrong to any creature, in thought, word or deed, then he hath attained unto the Brahman.

Mokshadharma (from the Mahâbhârata).

NOTE. Joy and sorrow are inevitable associates of the flesh and, being determined by acts done in former stages of existence, are predestined. When the curse of reincarnation has been shaken off, the spirit rests unaffected by them. A wide and rare humanity announces in this passage that salvation is attainable through universal charity.



XVI. That which assaileth the world is Death. Decay encompasseth it. Irresistibly come and pass away the nights. Death cometh to man before his desires have been gratified. Do thou, this very day, accomplish that which is for thy good. The deeds of tomorrow should be done today, those of the afternoon in the forenoon. Before man hath plucked the flowers upon which he hath set his heart, before he hath found pleasure by gaining that which he coveteth, Death beareth him away as a tiger carrieth away its prey. Death overpowereth man in the midst of the happiness of accomplishment of desire whilst he is thinking "This hath been done; this is to be done; this hath been half-done." As soon as the living body is born Decay and Death pursue it towards destruction. Nothing can resist the messengers of Death when they advance save Truth which devoureth Untruth. In Truth is immortality. Therefore will I do injury to none and seek to attain Truth. I will defy the power of desire and wrath and view pleasure and pain with equal eye. In the attainment of peace I shall avoid death as do the Immortals. When cometh that season wherein the sun shall turn towards the north, I, holding my senses in restraint, will set myself to the performance of these sacrifices—self-denial, reflection on the Brahman, prayer, contemplation and duty. Shall such as I worship his Maker by the cruel sacrifice of beasts or by sacrifices of the body such as only devils can perform and such as produce only transitory fruits? He whose words, thoughts, penances, renunciation and meditation all rest upon the Brahman succeedeth in earning the highest good. There is no eye which is equal to knowledge. There is no penance like Truth. There is no sorrow equal to worldliness. There is no happiness like renunciation. I have sprung from Brahma through Brahma. I will devote myself to Brahma. I will return to Brahma. What use to thee are



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Health • or kinsmen or wives when thou wilt have to die?
Seek thy Self which is hidden in the heart.

Mokshadharma.

XXVII. Thou beholdest only the regions of the gods but thou art blind to that which is the highest. Alas, thou art also ever blind to that which bringeth Death in its train. Advance! Why tarriest thou? A frightful terror is before thee to destroy thy happiness. Linger not in achieving thy emancipation. Surely soon after death wilt thou be bidden before Yama. Very soon the wind of Yama will blow upon thee. Very soon wilt thou be taken into that dread presence, alone. O son, soon will thy Vedas vanish from thy sight as thou goest helpless into that dread presence. Do thou, therefore, set thy heart upon that Yoga abstraction which is most excellent. Very soon the Destroyer, with Disease as his charioteer, will with strong hand, to the destruction of thy life, pierce and break thy body. Very soon will those terrible wolves which dwell within thy body [the passions] assail thee on all sides. Strive thou, therefore, to accomplish acts of righteousness. Very soon wilt thou, alone, behold thick darkness and very soon wilt thou behold golden trees on the top of the hill [a sign foreboding death]. Do thou then hasten to do good deeds. Only those deeds, good and bad, which were done before death accompany man on his way to the other world. There one cannot share one's acts with others but everyone enjoyeth or endureth the fruits of those acts which he hath himself performed.

Mokshadharma.

NOTE. Considerably compressed. Mere reverence for Scripture is not enough; the Yoga discipline is requisite for Salvation. This poem (one of many additions to the Mahâbhârata epic) is



patchwork exhibiting the divergent doctrines of various authors and periods. It is interesting and would be more so if it were a tenth of its size, for it is blown out to repulsive bulk by that nauseating verbosity which is the disease of Indian theological writings. The last and latest portion consists of an uninspired eulogy of Vishṇu, freshened by a possible whiff of Europe and Christianity.

XXVIII. To the Devīmāhātmya

O Goddess who removest the sufferings of Thy suppliants, be gracious.

Be gracious, O Mother of the whole world.

Be gracious, O Queen of the universe; safeguard the universe.

Thou, Goddess, art queen of all that moveth and moveth not.

Thou alone hast become the support of the world

Because Thou dost subsist in the form of the earth.

By Thee who existest in the form of water all

This universe is filled, O Thou inviolable in Thy valour.

Thou art Vishṇu's energy, boundless in Thy valour.

Thou art the germ of the universe, Illusion sublime.

All this world hath been bewitched, O Goddess;

Thou indeed, attained, grantest final release from earthly life.

All knowledge is a part of Thee, O Goddess;

All that is female, yea, the whole world itself.

By Thee alone, as Mother, hath this world been filled.

What praise is meet for Thee? Thou art beyond praise, the sublimest word.

When, as the Goddess who constituteth every created thing

And who bestoweth heaven and the final release from life,

Thou art praised, for thy praise again

What sublime words can suffice?



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Thou who abidest in the form of Intelligence
In the heart of every living creature ;
O Goddess who bestowest heaven and the final release from life
O Nârâyāṇī, reverence be unto Thee .
Thou, in the form of minutes, moments and other portions of time
Dost bring results to pass ;
O Thou who art mighty in the death of the universe,
O Nârâyāṇī, reverence unto Thee .
O eternal Goddess who constitutest the energy
Of creation, abidingness and destruction,
O abode of virtues, composed of virtues,
O Nârâyāṇī, reverence be unto Thee .
Thou destroyest all sicknesses, when gratified,
But, when wrathful, refusest all longed-for desires .
No calamity befalleth men who have sought unto Thee .
They who have sought Thee themselves verily become a refuge .
To us who are prostrate be Thou gracious .
O Goddess who takest away affliction from the universe,
O Thou worthy of praise by the dwellers in the three worlds,
Bestow Thou boons upon the worlds .

Mârkandeya Purâṇa.

NOTE. In this Purâṇa early expression is given to the Śakti System wherein the śakti, or creative energy, of a god is conceived as his female counterpart or wife, the two blending into one so that the Sectarian who identifies a particular god with the Brahman can logically recognize his goddess-consort as an object of adoration. In places this system developed into, or borrowed from local goddess-cults, an orgiastic ritual and actual worship of the female organ. The Devimâhâtmya may be regarded as the śakti of Brahma, being a Supreme Goddess composed of the śaktis of all the gods. In the many omitted verses of this



hymn. She is invoked in the names of various goddesses and is invested with their attributes including those of the loathsome Durgâ. She is described as the Illusion, or Mâyâ, because through her operation we receive a false impression of the reality of the essentially unreal universe.

XXIX. We bow before Thee who art All and the Lord of all, who art infinite, unborn and indestructible, who art the Stay of the worlds and Support of the earth, who art unmanifested and undifferentiated; Thee, Nârâyaṇa, who art most subtle of all subtle things and the weightiest of all things weighty on the earth, in whom and from whom are all things that have come into existence, beginning with Sat; who surpassest the primal person and art the embodiment of the Supreme Spirit; whom Yogis, longing for deliverance, contemplate to secure emancipation; in whom goodness and the other qualities [p. 25] are not nor the attributes inherent in Nature.

May that One, pure beyond all purity, that Primal Spirit, be gracious unto us. May that pure Hari whose power is not fettered by the intervals of time be gracious unto us. May He who is styled the Supreme Lord, who is free from all things, that Viṣṇu who is the Soul of embodied things, be gracious unto us. May that Hari who is cause as well as effect, who is the cause even of the cause, who is, again, the effect of the effect, prove gracious unto me. We bow down unto that Supreme State which is the Creator as well as the Created and which is at once Cause and Consequence. We bow before that Primal State of Viṣṇu which is pure cognition, which is constant, causeless, incorruptible and indestructible and which is the unmanifested and unmodified. We bow down before that Primal and ever pure State of Viṣṇu which is not palpable and yet is not subtle, which cannot be differ-



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ated. We bow before that Incorruptible One who is the Supreme Brahma and in the ten thousandth of the ten thousandth part of whom is established this cosmic energy. We bow before that Primal State of Vishṇu, that Supreme Deity, which is not known to the gods or to the ascetics or to me or to Śankara himself. We bow before the Primal State of that God Vishṇu who is without equal and whose energy is Brahmā, Vishṇu and Śiva. O Lord of all, O Soul of all beings, O Thou that art All, O Refuge of all, O Thou that never failest, O Vishṇu, be Thou gracious. Come Thou within the sight of us Thy worshippers.

Vishṇu Purāṇa.

NOTE. To emphasize the transcendency of the Supreme God-head, this invocation is put into the mouth of Brahmā. The so-called Hindu Trinity (Brahmā, Vishṇu himself and Śiva) is mentioned but merely as a manifestation of the Supreme Vishṇu, i.e. of the Brahman. In fact the popular notion of three divinities severally and definitely concerned with the creation, preservation and destruction of the world finds little support in Indian literature. In the tenth line goodness is denied because of the Absolute no qualities can be predicated.

XXX. I bow before Him whose forms are earth, water, fire, air, ether, mind, intellect, the first element, primeval Nature, and the pure, subtile, all-pervading Soul that excelleth Nature. Obeisance unto that Spirit who is devoid of qualities, pure, subtile, extending over all the earth and dissociated from Matter; who is supreme over all elements, all objects of sense and intellect and who is dissociated even from Spirit. I seek refuge with Him who is one with Brahmā[a?], who is the Soul of the whole universe, pure and foremost of the



gods. The lower, upper and midmost parts of the earth are not without Thee, the whole universe is from Thee, whatever hath been and whatever shall be. As the wide-spreading fig-tree existeth in a small seed, so, at the time of dissolution, the whole world existeth in Thee as its germ. As the fig-tree, originating from its seed, spreadeth gradually into a huge tree, so the creation, originating from Thee, expandeth into the universe. Lord, as naught of a plantain-tree is visible save its bark and leaves, so naught of Thee is seen save the whole universe. The faculties of intellect which are the source of pleasure and pain exist in Thee as one with all existence but the sources of pleasure and pain, singly or together, do not exist in Thee, for Thou art free of all qualities. Obeisance unto Thee who art the subtle rudiment, who art single when a cause but manifold in action. Thou art manifest in spiritual knowledge. Thou abidest in all, art the element of all. Thou assumest all forms. Glory unto Thee as the Soul of all. Lord of all, Origin of all. What shall I say unto Thee, seeing that Thou knowest everything, being seated in all hearts? Thou knowest all creatures and their desires. Lord, do Thou satisfy my desire.

Vishṇu Purāṇa.

NOTE. There is here an allusion to the periodical dissolutions and creations of the universe. According to Kennedy's 'Ancient and Hindu Mythology' an 'Age of the gods' covers 4,320,000 years which are distributed between four Yugas, viz., the Krita or Satya, the Treta, the Dvapara and the Kali, this last being the current period and running to 432,000 years; a thousand 'Ages of the gods' form a Kalpa or day of Brahmā; his night being of equal length, his year exceeds three billion human years and his years number a hundred at the end of which vast period



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occurs the Prakṛiti Pralaya, or complete destruction of the universe; there are also, at the close of each Kalpa, partial destructions (Naimittika Pralaya) not affecting the four superior heavens. At the complete dissolution all the elements which operated towards creation are re-absorbed into the "all-diffused and unobstructed spirit" of the Supreme Being Who then alone exists, wrapped in contemplation of His own ineffable Self until it shall please Him to set the mighty wheel in motion again. No other religion, hardly science itself, supplies so majestic a theory.

XXXI. He dwelleth internally in all things and all things dwell in Him; and this is the Lord, Vāsudeva, the Creator and Preserver of the world. He, although identical with all beings, is beyond and separate from material nature, from its products, from properties and from imperfections. He is beyond all investing substance. He is Universal Soul. All the voids of the universe are filled with Him. He is one with all good qualities and all created beings are endowed with but a small portion of His individuality. Glory, might, dominion, wisdom, energy, power and other attributes are collected together in Him. Supreme of the Supreme, in Whom no imperfections abide, Lord over the Finite and the Infinite, God in individuals and universals, omnipotent, omnipresent, omniscient, almighty. The wisdom, perfect, pure, supreme, undefiled and sole by which He is conceived, contemplated and known. That is Wisdom; all else is ignorance.

Vishnu Purāṇa.

XXXII. As in this world the sun daily riseth and setteth, so the gods appear and disappear in Nārāyaṇa. When He hath destroyed all the worlds with their gods and demons and



Puṇnagas, the Lord, Ruler of the world, liveth alone in His own Self. After the end of each cycle the Lord, again and again, createth all beings. When the world is bereft of the rays of sun and moon, of smoke, fire, air, sacrifice and rite, when the birds become motionless and no beast moveth about, when the whole world is shrouded in darkness and all things become invisible, when all works come to a close, when lightning falleth not and earthquakes and other portents cease, when foes have been destroyed and the universe, selfsame with Nārāyaṇa, reacheth perfect stability, Hṛishikeśa, the Great Soul, seeketh sleep. With hair streaming out like a thousand flames, Kṛishṇa clad in yellow raiment, in colour as a cloud, fiery-eyed, His breast smeared with red sandal and adorned with the mystic mark of Śrīvatsa, appeareth there as a cloud fraught with lightning. A garland of a thousand lotuses adorneth His neck and to His person clingeth Lakshmi herself, His spouse. Thereon Viṣṇu, incomparable of might and virtue's own self, the Progenitor of all, entereth upon an indescribable, magical sleep. Therefrom, after the lapse of a thousand years [ages of the gods?], He awaketh as the Lord Puruṣhottama, the Master of all the Heavenly host. Thereafter the Lord of the world taketh thought again to create the universe. By His supreme power He createth the ancestral spirits, the gods, the fiends and men. He then taketh thought of the works of the gods. That Lord of speech thereupon createth all the worlds. The Lord is the Creator, Protector and Destroyer. He is self-control and regulation. All the gods, all truth, all dignity and all Yajnas and Śrutis are identical with Nārāyaṇa. Virtue and sacrifice all depend upon Nārāyaṇa. Knowledge and penance all proceed from Him. He cometh within the ken of knowledge as Brahmā and within that of perception as air. His most supreme form the gods cannot see;



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they can but adore that form which He taketh on at the time of His incarnation. The gods see only that form in which He revealeth Himself. The form which He doth not show none can search out.

Harivamśa.

NOTE. This vision of a 'partial destruction' [p. 38] comes from a work of prodigious bulk which consists almost entirely of a farrago of silly marvels but contains some glimpses of better things. In material Nature the three qualities [p. 25] are in perfect equilibrium only when She is not in operation, that is, when She exists only as an abstraction or potential cause having no manifestation in Matter; this explains the allusion to stability in the tenth line of p. 39. There is a reference at the end to the well-known avatârs of Vishṇu.

XXXIII. When shall we sit peacefully in the voiceless nights upon the divine river's sandy shore white-paved with moonbeams in glittering swell and, in loathing of the expanse of life, lift up our voice in the cry of 'Śiva, Śiva', with eyes flooded by many a joy-born tear?

What profit scriptures, law-books, reading of pious stories, bulky tomes of lore and the medley of works and rites that win for reward a lodging in a hut of a village in Paradise? Save the entrance into the abode of bliss in the soul which is like Time's fire sweeping away the works that burden life with sorrow, all is but trafficker's craft.

O mother Earth, father Wind, friend Sunshine, kinsman Water, brother Sky, for the last time I clasp my hands in reverence before you. The might of all error is overthrown in me by the stainless, radiant knowledge from the rich store of good works born of your comradeship and I sink into



the Supernal Spirit.

Vairāgya Sataka of Bhartri Hari.

XXXIV. Day by day with the coming and going of the sun life fadeth away; in labour heavy with the burdens of manifold tasks time is sped unmarked; dread ariseth not at sight of birth, age, mishap and death—the world hath drunk the maddening wine of heedlessness and is distraught.

They from whom we were born have long since gone; they with whom we grew up have likewise been sent down the path of memory and now we are in our estate like trees upon the sandy bank of a stream, each day more ready to fall. Ended is the yearning for delights, forspent is pride of manhood; friends and peers that were dear as life are now gone heavenward; slowly one riseth by the staff and eyes are barred with thick darkness—and withal, alas, the outworn body dreadeth Death's coming.

A little while a child, then a little while a youthful gallant, a little while in need of substance, then a little while in wealthy estate, then with age-worn limbs at the end of his life's wanderings, Man, like a stage-player, his body garbed in wrinkles, passeth away behind the curtain of Hades.

Alas, brother, the mighty king, the train of barons, the witty court at his side, the maidens with faces like the moon's orb, the haughty troop of princes, the minstrels, the tales—Homage to Time by whose will all this hath passed away into mere memory.

... Vairāgya Sataka of Bhartri Hari.

XXXV. He is ever hard to find but He liveth in the thought of the good;



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He is the innermost secret of Scripture, inscrutable, unknowable.
He is honey and milk and the shining light. He is the King
of the gods.

Immanent in Vishṇu, in Brahmā, in flame and in wind,
Yea, in the mighty, sounding sea and in the mountains.

He is the Great One who chooseth Perumpattapuliyūr [Chidambaram] for His own.

If there be days when my tongue is dumb and speak not of Him,
Let no such days be counted in the record of my life.

(Tamil) Hymns of Tirunāvukkarasuswāmi or Apparswāmi.

NOTE. At this point, headed by the Tamils, the Dravidian races of the South enter the choir. The surviving Tamil literature goes no farther back than the Seventh Century of our era and long before that the South had come under the domination of the Northern religions.

XXXVI. Yea it is He who owneth delight of glory beyond glory.
Yea it is He who vouchsafeth delight of mind beyond illusion:
Yea it is He who is Lord over the Griefless, the Deathless Ones.
The lustrous, assuaging foot worship and rise thou up my heart.

Blossom of stainless mind lift up and offer.

Him consciousness of mind may not measure nor consciousness of sense comprise.

He is thought's supreme delight; for Him no future, present, past;
To Him, my life supreme, there is no limit.

Hardly may we conceive Him as not being that, as having this.
At once He is what hath form and what hath no form in
the realm of earth, the realm of heaven.

He mingleth with the senses yet is not perceptible by sense;
there is no ceasing of Him.



We are of those who have drawn nigh unto the Oneness of that all-pervading Perfection.

Ourselves, this male and that, this female and that, whosoever may be ;

Yea, those and these, that thing and this, whatsoever may be ;

Fleeting things of all sorts, good things and bad,

Things yet to be, things atomic; as all such, behold, He standeth.

To these men and to those are their own divers ways and forms of knowledge.

Crying to these or those as gods, they near their feet in worship.

And those divers gods are not found wanting in power,

For, surely, He guideth them all into the way of Truth.

The mighty heaven, fire, air, water, earth; outspread over these

Is the complete Reality; all, all the rest are illusions.

As the life within the body so He existeth, secretly pervading every place ;

Soul of the great and glorious Scriptures, all-absorbing Divinity.

Speak of Him as being, being, for the forms of all things are His form.

Speak of Him as not being, for all formlessnesses are His formlessness.

Speak of Him as both being and not being, for among His attributes are both these.

Through this double nature eternally He pervadeth all.

Within the cold, pervading ocean He existeth, pervading every drop.

Into each secret, minutest speck of earth and ether, as into a vast world,

He penetrateth unceasingly In each humblest being

He existeth hidden, absorbing all, pervading everything.

(Tamil) Hymns of Sadagopan or Nammâzhvâr.



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NOTE. The above gives a rough idea of the hymn. I cannot say more, for my knowledge of old Tamil is very scanty and assistance was limited to a loose metrical paraphrase published in the 'Visishtādvaita'.

XXXVII. O folk of the world, folk of the world, hearken, hearken to what I proclaim with beat of the drum of my mouth by the stick of my tongue. The term of man's life is but a hundred years; fifty glide away in sleep, five more are spent in childhood, then thrice five are spent in youth and, now that seventy have passed, there remain but thrice ten. Few are these days of joy, few these days of sorrow; thus wealth is like a swollen river, youth like the crumbling bank of a swollen river, life like a tree on the crumbling bank. Then do the one thing, the one that is needed—do good, for good is needed; do it today, for today is needed. If ye shall say "Tomorrow, tomorrow", ye know not what is your term of life. Whenever it may be that the Death-god cometh, when he doth come, he will have naught of your worship of him, naught of your wealth, naught of your proffers, naught of your kindred. He recketh not whether one be good or poor, whether evil or rich. Fierce of eye, he halteth not for a moment; he taketh away the soul and will have naught of the body. O ye hapless mortals who mourn, is it the spirit or the body that is lost? Do ye aver that the spirit is lost? But ye cannot behold it even today apart from the body. Is it the body that is lost? But ye tie that very body hand and foot, like a thief who hath stolen, strip it of its clothing, fasten on it a loin-cloth, kindle a high-mountaining funeral fire and burn it until it becometh ash; then ye dip yourselves in the stream and go away with your folks, grieved in soul. Is this to be called a pretence or a play?



Ye Brahmans, hearken to what I say. When men die and their sons give you a seat and food so that ye recite delusive catch-prayers and enjoy yourselves, tell me, who hath ever seen the ghosts, stirred by hunger, come back and stand there, thrusting out their hands? Whose hunger is assuaged by the food that ye consume?...Ye have set up in this land a fourfold caste division as if it were an order distinguished in primal nature. By conduct are distinguished high and low degrees...Doth the rain in its descent avoid certain men or doth the wind as it bloweth leave aside certain? Doth the earth refuse to bear their weight or the sun deny its warmth to certain? Do the four high-born races get their food from the land and the four base-born races their food from the forest? Fortune and poverty are the fruit of our own deeds and death is the common lot of all children of earth; one is their race, one their family, one their death, one their birth, one the God whom they revere. To neglect not the sayings spoken by the men of old, to give alms at all times to suppliants, to eschew vice, bloodshed and theft, to know how to stand on a sure footing in righteousness, to understand That which is neither male nor female, to be gentle of speech—this is the blameless life. Can birth, instead of worth and virtue, bring good?—fools that ye are.

(Tamil) Agaval.

NOTE. From whose works this comes I do not know. It is referred to by the translator as Agaval but that is merely the name of a kind of metre. Note the revolt against the pretensions and caste-system of the Brahmans. It may be asserted with some confidence that the Four Castes of the Brahmanical writers never represented a reality. We must suppose rather that the Aryans found in India an elaborate caste-system, based



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probably upon occupations; that the race-pride of the invaders and the growing aggressiveness of their priesthood detected advantages in the system and that it was therefore adapted to the new conditions by the distribution of Âryan society into three classes and the relegation to a hopelessly inferior fourth class (the Sudras) of the mass of indigenous castes. I imagine that the 'base-born races' of p. 45, l.13, are the outcastes lying below the Fourth Caste.

XXXVIII. Thou art divine; I am at Thy mercy. Lord of all, devoutly I pray unto Thee. Verily none can declare adequately Thy glory; even Śeṣha of a thousand faces cannot so do.

Therefore, Lord, I cannot adequately offer my prayers unto Thee but I throw myself at Thy feet. Be Thou kind unto me. There is no other Lord but Thee.

Austerities, sacrifices, charities, the study of the Vedas, cannot compare in the smallest measure with devotion to Thee. Thy worshippers attain divers kinds of Siddhis. Although Thy worshipper become not humble in his ignorance, nevertheless Thou blessest him. Only devotion to Thee can bear man across the sea of troubles and bring him unto the final Bliss.

Lord of Gods, be merciful unto me in spite of my pride, wickedness and depravity. Protect this humble worshipper of Thine notwithstanding that he is full of lust for women and the wealth of others, overcome by contempt, pain and suffering. Lord of the universe, his passions are destroying this ignorant worshipper of Thine. I beseech Thee to remove my cravings by granting me fulfilment. O Great God, cut the bond of conceit and vain imagining and accomplish my salvation.

Matsya Purāṇa.

NOTE. There are fine passages in this Vaiṣṇavite Purāṇa



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but, like most of its sort, it is largely composed of mad stuff and battles between gods and fiends.

XXXIX. (Śiva speaks:) The eternal Brahma is the soul of all, sustaineth all corporeal bodies and is a witness of every thing. Viṣṇu himself representeth the five vital airs constituting animal life; Brahmā representeth the mind; I the intellect and Nature the energy; but we are all subject to the Supreme Being. We stay so long as He stayeth; we go along with Him when He departeth, as the obedient attendants of a monarch follow him wherever he goeth. The sentient soul is but the reflection of Brahma. As the image of the sun or moon is present in a jar full of water but, so soon as the jar is broken, the image vanisheth, thus, when the creation is destroyed, the sentient soul mergeth in the Supreme Being. When the universe is destroyed, the Supreme Being alone existeth and all things, with the moveable and immoveable properties, merge in Him. That Brahman like a sphere of light vieth with millions and millions of suns in splendour. That light is all-pervading, wide as the sky and inexhaustible. ...This eternal light the Yogis always adore but the subtle-minded Vaiṣṇavas do not accept their view. Say they: how shall that wondrous light be adored unless there be some Being which is the container of that light? Without a cause there can be no effect. Therefore, without a wherewithal containing that light, the existence of that light is not possible. Therefore they adore the lovely form which is in the centre of that light. Within the sphere of light, bright as ten million suns, of that mighty embodiment there existeth a region named Goloka spreading over a space of ninety millions of miles. Very beautiful is this region, round like the moon, composed of precious stones and hung in the void, without



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support, by the will of God.

On a superb and lovely throne of jewels is seated the Supreme Being. His face is dark as a new-formed cloud. Young is He of look as a boy. His eyes outshine the autumn sun. In its loveliness His face maketh the full moon dim. By His beauty He putteth to shame ten million Kâmas. The great and smiling countenance of that Kindly One who holdeth in the hands a flute is gracious and comely, obscuring the light of millions of moons. Two robes yellow as fire add to His grace. His body is anointed with sandal; his breast is adorned with the gem Kaustubha. This Lord of the threefold curve of grace is decked to the knees with jessamine-garlands, wreaths of wild-flowers, gems and diamonds.

His crest is adorned with the plumage of a peacock, his head with a diadem, his feet with anklets, his arms with bangles and bracelets and his face with ear-rings. In lustre his teeth shame pearls, his lips are as 'bimba', his nose high. The milk-maidens of everlasting beauty, bedight with ornaments, cast looks of love at him. This Divinity, kind unto his votaries, frolicsome and gay, dominating the dance, is dear unto his worshippers. He is the supreme Lord. He, meet for our adoration, reigneth in the heart of Râdhâ and, as such, is cherished and adored by the Vaishnavas. He is eternal and indestructible, self-determining, void of properties, free from emotion and desire and distinct from Nature. He is the container and cause of all. He is omniscient. Yea, He is Lord of all, adored by all. He giveth unto all success. He is the consort of Râdhâ. He is perfect and constituteth the soul of all.

Brahma Vairavarta Purâṇa.

NOTE. A passage refuting Dualistic views of Nature has been omitted. The extract indicates the clumsy revision applied to



the Purāṇa in the interests of Kṛishṇa, the incongruities resulting from the attempt to identify him with the Brahman and the extreme to which anthropomorphism is carried in his cult. There is, indeed, too much humanity in Kṛishṇa for our taste; withal his cult has an attractive side, a delight in gaiety and youth and beauty which traverses with a bright thread the mournful vestments of Hinduism.

XL. Lord of the universe, Kṛishṇa, by whose grace fear of the world is removed, be gracious unto me and make me Thy thrall so that I may serve Thy lotus-feet. Secure for me only that firm faith in Thy lotus-feet which alone holdeth out to Thy worshippers sureness of freedom from all danger. I do not crave, Lord, perfection of any sort, abstraction, emancipation, knowledge, immortality. I reckon not the station of Indra or Manu or the eternal bliss of Heaven. I seek not any of the four kinds of redemption. I seek only thralldom to Thee. It concerneth me not whether I dwell in Heaven or Hell. But I pray that always I may have in remembrance Thy lotus-feet. Ocean of mercy, friend of the poor, show mercy unto me. If Thou give me assurance of safety by keeping me nigh unto Thy lotus-feet, what can death do?

Brahma Vaivarta Purāṇa.

NOTE. The scholar whose translation of this gigantic poem has been followed declares that it 'holds its own' against 'Paradise Lost' and 'in charm and pathos and in the play of fancy beats hollow Spenser's Fairy Queen, the Arabian Nights, Tales of Shakespeare's Midsummer Night's Dream'. The Western reader is likely to pass a very different verdict.

XLI. If the married life possess love and virtue, these will



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both its duty and reward.

What will he who liveth virtuously in the domestic state gain by going into the ascetic state?

Among all those who labour he is greatest who liveth well in the household state.

The householder who, without swerving from virtue, helpeth the ascetic on his way endureth more than those who do penance.

He who on earth hath lived in the state of matrimony as he should live will be placed among the gods who dwell in heaven.

If his wife be eminent in virtue, what doth a man not possess? If she be devoid of it, what doth he possess?

What is more excellent than a wife, if she possess the steadfastness of chastity?

If she who doth not worship God but who, arising, worshippeth her husband say "Let it rain", it will rain.

The excellence of a wife is the good of her husband and good children are the jewels of that goodness.

The rice in which the little hand of their children hath dabbled will be far sweeter to them than ambrosia.

The touch of children giveth pleasure to the body and the hearing of their words pleasure to the ear.

"The pipe is sweet, the lute is sweet" say those who have not heard the prattle of their own children.

Is there any fastening that can shut in love? The tears of the affectionate will proclaim the love that is within.

Those who are destitute of love appropriate all they have to themselves but those who possess love consider even their bones to belong to others.

They say that the union of soul and body in man is the fruit of the union of love and virtue in a former life.

Love begetteth desire and that begetteth the immeasurable excellence of friendship.



Virtue will burn up the soul which is without love even as the sun burneth up the worm which is without bones.

Of what avail are all the external members to those who are destitute of love, the internal member?

Only that body which is inspired with love containeth a living soul; if void thereof, it is bone covered with skin.

The (Tamil) Kurral.

XLII. Unto the roseate foot of Him who rideth the bull, of Him who verily is incomprehensible by that King who rideth the flower and Purandaran, by that blessed Lady, compact of beauties, who rideth the tongue, by Nârāyaṇ, by the fourfold Mystery, by the Splendour which rideth on high and by the dwellers in Heaven, go thou and sing, O Royal-bee.

From any flower which holdeth of honey so much as a millet-seed sip not. Unto Him who whenever we think of Him, see Him, speak of Him, poureth down such honey of joy that every bone melteth,—unto the Master of the Dance,—go thou and sing, O Royal-bee.

"Those are the Gods", "Nay, those are They": thus talk the wise. In a world raving after false gods no claim to piety have I but constantly to the Very God of Very Gods I cling so that my bondage may cease and to Him go thou and sing, O Royal-bee.

That passionate confusion of the mind which ariseth from hoarded treasure, women, children, caste, learning, ay, from very birth and death in a mad world, He illumineth. Unto the God of wisdom go thou and sing, O Royal-bee.

My lack of love for Him both I and He may know; yet shall all men know that He hath made me His. He who is there revealed in His compassion, He is my King and join thou joyously with me in song, O Royal-bee.



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He is the Germ, the One beyond the world; yet into this world too graciously He entered companioned by the Lady whose flowerlike locks scatter perfume. Unto Him, the Formless, the wonder-working Sage, Who took me for His own, the holy, heavenly God, go thou and sing, O Royal-bee.

When I think upon the unthinkable, sacred form, the Heavenly Mercy cometh upon me with sure and certain joy. Unto the resplendent Lord, our Lord, the Lord Who setteth me apart for His own, go thou and sing, O Royal-bee.

Albeit Mâl with the flower-borne Ayan declared the task too hard and stayed their search in disappointment, me, a slave, He filled with transport; on me, a mere dog, He conferred a lofty place and made me rich indeed. Unto Him, the embodied flame, go thou and sing, O Royal-bee.

(Tamil) Tiruvâsagam of Mânikka Vâsagar.

NOTE. Many verses omitted. The insect-emissary of obsolete name is perhaps the great Carpenter-bee whose sonorous hum is so well known in India. V. 1 declares Śiva to be beyond comprehension by Brahmâ, Indra, Sarasvatî, Viṣṇu, the Vedas and the Sun. V. 2 alludes to the dancing which was seemingly a prominent feature of the old ritual of Śiva in the South. It is quite likely that a Tamil deity took on the name and attributes of Śiva who, in one of these poems, is styled emphatically 'the god of the South'. The last verse refers to an unsuccessful attempt by Viṣṇu and Brahmâ to reach the base and summit of the lingam—Śiva's emblem.

XLIII. Mingling with Thy servants that day I stood in silent exultation. After the light had dawned, next day, affliction entered and abode. Lord, I have withered. To behold the gleam of unfading bliss wandering I went. Grant Thou



to me Thy servant intensity of love.

Of Thy servants some have gained Thy grace and intensity of love but I, Thy servant, Lord, have grown old in vain, fretting because to this my carcass there is no end. Let the sea of Thy mercy overflow until it sweep away the deadly doings of my wickedness. I am but a servant, yet give Thou me the grace which ceaselessly softeneth the heart.

In a great, ambrosial sea of Grace Thy servants are whelmed and wholly sunken. Behold, my Prince, I weary of carrying this body filled with darkness. They saw me here and cried "This is a madman with bewildered mind and wits astray". Master, that I may fear not, needs must I gain true love.

I must. I must. Desirous of me, Thou, by thy grace, hast set me amongst thy true servants. O Ambrosia which hath destroyed the grief of this thy servant. O Gem and Pearl, great and precious. O Thou Who art as the gleam of an unfailing lamp. Ah when, O Thou abounding Love, shall this thy worshipper attain fulfilment and the need for naught, for naught?

Verily they who love Thee have gained release but endlessly my spirit faileth within me. I, a worthless cur, lie outside and moan, Master. Oh! I must gain the veritable love; that mighty sea of delight wherein are no movement, no ceasing, no separation, no forgetting, no thought, no bounds, no death.

Delight vast as the sea they have beheld, grasped wholly and absorbed. Is it fitting for me to abide here, multiplying pains and griefs? Master, though I be but slave and dog, do Thou have mercy upon me. As thus I pray, my senses swoon; I faint, I fail. O Light, let darkness disappear before the gleam of Grace. Henceforth do Thou Thyself dispel my doubts.

Unsoftened, unmelted, I mingle with Thy worshippers in whom appeareth Grace abounding. O Śiva, my heart hard as the bamboo, I stand and wither. The love which Thy crowned



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servants bear to Thee grant unto me. Linger not until grace mature but come in haste and unto me grant graciously Thy tender, golden foot.

Shall those Thy servants, ever gathering, dance and smile and rejoice? Shall I, ever drooping, stand all forlorn like a withered tree? Master, as I stand brooding, brooding, whilst they, with softened, swelling, melting hearts, mingle in the duncce, in the dance, do Thou, of Thy grace, mingle with me and give me joy like theirs.

(Tamil) Tiruvâsagam of Mâṇikka Vâsagar.

XLIV. Ah me! after what suffering have ye come in love beneath the sway of that Supporter Whose head beareth flowers, of the Snake-wearer, the Prince, by virtue of that torrent of Pity which dissolveth us little ones, mingling like thought unceasingly with our souls! Come, gather ye together, let us go. Lo, the time hath come. Leave the false behind and enter ye beneath the anklets of the Master.

Enter ye not into the joys of sense. Upon the flower-ringed feet of the Snake-wearer, the Prince, greatly ponder. All the rest is unneedful, suffer it to pass by. Then, so near as be-fitteth each man, he will approach that Master Who laughingly entered into the world and hath made us dogs His slaves. Let each for himself be his own kindred, let each for himself be his own fated way. What are we, what is ours, what are earthly bonds? What indeed? Illusions. Let them pass. Along with the ancient worshippers of the Lord King do ye assume His will as your device and, casting aside the false, adopt ye the path which leadeth to the golden feet of the Snake-wearer, the Ruler.

Ye have all become His servants. Put far from you idle sport, Now that ye have reached the foot to which clingeth fra-



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grace, hold fast to the sacred sign. He will strip from us the body to which sin clingeth and establish us in the Śiva-world. The Snake-wearer to whose body ashes cling will give access to His anklet of flowers.

Abandon ye the pangs of wrath and lust. No long time remaineth. Gather ye with loud acclaim to go together beneath the foot of the Master. Going, we shall reach it, we shall reach in the Śiva-world the bejewelled gate, and, arrived, we shall praise in ecstasy the glories of the Snake-wearer, the Ruler. Praise ye, adore ye, worship ye with flowers. Set on your hearts the foot of the Snake-wearer and condemn all sorrow. There is still one obstacle at hand but, when we have reached the gleaming, glorious City of Śiva and bowed before Śiva's foot, we shall pass before His servants there abiding and stand in ecstasy of soul.

Let those who bide abide. We in a world which abideth not will not bide. Henceforth, in sooth, we march towards the golden foot of the Ruler, the Snake-wearer, whose form is as gold and milk. All ye who bide linger ye no more but, where ye bide, gather to march. If ye stand loitering, surely the Prince will be hard to gain hereafter.

O ye who have gained to dwell forever with the Prince in mighty joy, sink ye not afterwards with piteous cries, o'erwhelmed by strong Illusion. Now that the sacred gate, deckt with great and sacred jewels, lieth open, we shall reach Śiva's City and attain the sacred foot of the sacred Snake-wearer whom even sacred Māl doth not know.

Ponder how ye shall attain. Set your thoughts in order and reflect. Ye who have drunk to fulness of the Nectar of Grace—the Snake-wearer, the Consort of Her whose eyes gleam like the spear in battle,—ye who are drowned in intense, insatiable love, crave ye wholly the anklet of Śiva; lie not



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own, wallow not, in falsehood.

This very day will ye not come and serve Him with prostration, worship and adoration? An ye hesitate, who will esteem you afterwards? Perplexed and confused of mind, if ye would get clear vision, do ye this. Who seeketh the grace of the King of Śiva-world, the sacred Snake-wearer? Behold the wide expanse of it, behold and still behold.

(Tamil) Tiruvāsagam of Māṇikka Vāsagar

NOTE. These translations from the works of a not inconsiderable poet are based upon an excellent metrical version of the Tiruvāsagam by Dr. G. U. Pope (Clarendon Press). I have preferred a prose rendering as verse is no more capable than prose of conveying the main peculiarity of Tamil poetry—its delight in assonances and verbal jugglery. Śiva is depicted wearing a cobra on his head and the fourth verse alludes to his visiting earth as an ascetic with his body smeared with ashes after the wont of the professional devotee.

XLV. O Kṛishṇa, Kṛishṇa, O most illustrious Yogi, O Saṅkarsana, O Eternal One, I know that Thou dost transcend both Pradhāna and Puruṣa which are the immediate cause of the visible universe. O Adhokshaja, O Soul, pervading this wondrous universe of Thine own creation, Thou, Selfcreated, dost preserve it through Thine energy of action and consciousness. The energies of the principle of life and other creating principles...are capable of performing something only when the divine energy hath fulfilled them.

In sooth Thou dost constitute the splendour of the moon, the burning power of fire, the effulgence of the sun, the flashing of the stars and lightning, the steadfastness of the mountains and the smell of the earth. O God, Thou art one with the



life-giving and soothing power of water, one with its qualities of fluidity and sweetness. O Lord, Thou art the velocity, vehemence, energy and fleetness of the wind. Thou art the spaces between cardinal points and the points themselves; Thou art the sky and the ethereal region and the subtleties of ether; Thou art sound and hast no parts and no magnitude and art identified with the mystical Omkâra. Thou art the distinguishing attribute by reason of which things are diversely named. Thou art the power of the senses and the energy of the Gods governing the senses; Thou art the perseverance of the intellect and the reasoning faculty of the mind. Thou art that power of the senses whereby they perceive things. Thou art the Vaikârîka of the Gods and the nature of the embodied souls. Amidst this destroyable universe Thou art that which suffereth not destruction, even as the original matter of a thing transformed undergoeth not destruction.

O Friend of the distressed, today do I seek shelter in Thy twain lotus-feet which remove the fear of those in dread of repeated birth. O Great One, O Lord to Whom praise is due, what man shall ever comprehend the mightiness of Thine illusive energy?

Bhâgavata Purâṇa.

NOTE. In this work Krishna is both super-deified and re-humanized into an object of intense amorousness. Here, first, is formulated Bhakti in that extreme shape in which it passes from ecstasy into eroticism or frenzy and from this time forward bhakti plays an especially important part. The last two lines allude to the divine capacity to produce the illusion which we term Matter—the mesmeric power of God.



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XLVI. O Chandi, by whom the act of the wicked and formidable Asura was shattered, do Thou wander in my heart.

Destroy my selfishness and the calamities which deeply pierce me, arising from the mass of malice and fears; so that, free from danger and protected by the lotus-cluster of Thy feet, my swanlike mind may swim and rejoice in the Ocean of Bliss. Verily and without doubt even the Lord of Spirits would have perished, maddened as He was with the joy of the embrace of His own self, had He not been freshened by the lotus-fragrance of Thy feet, bathed in the honey which floweth within from the union of Śiva and (His) Śakti.

O Mother, let the stream of heavy showers of holy devotion towards Thee be ever shed upon me, struggling and drowning, alas, as I am in the endless Ocean of Illusion, without taste of the water of the Bliss of Brahman, which devotion dispelleth the weight of anguish from hosts of Gods.

May the glory of Thy feet, dark as a rainladen cloud, be ever in mine heart, dispelling by its lustre as of ten million suns the darkness which overspreadeth my mind. From its glittering womb were born the three Devatās Who create, maintain and destroy the world. Whose substance is pure Consciousness and Bliss.

May Devī Durgā Who giveth victory and happiness, Dispeller of fear, Victrix of fortresses and ill-fortune, Who had power to destroy the proud enemies of the Devatās and Who striketh terror into the hearts of thousands, ever conquer. She it was Who, severing the head of the Demon Mahisha, crushed and killed under Her feet him who assumed the form of a buffalo now bellowing, now charging and again retreating, and from whose mouth the Asura issued.

In the red ocean, vast and surging, danced the great shields, weapons and streamers of the enemy, clouded by the flight



of the discus and the arrows of the heaving multitude of soldiers. There lay the heads of the proud and wicked Asuras, broken and cut to pieces, tossed about by the storm of battle, sharpening the thirst and hunger of the birds of carrion. Let the Sâdhakâ meditate upon the dark Śiva holding in Her hands discus, lance, axe, shield, arrow, bow and trident, making the gesture which dispelleth fear; Her mass of hair is like a bank of cloud entwined upon Her head; Her face most formidable striketh with awe, making even the defiant falter; Her laugh is loud and terrible.

O Goddess, such as in this manner meditate upon this Thy faultless form or upon Thee as Durgâ or other form of Thine worshipped by Indra and other gods, to them it is given to attack the city of their foes and, conquering their enemies, to gain a kingdom; they, too, acquire the nectar of the knowledge of poesy and power to arrest, banish and slay.

Kulachûdâmani Tantra,

NOTE. The poem celebrates the destruction of a demon in the form of a buffalo by the Śakti of Śiva. It will be noticed that the relation of Deity and Śakti is here represented by the gross image of a bisexual, auto-erotic Divinity. Vigour of style is the only justification for the reproduction of the passage.

XLVII. To Viṣṇu.

O Bhagavân, be gracious unto me whose mind is dulled with ignorance; give me the gift of devotion to the pollen of Thy lotus-feet.

O Bhagavân, be gracious unto me; Thou canst not be imagined, abode as Thou art of immeasurable lustre; be gracious, O best of Spirits Who allayest all our pains.

O Lord, O Stainless One, be gracious unto me, Who art the



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of the Universe and Bliss itself; Essence unimagined, to
Thyself only art Thou known.

Be gracious unto me, Highest of the highest, Who art the
Deepest of the deepest; be gracious, O Goodness and Beauty,
Who art Majesty itself to the majestic. Great Light, be graci-
ous unto me.

Be gracious, Unmanifested One, ever pervading in that which
ever pervadeth, Minutest of the minute, be gracious; most
loving of the loving, be gracious; be gracious, Thou Who
art the End of all ends.

Be gracious unto me, Greatest of the great, O Lord of all,
Unending One, be gracious, Who art eternal, Mâyâ, Holder
of the conch, be gracious unto us mortals; O Mâdhava, may
Thou be ever victorious.

Victory be to Thee, O Beautiful One. Victory be to Thee
Who art Gentleness itself. May Thou conquer, O Keśava,
Holder of the bow, Destroyer of Keśin, O Auspicious One,
Delighter of Nanda, may Thou be ever victorious.

Reverence unto Thee Who dost absorb all things in Thyself,
Who hast secured the Kaustubha gem. Obeisance unto Thee
Who art beyond all sight and beyond all speech.

Salutation unto Thee Who art beyond all remembrance; ob-
eisance unto Thee, O Cause in threefold form of creation,
maintenance and dissolution, knowable in Thy various partial
appearances: salutation unto Thee.

Thou art in the form of the whole universe and art wor-
shipped by the whole universe. Thou art the Self of all be-
ings in the universe; salutation unto Thee. Thou art medit-
ated upon by Yogis. To Thee Who art the Inner Self, obeisance.
Salutation unto Thee Who art the Giver of enjoyment to Thy
devotees. Reverence unto Thee Who art the Giver of liber-
ation. The actions of my mind, word and body should be



meditation upon Thee, praise of Thee and obeisance unto Thee.
O Lord of gods, all my actions should be worship of Thee.

Prapanchasâra Tantra.

XLVIII. The God Whom I worship is that Universal Spirit which pervadeth all things; Himself material, He assumeth the three qualities and manifesteth Himself as Purusha and Prakṛiti; incorporeal, He yet dwelleth in all bodies but is not affected by their actions; within me, within thee and within others He resideth, the witness of everything but Himself unseen and incomprehensible; He is the universal head, the universal eye, the universal arm, the universal foot; He alone pervadeth all bodies; He assumeth a corporeal form and, as the universe is but His visible manifestation, He is known as the universal Substance. From multiform entities He is named the universal Form but, still, unity alone can be predicated of Him, for all things are created from His essence; yet unity and diversity proceed from Him, as various fires kindled from one fire may burn in different places; and, as a thousand lamps may be lighted from one lamp, so doth His effulgence manifest itself in Brahmâ and the other gods. His unity is the destruction of the universe and His diversity its existence; all things, moveable and immoveable, are finite but He is infinite, eternal and all-pervading. Know Him to be the originator of Brahmâ, the author of entity and non-entity. None is superior to Him and He is adored by all who love virtue and desire beatitude.

Assured of these truths, I worship Sûrya by devotion to Whom alone can final beatitude be obtained and hence is the Sun worshipped as the Supreme Spirit by gods, holy sages and pious men.

Brahma Purâṇa (Âditya Mahâtmyavarnana).



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TE. In this late addition to an old work Sūrya is identified with Brahma. Ll. 17-19 mean that when all things become one with God the world comes to an end—see Note on p. 38.

LXIX. When the vast mass of twofold deeds is balanced, the Energy of the King shall exert its power.

The One, the manifold, darkness, deeds, twofold Illusion: these He will show us as existing from everlasting.

The Doer, the Deeds done, the Fruits, the Lord Who bringeth the deeds home to the soul: these it belongeth to thee to know, O Disciple.

Flesh liveth through its connection with the living soul. Understanding souls live through union of the embodied soul with Divine Grace.

Crystal retaineth its own clear brightness; the sun shining upon it showeth also many varied hues. Thus earth beareth the colours of its King.

Easy the way of vision but 'twixt eye and thing light must be. Without the light of Grace 'twixt soul and Known, soul seeth not. In thy feeble perception by the senses, the soul's instruments, learn how the soul itself is the instrument of Grace.

Ponder not. Think of naught. See not thyself in the foreground. What thou beholdest, let it be THAT.

Regard that Joy itself as the one object of contemplation and hide thou thyself in the mystic light of wisdom.

See as thou hast seen. The unseen seek not to see. As thou hast been taken, rest.

The (Tamil) Tiruvarūṭṭayan of Umāpati Śivāchārva.

NOTE. Emancipation begins when sins and merits balance each other. The eternal verities which God will show us are Himself, the host of souls and the 'Bond' consisting of (i) Ignor-



CSL

ance or Original Sin, (ii) a mass of undone deeds awaiting appropriation by the souls and (iii) the pure and impure Illusions (Mâyâ) constituting Nature. The soul has its own brightness but the Supreme Wisdom irradiates it and permeates the world. Contemplate Grace, yield yourself wholly to Grace, in that form only in which it has been revealed to you.

L. Like the letter 'A' [inherent in all Tamil consonants], Wisdom's Self, the matchless King, everywhere abideth and all things filleth.

That souls may reach His state, His Energy gathereth them in. Our Lord is [nevertheless] One and Indivisible.

He createth, preserveth and to the power of Mâyâ all consigneth: He is the Refuge that never departeth.

He is formless and hath form. To those who know Him He hath the form of Wisdom.

Innumerable souls, through His indwelling fulness, attain to know; there is none above our King who to Him can this impart. As unfailing wisdom never doth He withdraw Himself from His servants; tho' He is the King Whom the Heavenly Ones see not. Everywhere through all He dwelleth pervasive, like fire in heated water; yet, with none identified, abideth alone.

To those who draw not nigh, He giveth no boon; to those who draw nigh, all good: the great Śankaran knoweth no dislike [i. e. is perfectly impartial].

Ponder well. Doubtless there is a Wisdom, all-pervading, that the clinging malady of birth unfailingly healeth.

The (Tamil) Tiruvarttayan.

Li. The books called Vedas are as courtezans deluding men and in nowise to be understood but the hidden knowledge of God is like an honourable wife.



CSL

How are ye the better for listening to Vedas and Śāstras? Ye roam from house to house and then die. Learn the greatness of God and verily ye shall live.

Your rites and ceremonies, many as they be, are mere entanglements: these give you no power to loose the bondage of the soul. He alone is Saint who hath obtained freedom.

Shaven heads and a dress of white wool, smearing with ashes and foul bodies. Truly such habiliments are used for the sake of the belly alone.

He who walketh not with self-denial in his heart and only prideth himself on the grace of a shaven head liveth for the sake of his belly with an evil mind.

The religion which consisteth in contriving postures and twisting the limbs is lower by a tittle than the wrestler's exercises.

Be not like those proud monks who imagine that by expiration, inspiration and retention of breath they have attained unto wisdom. If the inward vision be lacking, boast not of your lip-divinity.

Why bow and fall down? Will the hard stone in the temple alter its nature? The true temple is the body; the soul is the god therein. Empty is the worship ye pay to these worthless stones. False is the creed of those who hold that it is profitable to renounce the present life; can ye not see that eternal existence beginneth in this life?

The Deity bestoweth upon us that alone which is destined to us; what we gain is the result not of fate but of our own conduct. He is the author of destiny, we ourselves the agents, rewarded or punished accordingly.

It is not found by study; it is not in Courts, nor in disputations and distinctions of divinity; ye cannot perceive Salvation, though itself plain before you.

He who seeth that all men must die and, knowing death is



certain, fixeth his soul in meditation on the Divine essence; who is free from fear and alarm by the force of wisdom; this is the perfect man.

If we carefully observe and examine the universe, we shall see that all castes alike originated therein: then all are equal; surely all men are brothers.

Consider; is any one caste higher than the rest? What booteth life without understanding? The man of understanding may be born in any tribe whatsoever.

What profiteth it to become religious at the point of death, as if your former state were thereby altered? Your sins remain unchanged and ye are none the better.

They desert their own town and land and, devoid of the smallest love and affection, repulsive in manners, they leave both wives and sons to suffer misery—and to what end?

Why should we always revile the Pariah? Are not his flesh and blood the same as our own? Of what caste is He Who pervadeth the Pariah?

Tho' a man be by birth an outcast, if he order his heart aright, he is no outcast. He who cannot govern his desires is the true outcast.

Of all those who looked well for good omens at their marriage hath even one survived? Not one. Men depend upon their conduct alone: can any omens render them stable?

They leave a house desolate if an owl perch upon it; they flee as if mad: what mischief hath the owl done? what fault is there in the house?

"Kāsi [Benares], Kāsi" cry they and delight to journey thither: yet is not the same God here as there? If thy heart be right, He is there and here also.

To what end is all this reading. What is the fruit of the monkish life. Why perish entangled in the six creeds. Wor-



CSL

Him and know Him Who dwelleth in your heart.
Certain of the (Telugu) Verses of Vemana.

NOTE. This bold assailant of revelation, self-torture, religious mendicancy, pilgrimage, caste and superstition is said to have been a member of a family holding rule in the South.

LII. (The beginning of love.) O Mâdhab, appease the fair one, What other damsel hath ever offered caresses such as she hath? The clouds pour rain and fill the earth with water and the night is dark and fearful; still she hath remembered thy virtues and hath come. There is no bound to what she will bear for thee. She who trembleth at a picture of the king of serpents on a wall hath come smiling to thee, sweet as she is, veiling her jewel face. Thy beloved hath forsworn her husband's love and come to thee in spite of all the censure of her kinsfolk. The Lady is drunken with the sweet wine of thy love and hence careth not for aught else. Bidyâpati, the wise poet and appreciator of the pleasures of love, hath sung this. When Desire and Love are together in a person's heart, what crime will he not commit?

LIII. (The Bridal Night.) "O friend, take me not (to the bridal chamber). I am a child and my husband is full of passion. "She encouraged me with consoling words and took me with her and made me sit on my husband's bed. "All my friends left the house one by one and my husband fastened the door tightly. "Then my glad husband became, as it were, aroused from sleep and I caught hold of my clothes, fearing that my life would be put to an end." She continued saying "No, No," and tears flow from her eyes



but the bee commenced to struggle with the young lotus.
As the water on the lotus-leaf is trembling, so is the body
of the damsel.

Bidyâpati saith "Hear, O great poet. If thou light fire, thou
must put it to its use".

LIV. (Lovers' Quarrels.) I took him for a fragrant sandal
tree and, serving him, thought, O friend, that all my desires
would be accomplished.

I had a meeting with my love and enjoyed his embrace but
in the end I find him but a 'semal' tree.

Though Mâdhab dwelleth in the same village with me, he
hath become the slave of the wives of others.

Though I am a damsel endowed with such excellent beauty,
I have lost all my charms and my pride.

O friend, the fresh lotus flower [the singer], as it lieth in the
basket made of margosa twigs [the state of separation], is with-
ered and yet the wild-rice [the rival] hath become sweet
and blooming.

It hath chanced that my love should come today, after spend-
ing so many days there. Why shall I admit his embraces?
My heart doth not believe in him.

Bidyâpati saith: "O friend, I sang what was proper. The ap-
preciator of the good will come. Arise, O friend, and feast to
thy heart's content. Today thy husband will come home".

LV. (Separation.) O friend, to whose graces hath my love
succumbed? Now I understand his virtues and his vices.

O friend, separated from him, Love maketh my heart to boil.
The very moon of night burneth my body.

O friend, though the slanderers relate to me hundreds of
his faults, still to me no one is like him.



CSL

friend, though thou try with many efforts to rub it out,
a line engraved on stone cannot be effaced.

O friend, though the wicked speak bitterly of him, my heart
is not disturbed.

O friend, consider that the deer-marks on the moon, even
though obliterated by Râhu, never leave her face.

O friend, even though the sun dry up the water, the lotus
doth not desert the mud.

O friend, to her who loveth her love what can even an ang-
ry God do?

Bidyâpati, the poet, sang and Râjâ Sib Sîh [king of Sugâonâ
in Tirhut, 1446-49], the beloved of Modabatî Deî, is full of
love and understandeth it fully.

LVI. (Reunion.) Krishṇa cometh and openeth the door of
the house in which dwelleth Râdhâ.

He lifted the cloth and saw her lips and face which appear-
ed like a half-moon.

"I put small pieces of camphor into the 'pân' leaf and ar-
ranged the sweetmeats.

"I passed the night sitting and my pride was broken.

I stayed in Mathurâ. Why didst thou not send a messenger to me?

"I am one jewel here and there are many jewels scattered
about. And my husband slept there."

The Lord of Lakshmi kissed her lotus eyes and pressed her
to his heart with the strength of Kumbhî Karan.

Bidyâpati, meditating on the feet of Hari, singeth the lament
of Râdhâ and Krishṇa.

(Maithilî) Poems of Vidyâpati.

NOTE. The last five extracts are from a collection of pleasing
love-songs to which the extreme re-humanization of Krishṇa



enables the poet to apply a veneer of religion by associating with them the names of that deity (Mādhav) and of his favourite consort Rādhā.

LVII. No man is the cause of another's joy or sorrow; all is the fruit of one's own actions, brother. Union and separation, pleasure, good and evil, friendship, eremity and neutrality are snares of delusion. Birth, death, all the entanglements of the world, prosperity and adversity, fortune and destiny, earth, home, wealth, city and family, heaven, hell and all human affairs; all that thou canst see or hear or imagine in thy mind; all is delusive and unreal. In a dream a beggar becometh a king and the Lord of heaven a pauper but, on waking, the one is no gainer nor the other a loser; this is the way in which thou shouldst regard the world.

Reasoning thus, be not angry with anyone nor vainly attribute blame to any. All are sleepers in a night of delusion and see many kinds of dreams; in this world of darkness they only are awake who detach themselves from the material and are absorbed in contemplation of the Supreme nor can any soul be regarded as aroused from slumber until it hath renounced every sensual enjoyment. Then ensueth spiritual enlightenment and escape from the errors of delusion and finally devotion to Rāma. This, friend, is man's highest good, to be devoted unto Rāma in thought, word and deed. Rāma is God, the totality of Good, imperishable, invisible, uncreated, incomparable, void of all change, indivisible, Whom the Veda declareth that it cannot define.

In His mercy He hath taken the form of a man and performeth human actions out of the love He beareth to His faithful people.



CSL

VIII. I adore the Lord of Lords, the embodiment of salvation, the omnipresent and all-pervading Supreme Spirit, the image of the Veda. I adore the Absolute, the Unqualified, the Unconditioned, the Unwishful, Who dwelleth in the heavens and Who hath Heaven for His soul. I bow before the formless germ of the mystic incantation OM, the Transcendental, the Lord Who is beyond all speech, understanding or faculty of the senses, the Himālayan King, terrible, the Death of the tyrant Death, and yet the All-merciful, the grace-abounding Refuge of the world. Rugged and stern as the Snowy Mountains yet radiant with the beauty of a myriad Loves, with the bright waters of the Ganges springing from Thy head, with the crescent moon gleaming on Thy brow and snakes upon Thy neck, with tremulous ear-rings and large eyes and shaggy brows, with benignant face and deep-stained throat, O All-merciful robed in a tiger's skin, with a necklet of skulls, I worship Thee, the universal Lord, even Śankara Whom I love. I adore Thee, the Vehement, the Exalted, the Intrepid, the Supreme Lord; the Indivisible, the Unbegotten, Whose glory is that of a myriad suns; tearing up by the root every kind of trouble with the trident in Thine hand; Bhavāni's Lord, accessible only by meditation. Unchangeable and ever-blessed Purāri, Consummator of earth's cycles, constant bestower of blessings on the pious, Sum of all knowledge and felicity, Dispeller of delusion, Conqueror of Love; have mercy, O my Lord, have mercy. So long as they worship not the feet of Umā's Lord, neither in this world nor in the next is there any happiness for men, nor peace, nor cessation of happiness. O my Lord, clothed about with all the elements, have mercy. I know naught of meditation or prayer or ritual but at all times and in all places I bow before Thee, O Śambhu. Have mercy, O my Lord, on a wretch so sorely afflicted by old age and



life's flood of troubles, for Thee alone I worship, O Lord Śambhu.
The (Hindī) Rāmcharitmānas of Tulsī Dās.

NOTE. Observe the incongruity of the epithets resulting from the awkward effort to combine the attributes of a lower god, in his popular aspect, with those of the High God of the Upanishads. A legend is involved in the phrase about Śiva's throat.

LIX. Whither can I go? To whom can I tell (my sorrows)? No other place have I. Have I not passed my life a slave at Thy door and Thine only? True, often have I turned away from Thee and grasped the things of this world; but, O Thou full of mercy, how can acts like mine be done by Thee? O Glory of Raghu's race, till Thou wilt look upon me, my days will be days of evil, my days will be calamity, my days will be woe, my days will be defilement. When I turned my back to Thee, I had no eyes of faith to see Thee where Thou art; but Thou art all-seeing. Thou alone and no other art like unto Thyself; Thou Who dost relieve the sorrows of the humble. O God, I am not mine own; to someone must I be the humble slave, while Thou art wholly uncontrolled and master of Thy will. I am but a sacrifice offered unto Thee; what petition can the reflection in the mirror [myself] make to the living being who is reflected therein [Thyself]. First look Thou upon Thyself; then cast Thine eyes upon me and claim me as Thy true servant for the name of the Lord is a sure protection and he who taketh it is saved. Lord, Thy conduct and Thy ways ever give joy unto my heart; Tulsī is Thine alone and, O God of mercy, do unto him as it seemeth good unto Thee.

The (Hindī) Vinaya-patrikā of Tulsī Dās.

LX. O Rāma, my Holy One, I offer myself a sacrifice unto



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Thee. Show Thou grace unto me as Thou art wont. The evil
hath in its wrath cut off every good way, the means of
ultimate salvation and the means of attaining to the lower
heaven, yea, every earthly happiness, every goodness—and
hath brought into use its own hard, evil way.

Wherever the soul looketh towards good, there ever it caus-
eth new sorrows to increase. Every pleasure that delighteth
fleeth in terror, while all things that delight not stand in front
of a man in unmeasured numbers. The soul is plunged in
spiritual woe: the body is distracted by disease: man's very
words are foul and false. And yet, with Thee doth Tulsî Dâs
hold the close kinship of perfect love.

The (Hindî) Vinaya-patrikâ of Tulsî Dâs.

NOTE. Tulsî Dâs accepted the ordinary mythology and did
not deny the doctrine of the Unconditioned Brahman but he
held that Brahma, being beyond comprehension, can be adored
only in a Personal manifestation. To him that Personal God be-
came incarnate in Râma, a descendant of Raghu, in which form
He gained knowledge of the temptations and weaknesses of
mankind. For man, then, God feels infinite pity and those who
worship Him in a spirit of devotion may count on His help to-
wards attaining sinlessness. Sir G. Grierson remarks (Encyc. of
Religion and Ethics) that this writer has had a great and bene-
ficial effect upon the course of religion in Northern India.

LXI. There is no limit to Thy attributes but my mind is
weak. O Nârâyâṇa, O Thou that knowest all and takest us
beyond the world. I lay one prayer before Thee. Humble as
I am, how can I know the signs of devotion due unto Thee?
I cannot even cleanse my face but spend my time in con-
templating Thee. Suffer no frenzy to possess me that will



lead my mind astray. Take me by the hand and lead me;
make me walk by Thy light. I have offered Thee my body
with perfect devotion, O Lord of Pāndhari. Keep me in chances
good and evil; Spread over me the shadow of Thy favour. If
I speak of skill, Thou art Prince of all skill; of knowledge,
Thou art Prince of all knowledge; in nothing art Thou want-
ing, yet is my faith dull. I have given Thee my hoard, I have
laid my power of speech at Thy feet; give me a recompense
according as Thou dost esteem it.

(Marāthi) Hymns of Tukārāma.

LXII. Our God an Ocean is, Infinity;
No eye can see the end. He hath no bound.
He who would see and know Him must repress
The waves of his own heart, must be at peace.
His sole desire is God. His every sense
Must turn to that great One and clasp but Him.
There is no Real but Him—the One that fills
All space. He dwelleth everywhere. The sun
That sendeth light through all the lower world
Pervades much less than He. Yet men deny
And will not know their God. They love to lie
In mire of sin. But I have learnt of Him
And find no single thing in all the world
To show how great His glory. Words must fail
To tell the joy, the bliss, I have in Him:
Yet, when I try, no man believes my speech.
There is but One in all the world, none else.
That One is God, the Lord of all that is.
He never had beginning, never hath an end,
O God, I once knew naught of what Thou art



CSL

And wandered far astray, but when Thy light
Pierced through my dark, I woke to know my God.

O Lord, I long for Thee alone. I long
For none but Thee to dwell within my soul.

When Thou didst make me, Thou didst know my all
But I knew not of Thee. 'Twas not till light
From Thee gave me to understand of Thee
That I could know. But now, where'er I sit,
Or walk, or stand, Thou art for ever near.

Can I forget Thee? Thou art mine and I
Am only Thine. E'en with these eyes I see
And with my heart perceive that Thou art come
To me as lightning from the lowering sky.

If thy poor heart but choose the better path
And in this path do worship only God,
His heart will stoop to thine, will take thy heart
And make it His. One heart shall serve for both.

To lay her eggs the turtle swimmeth far
To reach the sandy shore. She burieth them
And swimmeth back again. Yet doth her mind
Adhere to them. When young ones break the shell,
They feel the tie; it draws them as a rope
Along their mother's path. At last they meet.
Just so hath God placed us. We wander here
While He is far above. Yet in His mind
We ever stay; the tie doth reach to earth
From highest Heaven. If we but follow it,
We cannot fail to reach and live with Him.

Some think to find their God upon the hills
And climb with weary feet. So some declare
He is beyond the sea. O ignorant and fools.



'Tis pride that prompts your work. His sacred feet
Are in your heart; if there ye seek, your soul
Will find the Being that alone is real.

Not for a single moment hath my God
Forgotten helpless me. O only God,
My King and King of Kings, I could not live
One moment without Thee. One mercy more
Bestow—that praise may dwell upon my tongue.
The (Tamil) Śivavâkyam.

LXIII. The Light which is the beginning and hath no beginning, which shineth in me as Bliss and Thought, appeared as the Silent One. He spake to me, sister, words not to be spoken. The words that were spoken how shall I tell? Cunningly He seated me all alone with nothing before me. He made me happy, beloved; He grasped me and clung to me.

He bade me put all other clings aside and cling to Him within. What I got as I clung to Him how shall I tell? He spake of things never spoken, sister.

I had wandered about, babbling, telling of untold woes, a mere devil-ridden body. But the Lord drave away the demon of desire and held me down at His feet, beloved.

Holding down, withdrawing, the senses, I gathered love for His form. He folded me unto Himself, sister, and blended with me so that I could not speak at all.

"Whatsoever thy heart hitherto hath looked upon in its thought as real and unreal cast away", said my Lord and He made me Himself. Behold His cunning, sister.

"The earthly and other elements thou art not; reflect—the earthly organs of action and sense thou art not. Thou art pondering Thought". Blissful are the words that the Lord spake in love, sister.



CSL

O His lovers He is love, He is true, my Lord. The blissful
Silent One, the gracious Master, laid His foot on my head.
Lo, I knew myself. I died to sense.

I considered how death and birth came to be companions
to me. They grew, beloved, from the treacherous, illusive
Sense which is alike oblivion and thought.

O Sense, was it not for me that God came under the stone-
banyan tree as the Silent Teacher and with dumb show of
hand annulled the works that were mine and set me in the
blissful ocean of His Grace?

"By Grace behold everything", He said. I had beheld with
my understanding in conceptions without understanding; I
saw naught but darkness, saw not even myself the seer.
What is this, sister?

"Think not in thine heart of Me as other than thee; be thou
without second." When He uttered this one word, how can
I tell the bliss that grew from that word?

The field where grew the Bliss of Śiva, that pure space I
drew near. Weeding out the weeds of darkness, I then looked.
Save the Lord's splendour I saw naught, sister.

Life, the laughing-stock of all that see, with both our eyes
we see depart; it passeth away as in sleep. Say, what good,
what merit, is there in it, sister?

To me who knew naught of good, He granted the search for
the pure Stillness that is beyond the Sound. He rid me of all
unrest, the All-powerful One; with His foot He struck my
head, sister.

The blessed Light of Bliss that struck me by His grace made
me who am less than an atom into perfect Fulness without
motion hither or thither. Lo, the strangeness of it.

Making, maintaining, destroying,—all these are the works of
the Almighty, yet they touch Him not, not so much as a grain



of sesame. On this true witness it is well to think, sister. There Thought is born, there Thought dieth away and is purified; there all states are; there I who see am standing without second.

Is there a 'There' or a 'Here' when the glory of the Trinity of Being, Thought and Bliss hath been seen arising and spreading abroad in undivided manifestation? Can we speak then of 'One' or 'Two'?

Is there a 'Yea' and a 'Nay'? If thou would have bliss, thou wilt know it by abiding awhile as Understanding;—thus is the mystic rule that our Lord spake, sister.

(Tamil) Poems of Tâyumânavar.

NOTE. The translator has omitted some verses and the refrain—'Śankara, Śankara, Śambhu'. The tenth verse refers to a manifestation of Śiva on earth. With this fine poem these extracts from a literature extending over some three thousand years may fittingly end.

[To be substituted for Extract XXXVI on p. 42.]

Who is the possessor of the joy of glory transcending glory? It is He. Who vouchsafeth the joy of a mind freed from illusion? It is He. Who is that Lord of Immortals who destroyeth sorrow? It is He. The lustrous, grief-assuaging foot worship and rise thou up, my heart.

Rise up and, to cleanse the soul from stain, offer thou flowers. Him consciousness of mind may not measure nor consciousness of sense comprise. He is Thought's supreme delight. Future, present, past, are not for Him. To Him, dear Life of me, there is no bound or limit.

As not being that, as having this, hardly may we conceive Him. At once He is what hath form and what hath no form



CSL

in the realm of earth, the realm of heaven. He mingleth with the senses, yet is not perceptible by sense; there is no ceasing of Him. We are of those who have drawn nigh unto the Oneness of the all-pervading Perfection.

Ourselves, this male and that, this female and that, whosoever may be; yea, those and these, that thing and this, whatsoever may be; fleeting things of all kinds, good things and bad, things yet to be, things that have been; as all such, behold, He standeth.

Divers, crying to these or those as gods, by divers ways conceived of their own wisdom, approach their feet in worship. And these their gods are not found lacking, for the Lord standeth there to lead men to Himself by the various ways they have established.

The mighty heaven, fire, air, water, earth; outspread over all these is the complete Reality. Concealed in all those things, as life within the body, He, the Soul of the great and glorious Scriptures, the all-absorbing Divinity, pervadeth every place.

Speak of Him as being, for He is; His form is these things seen. Speak of Him as not being, for His form is these things unseen. Speak of Him as being, speak of Him as not being, both these are among His attributes. Through this double nature eternally He pervadeth all.

In every drop of the cold, wide-spreading ocean, as in the wide-spreading realm of air, occupying all, He existeth. Hidden eternally in each minute and secret part of earth and heaven, in everything that therein shineth, everywhere He in Whom all things merge existeth pervasive.



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PART II.
THE JAIN FAITH.



I. [The youthful prince Goyame (Gautama) announces to his parents his wish to join the Order of Jain ascetics. They remonstrate—]

Child, thou art our only son, pleasing, beloved, dear, winsome, trustworthy, approved, inspiring our life, gladdening our hearts; rare as the blossom of the fig to hearing and much more to sight. **Truly, child, we cannot bear even for a moment severance from thee.** Enjoy the full delights of mortal love, child, so long as we live and afterwards, when we have passed away and thou shalt be ripe of age and concerned no longer for the task of carrying onward the succession of our line, thou shalt shave thy head before the Saint and go from household life into the Order of homeless friars.

[He replies] It is sooth as ye tell me, father and mother, that I am your only son and that afterwards, when ye shall have passed away and I shall be ripe of age, I might shave my head before the Saint and go into the Order. But truly mortal life is unsure, overwhelmed by the assaults of vice, transient as the lightning-flash, unstable as a bubble in water, like a drop upon the spike of a grass-haulm, like the flush of the evening sky, like the vision of a dream, sooner or later perforce to be abandoned. Who knoweth, father and mother, who is to go first, who is to go last? Therefore I am fain, with your leave, to go into the Order.

[They adjure him by his wives and his possessions to refrain but he answers as before. They proceed—]

Child, the Niggantha doctrine is true, sublime, perfect, pure; it cutteth out arrows (of affliction); it is a path of extinction, a path void of all grief. It is single of vision as a snail [i.e. gazes straight ahead unblinkingly]; single of edge as a razor; as barleycorns of iron to chew; tasteless as mouthfuls of sand; like the river Ganges if one would go against its



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current; hard to traverse as the ocean to swim. Sharp to tread, heavy to support, like a sword-edge to walk upon, is the observance thereof. To Niggantha friars, child, it is not allowed to eat or drink fare prepared after their coming nor food specially prepared, purchased or set aside(1), nor fare of roots, bulbs, fruits, seeds or green vegetables(2). Thou, child, art wont to comfort not to discomfort; thou canst not duly bear cold, heat, hunger, thirst, the divers distempers and diseases, the various harms, sufferings and vexations as they arise. [He answers] It is sooth as ye tell me, father and mother, that the Niggantha doctrine is true and sublime and that afterward I might go into the Order. In sooth the Niggantha is hard to observe for feeble, fearful wights who cling to this world and thirst not for the world beyond, for the vulgar folk; but for the valiant man there is naught hard therein to do. So I am fain to enter the Order.

[The prince yields to his parents' prayer that he will hold royal state. for one day. So with pomp and ceremony he is anointed king and, issuing from his capital along with a magnificent procession, he makes his way to the park wherein abides for the time being the great Saint Aritthanemi to whom his parents introduce him with these words—]

This, Beloved of the Gods(3), is Prince Goyame our only son. As the blue lotus, the day-lotus or the night-lotus, born in the mire, grown amidst the water, is stained not with defilement of mire, so Prince Goyame, born in lust, grown amidst enjoyment, is stained not with defilement of lust or enjoyment. He is stricken with terror of life's wanderings, fearful of birth, age and death, and he is fain to shave his head before thee and go from household life into the Order of homeless friars. So we bestow on thee the gift of a disciple, Beloved of the Gods; prithee accept it.



[The prince is then admitted into the Order and for twelve years he studies, fasts and sits naked(4) in fixed postures till he becomes a mere framework of bone and skin, till only the force of his spirit keeps him on foot. To him in this state comes at midnight a high resolve—]

Truly I, through this mortification, am become faint. I go with creaking limbs and halt with creaking limbs. But I have yet within me energy, work, power and manly force. So, forasmuch as I have such yet within me and forasmuch as I have abiding, for teacher of the Law, the Saint Aritthanemi, the Conqueror, the Seeker of weal, now, therefore, on the morrow, when the night shall have lightened into dawn and in golden lustre shall arise the sun whereunto tenderly open the eyes of the full day-lotuses and water-lilies coloured like the red aśoka, ruddy kimsukas, parrots' beaks or cleft gunjā berries, awakening the lotus-pools amid the bushes, gleaming with brilliance, it will be best for me to praise, worship and wait before the Saint and then, having gotten leave of him, to take upon myself the five Great Vows(5), to ask forgiveness of the friars and nuns and, with godly elders of such sort, to climb slowly up Mount Pundarī which resembleth a mass of clouds, a meeting-place of the Gods. There will I look to get me a clean dais of earthen blocks, will spread a bed of darbha grass and, sitting thereon motionless, will renounce food and drink and quietly seek death through wasting away in starvation(6). Thus he pondered and on the morrow he made his way toward the Saint and waited before him.

[The Saint expresses approval and Goyame betakes himself to the mountain, assumes the final position and, raising to his forehead his two hands with palms joined, says—]

Homage be to the Saints, the Lords. Homage to the Saint Aritthanemi. I where I am give praise to my Lord where he



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may my Lord where he is behold me where I am. Already in the presence of the Saint I have renounced for life all harm to living beings, false speech, taking of goods not given, lying with women, possession of goods, wrath, pride, deceit, lust, slander, evil speech, displeasure, pleasure, guile and sting of heresy; and now, in presence of the Saint, once more I renounce all these things and I renounce for all my life all the four kinds of food, meat, drink, sweetmeats and delicacies. This body which, though afflicted, is dear to me I do with my last breathings surrender.

[So Goyame abstained from sixty meals, made confession, fell into a trance and passed away.]

Thereupon the reverend Elders, seeing that Friar Goyame had come to his death, left the body as was meet on extinction. They took his bowl and garments and slowly went down Mount Pundarie and took their way toward the Saint, praised and worshipped him and said: "Truly, Beloved of the Gods, thy disciple Friar Goyame was by nature gracious and peaceful, little given to wrath, pride, deceit and lust, full of soft tenderness, gentle and refined. Now, by thy leave, he hath taken upon himself the five Great Vows, asked forgiveness of the friars and nuns and in due course come to his death. Behold, Lord, his belongings".

Antagada-Dasão (Eighth Anga).

NOTE. Much compressed, the deliberate repetition of the Jains and Buddhists being as exasperating as the purposeless verbosity of the Hindu writers.

It can hardly be doubted that this incident is identical with the Renunciation of Prince Siddhârtha (Gautama Buddha) and the presumption is that the Buddhists appropriated it for the benefit of their Founder concerning the facts of whose life we know



hardly anything with so much certainty as that he died, when over eighty years old, of a bowel-complaint following upon a meal of pork and rice. That the story of Prince Goyame was widely known and made a deep impression is evidenced by the existence in South Canara of two colossal Jain statues of Gumatâ Râya (King Gautama).

Jain literature knows two Goyames or Gautamas. Goyame I, the hero of this extract, is described as a disciple of Ariththanemi, the twenty-second of the twenty-four Tirthankaras or Great Saints of the Jains. These Saints are, in Canarese, styled Tikka-pâlastaru, i.e. guardians of the points of the compass, and they are probably identical with the 24 so-called 'Previous Buddhas' of Buddhism to whom the same function of guardianship is sometimes assigned. The twenty-third Saint, Pârsvanâtha, appears to have laid the foundations of Jainism in the 8th or 9th Cent. B.C. but the accepted founder of the religion is the last Tirthankara, Mahâvîra. The exact particulars in which these two differed are not yet known but it seems that Mahâvîra added a fifth Great Vow specifically enjoining chastity, advocated nakedness and promulgated the doctrine of the expiation of sin by confession and repentance. His, perhaps, is the main responsibility for those cruel demands upon the devout which must have rendered death a welcome change from pain, privation and misery.

Goyame II is said to have been the chief disciple of Vaddhamâne (Mahâvîra) and is identified in Jain tradition with Gautama Buddha. As Mahâvîra died about 527 B.C. and Gautama about 480, the tradition may be correct and there are, in fact, various considerations tending to support it. We may, then, conjecture that the Buddha was a Jain ascetic who, revolting against the horrors of self-torture and the absurdities of a doctrine which found sin in the eating of a seed because it contains



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soul, broke away from his allegiance and preached that pen-
ance is folly and soul a thing of vain imagining.

But, although Jainism sees soul in everything, it is as strictly
atheistical as Buddhism, the world and all it contains being
merely a manifestation of inherent natural powers working aut-
omatically in a beginningless and endless series of cosmic cycl-
es. The gods and demons are, as in Buddhism, only inhabitants
of heavens and hells which have been reached through the op-
erations of Karma by beings who, after varying periods, must
re-appear on earth. As in Buddhism, again, the highest good is
the attainment of Nirvāna. The main duties of the Jain are mer-
cy to all animated beings, alms-giving, veneration and worship
of the great religious teachers, confession of sins and fasting.
It is apparent from several passages that the fanatics who roam-
ed the country as Jain Sramanas were objects of derision and
abhorrence to the general population. Nevertheless the religion
contains noble elements, principles of compassion, self-denial
and morality, which sufficed to spread it far and wide over Ind-
ia where it still lingers in places.

- (1) Only what chances to be ready in the house may be eaten
by the friar begging at the door.
- (2) These five things are supposed to contain rudimentary souls,
or germs of life, and are therefore forbidden. The First of the
Jain Scriptures known as the Angas contains ridiculously meti-
culous rules concerning the diet of monks and nuns. For exam-
ple, food stored high up may not be used lest anyone should
fall in bringing it down or any living thing should be frightened
in the process. Food kept in an earthenware pot is prohibited
lest the pot should be broken and the souls inhabiting the part-
icles of clay injured. Yet one finds with surprise that the flesh
of animals and fish is permitted, provided always that the help-
ing does not include many bones—a somewhat derisory con-.



cession in the case of fish.

(3) The Hindu gods are to be regarded with respect as superior beings but they have no power over man and cannot reach the Goal save through incarnation as men, since Karma operates towards the attainment of Nirvâna in respect of humanity only.

(4) The allusion, later on, to Goyame's garments may mean that the story, in its original form, antedates the enunciation of the rule of nakedness. That rule, cogent when Megasthenes met the 'Gymnosophists', is now observed by recluses of the Digambara sect alone and only at mealtimes.

(5) The Vows are:—to kill nothing, to speak kindly, truthfully and wholesomely, to steal not, to take no pleasure in worldly things and to observe continence.

(6) Alone, perhaps, among religions, Jainism advocates suicide as a fitting end to a devout life and the First Anga contains instructions concerning this mode of securing Nirvâna. The Rev. J. Stevenson, translator of the Jain Kalpa Sutra, mentions that he has seen several monuments to Jains who had starved themselves to death and speaks pityingly of "the gentle souls" who gave this supreme proof of their piety.

II. [Having been contemptuously treated on account of his birth as an out-caste,(1) Sambhuta formed the sinful resolution to be re-born as a universal monarch. Descending from a heavenly region, he was re-born as King Brahmadata. Meeting Chitra, the son of a merchant, who had become a Jain friar and who, in a previous birth, had been his brother, **he entered into converse with him:—**]

B. We were brethren once; kind and loving to each other, wishing well to each other. We were slaves in the country of the Dasârnas; then antelopes on Mount Kâlanjara; then geese on the shore of Mritagangâ and Svapâkas in the land



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Kāsi; and we were gods having great power in the regions of the gods. This is our sixth birth and now we are separated from each other.

C. Karma is produced by sinful thoughts and thou hast entertained them, O King; it is by the influence of this Karma that we were separated.

S. I had done actions derived from truth and purity and now I enjoy their effect; is this also true in thy case, Chitra?

C. Every good deed will bear its fruit to men; there is no escape from the effect of one's actions. Through riches and the highest pleasures my soul hath got the reward for its virtues. Know, Sambhūta, that thou hast got the rewards of thy virtues in the shape of great wealth and prosperity; but know, O King, that it is the same with Chitra. He also hath obtained prosperity and splendour.

A song of deep meaning expressed in words hath been sung amidst the multitude of mankind and, hearing it, monks of piety and virtue labour in the Faith; I have become a Sramaṇa.

S. Renowned are my beauteous palaces; Ucca, Udaya, Madhu, Karka and Brahman; this house, full of treasures and the finest handicraft of the Panchālas, regard, Chitra, as thine own. Surround thyself with women who dance and sing and make music. Enjoy these pleasures, O monk; mesecmeth renunciation is a hard thing.

[As the virtuous Chitra, for old friendship's sake, loved the king who was devoted to sensual joys and as he had at heart his welfare, he answered him as follows—]

All singing is but prattle, all dancing is but mockery, all ornaments are but a burden, all pleasures produce but pains. O King, pleasures which the ignorant set store by but which produce pains delight not pious monks who reckon not of pleasure but are intent upon the merits of right conduct.



Excellent King, the lowest caste of men is that of the Svapâkas to which we twice belonged; as such we were loathed by all people. In that miserable birth we lived in the hamlets of Svapâkas, detested by all; then we acquired the Karma. Thou art now a king of great power and prosperity, enjoying the reward of thy good actions. Put away from thee the transitory pleasures and enter the Order for the sake of the highest good.

He who in this life hath done no good actions and hath not practised the Law repenteth of it in the next world when he hath become a prey to Death.

As a lion taketh hold of an antelope, so Death leadeth off a man in his last hour; neither mother nor father nor brother will at that time in anywise rescue; neither kinsmen nor friends nor sons will share his suffering; he alone hath to bear it, for the Karma followeth the doer.

Leaving behind man and beast, his fields, his house, his wealth, his corn and everything, against his will and accompanied only by his Karma, he entereth a new existence, either a good or a bad one.

When they have burned with fire on the funeral pile his forlorn, helpless corpse, his wife and sons and kinsfolk will choose another man to provide for them.

Life draggeth on continuously; old age carrieth off the vigour of man. King of the Panchâlas, heed my words: do thou no frightful deeds.

Q. I, too, know well as thyself, O Saint, what thou in thy speech hast told to me: pleasures will get a hold on men and are not easily shaken off, good friend, by such as we are.

Q. Chitra, in Hastinâpura I beheld a mighty king and I took that sinful resolution in my lust for sensual joys. And since I did not repent of it, this hath come of it that I still long



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for sensual joys albeit I know the Law.

As an elephant, sinking down in a quagmire, seeth the raised ground but doth not get to the shore, so we who long for sensual joys do not follow the path of the monks.

Time elapseth and quickly pass the days; the pleasures of man are not permanent; they come to a man and leave him just as a bird leaveth a tree bare of fruit.

C. If thou be unable to abandon pleasure, then do noble acts, O King; follow the Law and have compassion upon all creatures. Then wilt thou become a god on entering a new existence.

If thou have no mind to abandon pleasure and still long for undertakings and property, then hath my long talk been to no purpose. I go, King; fare thee well.

And Brahmadatta, king of the Panchâlas, did not do according to the counsel of the Saint; he enjoyed the highest pleasure and sank into the deepest hell. But Chitra, the great sage, excellent in conduct and penance, was heedless of pleasure; after he had practised the highest self-control, he reached the highest place of perfection.

Uttarâdhyayana.

NOTE. The Jain literature is not fully explored yet and the translations available have yielded, as suitable for my purpose, these two excerpts only. The earlier books of this creed are written in Jaina Prakrit, the Prakrits forming, with Sanskrit, a group of sister-languages.

(1) It may be mentioned, incidentally, that the Jains anticipated the Buddhists in repudiating Caste.



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PART III.
THE BUDDHIST FAITH.



I. The Blessed One thus addressed the five Bhikkus:—

There are two extremes, O Bhikkus, which he who hath given up the world ought to avoid. What are these two extremes?

A life given to pleasures, devoted to pleasures and lusts; this is degrading, sensual, vulgar, ignoble and profitless: and a life given to mortifications; this is painful, ignoble and profitless. By avoiding these two extremes, O Bhikkus, the Tathâgata hath gained the knowledge of the Middle Path which leadeth to insight, which leadeth to wisdom, which conduceth to calm, to knowledge, to the Perfect Enlightenment, to Nirvâna.

Which, O Bhikkus, is this Middle Path the knowledge of which the Tathâgata hath gained, which leadeth to insight, which leadeth to wisdom, which conduceth to calm, to knowledge, to the Perfect Enlightenment, to Nirvâna? It is the holy, eight-fold Path, namely, Right Belief, Right Aspiration, Right Speech, Right Conduct, Right Livelihood, Right Effort, Right Recollection, Right Meditation.

This, O Bhikkus, is the exalted Truth of Suffering: birth is suffering; decay is suffering; illness is suffering; death is suffering. Presence of things we hate is suffering; separation from things we love is suffering; not to get what we want is suffering. Briefly, the fivefold attachment to existence is suffering.

This, O Bhikkus, is the exalted Truth of the Cause of Suffering: the Thirst that leadeth to re-birth which is accompanied by pleasure and lust and findeth its delight in this and that; namely, the thirst for pleasure, the thirst for life, the thirst for wealth.

This, O Bhikkus, is the exalted Truth of the Cessation of suffering: the complete ceasing of this thirst—a ceasing which consisteth of the absence of every passion—the abandoning of this thirst, the doing away with it, the deliv-



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...ance from it, the destruction of desire.

Thus, O Bhikkus, is the exalted Truth of the Path which leadeth to the ceasing of suffering: that holy, eight-fold Path, that is to say, Right Belief, Right Aspiration, Right Speech, Right Conduct, Right Livelihood, Right Effort, Right Recollection, Right Meditation.

Mahāvagga, Vinaya-Piṭaka.

NOTE. This is the famous formula of the Path and the Four Truths. The Truths are—all life is sorrow; transmigration results from the desire for worldly things; the extinction of desire involves the extinction of sorrow; the extinction of desire is attained by the path of righteousness alone. The end in view is the termination in Nirvāṇa of the weary coil of birth and death. The early Buddhist books, preserved in Ceylon and forming the Southern Canon, are written in Pāli, a language closely akin to Sanskrit.

II. Now at that time a certain monk(1) had an ailment of the bowels and he lay fallen in that which had passed out of him. And the Blessed One, when going round the sleeping-places accompanied by the venerated Ānanda(2), came unto that monk's abode and saw him so. And he went up to him and asked him—"What aileth thee, monk?"—"I have an ailment, Lord, of the bowels."—"Then hast thou, monk, any to wait upon thee?"—"Nay, Lord."—"Why do not the monks wait upon thee?"—"Because I am of no service, Lord, to the monks."

Then the Blessed One said unto the venerated Ānanda—"Go, Ānanda, and fetch some water. Let us bathe this monk." "Even so, Lord" said the venerated Ānanda in assent unto the Blessed One and fetched the water. And the Blessed



One poured the water over that monk and the venerated Ānanda wiped him. And the Blessed One taking hold of him at the head and the venerated Ānanda at the feet, they lifted him up and laid him down upon his bed.

Then the Blessed One on that occasion and for that purpose convened a meeting of the Assembly of the monks and asked the monks—"Is there, monks, in such and such a room a monk who is sick?"—"There is, Lord."—"Then what, monks, aileth that monk?"—"He hath an ailment, Lord, of the bowels."—"And is there any, monks, to wait upon him?"—"Nay, Lord."—"Why then do not the monks wait upon him?"—"That monk, Lord, is of no service unto the monks; therefore do they not wait upon him."—"Ye, O monks, have no mothers and no fathers who might wait upon you. If ye, monks, wait not one upon another, who indeed is there who will wait upon you? Whosoever, O monks, would wait upon me must wait upon the sick."

Mahāvagga, Vinaya-Piṭaka.

NOTE. (1) The monastic system, like so much else in Buddhism, is an inheritance from the Jains. (2) Ānanda was Gautama's favourite disciple.

III. I have boiled the rice, I have milked the kine,—so said the herdsman Dhaniya—I dwell with my fellows near the banks of the Mahī, my house is roofed, the fire is kindled: therefore, Sky, rain if thou will.

I am free from anger, free from self-will,—so said the Blessed One—I abide for one night near the banks of the Mahī, my house is roofless, my fire is quenched: therefore, Sky, rain if thou will.

Of gadflies there is none to be found,—so said the herds-



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man Dhaniya—in meadows full of grass the kine are roaming and they can bear the rain when it cometh : therefore, Sky, rain if thou will.

A well-wrought raft hath been made(1),—so said the Blessed One—I have passed over, I have reached the further bank, I have overcome the torrent, the raft is no more needed : therefore, Sky, rain if thou will.

My wife is obedient and not wanton,—so said the herdsman Dhaniya—for long hath she been living with me, winning is she and I hear no ill of her : therefore, Sky, rain if thou will.

My mind is obedient and liberated,—so said the Blessed One—for long hath it been well tilled and brought into subjection, there is no longer aught of wickedness in me : therefore, Sky, rain if thou will.

I support myself on my own earnings,—so said the herdsman Dhaniya—and my children are about me in health, I hear no ill of them : therefore, Sky, rain if thou will.

I am no one's servant,—so said the Blessed One—with what I have gained I wander over all the world, there is no need to serve : therefore, Sky, rain if thou will.

I have kine, I have calves,—so said the herdsman Dhaniya—I have cows in calf and heifers and I have also a bull as lord over the kine : therefore, Sky, rain if thou will.

I have no kine, I have no calves,—so said the Blessed One—I have no cows in calf and no heifers and I have no bull as lord over the kine ; therefore, Sky, rain if thou will.

The tether-stakes are driven in and cannot be shaken,—so said the herdsman Dhaniya—the ropes are made of manjâ grass, new and well-wrought, the kine will not be able to break them : therefore, Sky, rain if thou will.

As a bull I have burst the bond(2),—so said the Blessed One—as an elephant I have broken the galucchi stem and I shall



not again enter into the womb: therefore, Sky, rain if thou wilt.

Thereupon the rain poured down, filling sea and land. Hearing the rain falling from the sky, Dhaniya said—

No small gain is ours since we have seen the Blessed One; we take refuge in thee, O thou endowed with sight; be thou our master, O great sage.

Both my wife and myself are obedient; if we lead a holy life before the Happy One, we shall overcome birth and death and put an end to pain.

He who hath sons hath delight in his sons,—so said the wicked Tempter (Mâra)—he who hath kine hath likewise delight in his kine, for worldly wealth is the delight of man and he who hath no worldly wealth hath no delight.

He who hath sons hath care with his sons,—so said the Blessed One—he who hath kine hath likewise care with his kine, for worldly wealth is the people's care and he who hath no worldly wealth hath no care.

Urugavagga, Sutta-nipâta, Sutta-Pitaka.

NOTE. (1) A means of crossing the torrent of the passions to the peaceful shore of Nirvâna. (2) The bond, the entangling creeper, of transmigration.

IV. Then the Blessed One said this—

The man who is angry and beareth hatred, who is wicked and hypocritical, who hath embraced wrong views, who is deceitful, know ye him as an outcast.

Whosoever in this world harmeth living beings, whether lowly or highly born, and in whom there is no compassion for living beings, know etc.

Whosoever destroyeth, or layeth siege to, villages and towns and is known as an enemy, know etc.



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He it in the village or in the wood, whosoever taketh by theft what is the property of others and what hath not been given, know etc.

Whosoever, having fallen into debt, fleeth when called, saying "There is no debt unto thee", know etc.

Whosoever for desire of a trifle killeth a man going along the road and taketh the trifle, know etc.

The man who for his own sake or for that of others or for the sake of wealth speaketh falsely when asked as a witness, know etc.

Whosoever is seen with the wives of kinsfolk or of friends either by force or with consent, know etc.

Whosoever, being rich, doth not support mother or father when old and past their youth, know etc.

Whosoever striketh or by words annoyeth mother or father, brother, sister or mother-in-law, know etc.

Whosoever, being asked about what is good, teacheth what is bad and adviseth deceitfully, know etc.

Whosoever, having committed a bad deed, dissembleth hoping that none shall know it, know etc.

Whosoever, having gone to another's house & eaten of his good fare, doth not in turn honour him when he cometh, know etc.

Whosoever by falsehood deceiveth a Bráhmaṇa or a Śamaṇa or any other mendicant(1), know etc.

Whosoever by words annoyeth either a Bráhmaṇa or a Śamaṇa when meal-time hath come and doth not give, know etc.

Whosoever, wrapped in ignorance in this world, predicteth falsely, coveting aught, know etc.

Whosoever exalteth himself and despiseth others in the meanness of his pride, know etc.

Whosoever is a provoker and is avaricious, hath sinful desires, is envious, wicked, shameless and fearless of sinning, know etc.

Whosoever revileth Buddha or his disciple, be he a wand-



being mendicant or a householder, know etc.

Whoever, not being a Saint (Arhat), professeth to be a Saint, being indeed a thief in all the worlds even that of Brahman (2), he is verily the lowest outcast. All these who have been described by me to you are indeed called outcasts.

Not by birth doth one become an outcast, not by birth doth one become a Brâhmaṇa; by deeds one becometh an outcast, by deeds one becometh a Brâhmaṇa.

Urugavagga, Sutta-nipâta, Sutta-Piṭaka.

NOTE. (1) Special consideration is to be shown to men of religion, whether Hindus, Jains or Buddhists. (Gautama always mentions the Brahmans with respect.) (2) Meaning apparently that in every stage of transmigration he re-appears as a thief.

V. Without a cause and unknown is the life of mortals in this world, troubled and brief and combined with pain.

For there is not any means by which those that have been born can avoid dying; after old age is reached there is death; of such nature are living beings.

As all earthen vessels made by the potter end in being broken, so is the life of mortals.

Both the young and the grown-up, both the fools and the wise, all fall into the power of death, all are subject to death.

Among those who, overcome by death, go to the other world, the father cannot save his son nor kinsmen their kinsmen.

Mark! Whilst kinsmen are looking on and lamenting sore, one after another of these mortals is carried off like an ox going to the slaughter.

Thus is the world stricken with death and decay. Therefore the wise do not grieve, knowing the way of the world.

For him whose journey thou dost not know either in coming



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in going, because thou canst not see both ends, thou grievest in vain.

Not from weeping or grieving will any man obtain peace of mind; nay, his pain will be the greater and his body will suffer.

He will be thin and pale, hurting himself by himself, yet are not the dead saved; lamentation is of no avail.

He who doth not leave grief behind goeth deeper into pain; in bewailing the dead he falleth into the power of grief.

Look at others passing away, men who go as their deeds determine, beings trembling here already because they have fallen into the power of death.

In whatsoever manner men think that things will come to pass, it happeneth otherwise; so great is disappointment in this world; lo, such are the ways of the world.

Therefore let man hearken unto the Saint and subdue his lamentation; looking upon him who hath passed away and is dead, let him say "He will be found by me no more".

As water quencheth the burning of a house, as the wind carrieth away a tuft of cotton-seed, so the wise, prudent, learned and thoughtful man speedily driveth away the sorrow that hath arisen.

He who seeketh his own happiness should draw out his arrow of lamentation, complaint and grief.

He who hath drawn out the arrow and dependeth upon naught will obtain peace of mind; he who hath overcome all sorrow will become free from sorrow and will be blessed.

Mahāvagga, Sutta-nipāta, Sutta-Piṭaka.

VI. Let us live happily then, not hating those who hate us; amongst men who hate us let us dwell free from hatred. Let us live happily then, free from ailments(1) among the ailing; amongst men who are ailing let us dwell free from ailments.



Let us live happily then, free from greed among the greedy; amongst men who are greedy let us dwell free from greed.

Let us live happily then, though we call nothing our own. We shall be like the bright gods,(2) feeding on happiness. Victory breedeth hatred, for the conquered is unhappy. He who hath abjured both victory and defeat he, in contentment, is happy.

There is no fire like passion; there is no losing-throw like hatred; there is no pain like this body(3); there is no happiness higher than rest.

Hunger is the worst of diseases(1), the body the greatest of pains; if one truly have this knowledge, that is Nirvâna, the highest happiness.

Health is the greatest of gifts, contentment the best riches; trust is the best of kinships, Nirvâna the highest happiness.

He who hath tasted the sweetness of solitude and tranquillity is free from fear and free from sin, while he tasteth the sweetness of drinking in the Law.

The sight of the elect is good, to live with them is always happiness; if a man do not see fools, he will be truly happy. Therefore should one follow the wise, the intelligent, the learned, the long-suffering, the dutiful, the elect: one should follow a good and wise man as the moon followeth the path of the stars.

Dhammapada, Sutta-Piṭaka.

NOTE: The Dhammapada bears some resemblance to the Book of Proverbs and its general simplicity and directness are in agreeable contrast with the style of most Indian religious books.

(1) Spiritual ailments and hunger are perhaps meant. (2) See note (3) p. 85. (3) The pain resulting from the sense of enchantment to the flesh.



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[The Sister Patâchârâ comforts women in sorrow—]

The way by which men come we cannot know ;
Nor can we see the path by which they go.

Why mourn'st thou then for him who came to thee,
Lamenting through thy tears "My son, my son",

Seeing thou knowest not the way he came
Nor yet the manner of his leaving thee?

Weep not, for such is here the life of man.
Unasked he came, unbidden went he hence.

Lo, ask thyself again whence came thy son
To bide on earth this little breathing-space?

By one way come and by another gone,

As man to die and pass to other births—

So hither and so hence—why would ye weep?

[Moved by her words, the women renounce the world & say]

Lo, from my heart the hidden shaft is gone,

The shaft that rankled there she hath removed

And that consuming grief for my dead child

Which poisoned all the life of me is dead.

Today my heart is healed, my yearning stayed,

Perfected the deliverance wrought in me.

Lo, I for refuge to the Buddha go—

The only wise—, the Order and the Norm.

Psalms of the Sisters, Khuddaka-nikâya, Sutta-Piṭaka.

VIII. Now here, now there, lightheaded, crazed with grief,

Mourning my child, I wandered up and down,

Naked, unheeding, streaming hair unkempt,

Lodging in scouring of the streets and where

The dead lay still and by the chariot-roads—

So three years long I fared, starving, athirst.

And then at last I saw him as he went



Within that blessed city Mithilâ :
Great Tamer of untamed hearts, yea, Him,
The Very Buddha, Banisher of fear.
Came back my heart to me, my errant mind ;
Forthwith to him I went, low worshipping,
And there, e'en at his feet, I heard the Norm.
For, of his great compassion on us all,
'Twas he who taught me, even Gotama.
I heeded all he said and left the world
And all its cares behind and gave myself
To follow where he taught and realize
Life in the Path to great good fortune bound.
Now all my sorrows are hewn down, cast out,
Uprooted, brought to utter end,
In that I now can grasp and understand
The base on which my miseries were built.

Psalms of the Sisters.

IX. Gotamî was her name and from the leanness of her body she was called Lean Gotamî. And she was disdainfully treated when married and called a nobody's daughter. But, when she bare a son, they paid her honour. Then, when he was old enough to run about and play, he died and she was distraught with grief. And, mindful of the change in folks' treatment of her since his birth, she thought: "They will even try to take my child and expose him". So, taking the corpse upon her hip, she went, crazy with sorrow, from door to door, saying "Give me medicine for my child". And people said with contempt: "Medicine! what is the use?" She understood them not. But one sagacious person thought: "Her mind is upset with grief for her child. He of the Tenfold Power will know of some medicine for her". and he said: "Dear woman, go



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the Very Buddha and ask him for medicine to give thy child". She went to the monastery at the time when the Master was teaching the Doctrine and said: "Exalted One, give me medicine for my child". The Master, seeing the promise in her, said: "Go, enter the town and at any house where yet no man hath died thence bring a little mustard-seed". "'Tis well, Lord," she said, with mind relieved, and, going to the first house in the town, said: "Let me take a little mustard that I may give medicine to my child. If in this house no man have yet died, give me a little mustard". "Who may say how many have not died here? With such mustard, then, I have naught to do". So she went on to a second and a third house until, by the might of the Buddha, her frenzy left her, her natural mind was restored and she thought: "Even this will be the order of things in the whole town. The Exalted One foresaw this out of his pity, for my good". And thrilled at the thought, she left the town and laid her child in the charnel-field, saying: "No village law is this, no city law,—No law for this clan or for that alone;—For the whole world, ay, and the gods in heaven,—This is the Law: all is Impermanent". So saying, she went to the Master. And he said: "Gotamī, hast thou gotten the little mustard?". And she said "Wrought is the work, Lord, of the little mustard. Give thou me confirmation".

Commentary on the Psalms of the Sisters.

X. [Subbaka, entreated by his family to remain in his home, voices his longing to return to his hermitage on the Ajakaranī.]

Whene'er I see the crane, her clear, bright wings
Outstretched in fear to flee the black stormcloud,
A shelter seeking, to safe shelter borne,
Then doth the river Ajakaranī give joy to me.



Whene'er I see the crane, her plumage pale
And silver-white outstretched in fear to flee
The black stormcloud, seeing no refuge nigh,
The refuge seeking of the rocky cave, (Then etc.)
Who doth not love to see on either bank
Clustered rose-apple trees in fair array
Behind the great cave of my hermitage?
Or hear the soft croak of the frogs, well rid
Of their undying mortal foes, proclaim
"Not from the mountain-streams is't time today
To flit. Safe is the Ajakaran!
She bringeth luck. Here is it good to be."?

Psalms of the Brethren, Khuddakanikâya, Sutta-Piṭaka.

NOTE. Appreciation of Nature, such as appears in some of these Buddhist extracts, is very rarely found in Indian religious literature. Amplification in translation must, no doubt, be allowed for.

XI. When the wise man has grasped that age and death, yea, all
Whereto the undiscerning world-folk cling, is Pain
And, Pain thus understanding, dwells with mind intent
And rapt in ecstasy of thought:—no higher bliss
Is given to men than this.
When the fell poisoner he has banned who bringeth Pain—
Ay, even Craving which doth sweep him towards the pain
Of being imprisoned in the web of many things,
Obsessed,—and he, delivered, dwells etc.
When by insight he sees the happy-omened Path,
Twice fourfold, ultimate, that purifies from all
That doth defile, and, seeing, dwells etc.
When work of thought makes real and true the way of peace,



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From sorrow free, untarnished and uncorrelate,
Gleams from all that doth defile and severing
From every bond and fetter, and the Brother sits (Rapt etc.)
When in the lowering sky thunders the stormcloud's drum
And all the pathways of the birds are thick with rain,
The Brother sits within the hollow of the hills (Rapt etc.)
Or when by rivers on whose banks together crowd
Gurlands of woodland blossoms bright with many a hue,
With heart serene the Brother sitteth on the strand, (Rapt &c.)
Or when at dead of night in lonely wood God rains
And beasts of fang and tusk ravin and cry aloud,
The Brother sits with'in the hollow of the hills, (Rapt etc.)
When he has checked the mind's discursive restlessness
And to the mountain's bosom hies and in some cave
Sits sheltered, free from fear and from impediment, (Rapt etc.)
When he in healthful ease abides, abolisher
Of stain and stumbling-stone and woe, open to peace
The portals of the mind, lust-free, immune from dart[desire],
Yea, all intoxicants become as naught, and thus (Rapt etc.)
Psalms of the Brethren.

XII. Those upland glades delightful to the soul,
Where the musk-rose tree spreadeth 'wilder wreaths,
Where sound the trumpet-calls of elephants :
Those are the braes wherein my soul delights .
Those rocky heights with hue of dark-blue clouds
Where lies embosomed many a shiring tarn
Of crystal-clear, cool waters and whose slopes
The herds of Indra [clouds] cover and bedeck: (Those etc.)
Fair uplands rain-refreshed and resonant
With crested creatures' cries antiphonal,
Lone heights where silent Rishis oft resort : (Those etc.)



Here is enough for me who fain would dwell
In meditation rapt, mindful and tense.
Here is enough for me who fain would seek
The highest good, a Brother filled with zeal.
Here is enough for me who give myself
To studious toil, so am I filled with zeal.
For that which brings me exquisite delight
Is not the strains of string and pipe and drum
But when, with intellect well-poised, intent,
I gain the perfect vision of the Norm[Law].

Psalms of the Brethren.

XIII. Oh, when shall I who wear the patchwork cloak
Be a true saint of yellow robe,
Without a thought of what is 'mine';
And from all cravings purified,
With lust and hate, yea, and illusions slain,
So, to the wild woods gone, in bliss abide?
Oh, when shall I have power to draw the blade
Of insight, fiery splendour of the Saints,
And swiftly shatter Māra and his host,
While in the victor's posture seated still—
Yea, when shall these things come to be?
Oh when will slackness, hunger, thirst,
No more distress me nor the wind, the heat,
Insects and creeping things wreak scathe on him
Who on the fastness of the crag
Doth mind his own high needs—
Yea, when shall this thing come to be?
Oh, when shall I with thought composed, intent,
And clarity of insight come to touch
That which the mighty Seer understood—



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The Four, the Āriyan, [noble] Truths,

So passing difficult to see—

Yea, even this, when shall this come to be?

Oh, when shall I, yoked to the avenues of calm,

With deeper vision see the things of sense

Innumerable (sights & sounds, Odours & tastes & tangibles)

And all the inner objects of the mind

As things ablaze and burning—Yea, when cometh this for me?

 Psalms of the Brethren.

XIV. All that we are is the result of what we have thought. If a man speak or act with an evil thought, pain followeth him as the wheel followeth the foot of the ox that draweth the carriage.

“He abused me, he beat me, he defeated me, he robbed me”—in those who harbour such thoughts hatred will never cease, For hatred doth not cease through hatred at any time; hatred ceaseth through love: this is an old rule.

He who wisheth to put on the yellow robe [of priesthood] without having cleansed himself from sin, who disregardeth also temperance and truth, is unworthy of the yellow robe. The evil-doer mourneth in this world and he mourneth in the next; he mourneth in both. He mourneth and suffereth when he seeth the evil of his own work.

The thoughtless man, although he can recite much of the Law, if he be not a doer of it, hath no share in the priesthood but is as a cowherd counting the cows of others.

The follower of the Law, although he can recite but little thereof if he have forsaken passion, hatred and foolishness, possesseth true knowledge & serenity of mind &, caring for naught in this world or that to come, hath indeed a share in the priesthood.

Dhammapada, Sutta-Piṭaka.



XV. If a man commit a sin, let him not do it again; let him not take delight in sin; pain is the outcome of evil.

Even an evildoer seeth happiness so long as his evil deed hath not ripened but, when his evil deed hath ripened, then doth the evildoer see evil.

Let no man think lightly of evil, saying in his heart "It will not come nigh unto me". Even by the falling of drops a water-pot is filled; the fool becometh full of evil, even if he collect it little by little.

He who hath no wound on his hand may touch poison with his hand; poison doth not harm him who hath no wound nor is there aught evil for one who doth not commit evil.

If a man offend a harmless, pure and innocent person, the evil falleth back upon that fool as light dust thrown up against the wind.

Not in the sky, not in the midst of the sea, not if we enter into the clefts of the mountains, is there known a spot in the whole world where a man may be freed from an evil deed.

Dhammapada.

XVI. May all beings be happy and secure, may they be happy of heart.

Whatever living beings there be, whether weak or strong, whether long, great, middle-sized, short or small,

Whether seen or not to be seen, existing far or near, whether born or seeking birth, may all creatures be happy of heart.

Let no one deceive another, let him not despise another in any place nor out of anger or resentment wish harm to another.

As a mother at the risk of her life watcheth over her own child, her only child, so also let everyone possess a mind of boundless friendliness towards all beings.

Standing, walking, sitting or lying, all his waking hours, let



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devote himself to obtaining this mind. Thus to live, they say, is the best thing in the world.

Urugavagga, Sutta-nipâta, Sutta-Piṭaka.

XVII. Converse between a Brahman and the Blessed One.

B. Hard, O Gotama, it is to abide in the depths of the forest, in haunts remote from men; difficult to live apart, to find joy in dwelling alone. Oppressive, methinks, the lonely woods

to the mind of the monk who doth not win to contemplation.

G. Thou hast said it, Brahman, thou hast said it. And, indeed, before complete enlightenment, whiles yet I had not attained to full awakening, being still only partly awake, I also thought: "How hard to live the life of the lonely forest-dweller, away from men in solitary places. How difficult to dwell aloof, to rejoice in solitude. Verily the silent groves must bear heavily upon the monk who hath not won to fixity of mind".

Then I said within myself: "All those ascetics and recluses who resort to hermitages far removed in the heart of the woods, whilst they are yet unpurified in deeds, words, thoughts and manner of life, even because unpurified, are seized with mortal fear and terror. And so, likewise, with those who withdraw to forest solitude whilst desirous and filled with ardent lusts and longings, or malevolent and evilly disposed of mind, or sunk in sloth and torpor, or restless...and full of doubts;...or who retire into hermitages in a spirit of self-exaltation...or out of desire for gifts, honour and reputation, or ...as being indolent,...careless...of unsettled mind...or foolish ...even because unpurified, these, each and all, are taken with mortal fear and terror. But I go to the solitary life of the forest, not being as these, but contrariwise, purified in deed, word, thought and way of life; escaped from eager



gravings, filled full with loving-kindness, free from sloth and terror, serene of mind, delivered from every doubt, unafraid, not exalting myself and disparaging others, easily satisfied, strenuously aspiring, collected of mind, attained to concentration. Whatsoever Noble Ones there be who dwell aloof in solitary places, thus purified, thus attained—of such I can count myself one”.

And perceiving, Brahman, that these purifications and attainments were mine, my joy in hermit life waxed great.

But then I thought: “How if now, upon those notable nights, the nights of new moon and full moon and the eighth of the waxing and waning moon—how if I go forth to the lonely tombs in the woods, out under the trees, and abide the night through in those places of horror and affright, so that I may know and experience this same fear and terror?”

And in due season, on those particular nights..., I went out to the lonely woodland graves among the trees and in those haunts of dread and all appalment took up my abode for the night. And, as I tarried there, a deer came by, a bird caused a twig to fall and the wind set all the leaves whispering; and I thought: “Now it is coming—that fear and terror”.

And then I said within myself: “But why should I stay still, awaiting the certain coming of that fear? How if, as soon as that fear and terror take shape and form, I meet and master it oncoming?” And that fear...came as I walked to and fro; but I neither stood still nor sat nor lay down until, pacing to and fro, I had mastered that fear...And that fear...came as I stood still; but I neither walked to and fro nor sat nor lay down until, standing still, I had mastered that fear.....

Whoso can truthfully say so of anyone can in truth say also of me: “A being wholly free from delusion hath appeared in the world for the good of the many, for the wellbeing of



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many, out of compassion for the world, to the benefit and welfare of gods and of men."

And there I tarried, earnest and undaunted, fully collected in mind, not distracted; with body brought into quietude, not agitated; with thoughts unified and fixed.

And then, O Brahman, having put away desire and all things evil, while still exercising cognition and reflection, in the joy and bliss that come of detachment, I abode in the attainment of the First High Ecstasy.

Then, ceasing from cognition and reflection, in deep inward tranquillity the mind emerging sole, having wholly ceased from cognition and reflection, in the joy and bliss that come of concentration, I abode in the attainment of the Second High Ecstasy. Joyous now was I, freed from passion, evenminded; and, collected of mind, clearly conscious, in the body I tasted that bliss of which the Noble Ones tell: 'The man of even and collected mind is blest'. So abode I in the attainment of the Third High Ecstasy.

Then, pleasure and pain left behind with the fading away of all past joy and sorrow, in the painless, pleasureless, utter purity of a mind wholly calmed and collected, I abode in the attainment of the Fourth High Ecstasy.

Majjhima-nikāya, Sutta-Piṭaka.

NOTE. Freely rendered and compressed by the translator. The colloquy of which this forms a portion may be wholly imaginary. It is impossible to feel any confidence as to the authenticity of most of the reputed sayings, teachings and doings of the Buddha.

XVIII. Bear always in mind what it is that I have not elucidated and what it is that I have elucidated. And what have



I not elucidated? I have not elucidated that the world is eternal, I have not elucidated that the world is not eternal, (I etc.) that the world is finite, (I etc.) that the world is infinite, (I etc.) that the soul and body are identical, (I etc.) that the soul is one thing and the body another, (I etc.) that the saint existeth after death, (I etc.) that the saint doth not exist after death, (I etc.) that the saint both existeth and doth not exist after death, (I etc.) that the saint neither existeth nor doth not exist after death. And why have I not elucidated this? Because this profiteth not, nor hath it to do with the fundamentals of religion, nor tendeth to aversion, absence of passion, cessation, quiescence, the supernatural faculties, supreme wisdom and Nirvâna. Therefore have I not elucidated it.

And what have I elucidated? Misery have I elucidated; the origin of misery have I elucidated; the cessation of misery have I elucidated and the path leading to the cessation of misery have I elucidated. And why have I elucidated this? Because this doth profit, hath to do with the fundamentals of religion and tendeth to aversion, absence of passion, cessation, quiescence, knowledge, supreme wisdom and Nirvâna. Therefore have I elucidated it.

Accordingly bear always in mind what it is that I have not elucidated and what it is that I have elucidated.

Thus spake The Blessed One.

Majjhima-nikâya.

NOTE. This cautious avoidance of abstract discussion may represent, as some suppose, Gautama's general attitude but, in the writings, that attitude is not consistently maintained. Anyhow, Buddhism has always been weak on the philosophical side. Its attractiveness lies in its moral teaching and, especially,



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the dim figure of its Founder—"the shade Of that which once was great". Those who are interested in the theoretical aspects of the religion will find plenty of stuff to whet their wits on in Mr. Warren's 'Buddhism in translations', although the passages reproduced in that work supply fantastic pronouncements in much greater abundance than intelligible arguments. It suffices here to allude briefly to the doctrines of Karma and Nirvâna.

The former was carried on into Buddhism from Hinduism but, whereas it is an intelligible enough theory where a soul is postulated, it is not so easy to fit it into a system which denies the existence of a soul. In Buddhism there is no transmigration, for there is nothing to pass on and Karma can only be regarded as a sort of Influence arising from the deeds of an individual and capable of producing another being on the death of that individual. The simile employed is that of a man lighting one candle from another; the second flame is not the same as the first yet, through the operation of the man who plays the part of Karma, is consequent upon the first. It may, however, be remarked in this connection that this Extract justifies a doubt whether the denial of Soul or Self should be attributed to Gautama himself.

For the better understanding of the term Nirvâna I quote from 'The Life or Legend of Gaudama' by the Rt. Rev. P. Bigandet :

"What is Neibban?...A certain school of Budhists has maintained that Neibban implied the destruction of the state of being and consequently a complete annihilation. This criterion is at once practically rejected by the portion of the Southern Budhists who are not so well acquainted with the more philosophical part of their creed. They assert that a perfected being, after having reached Neibban, or having arrived at the end of his last existence, retains his individuality but they utterly fail in their attempts at explaining the situation



and condition of a being in Neibban. At a later period the idea of a Supreme Budha, uncreated, eternal and infinite, began to gain ground and modified to a considerable extent... the views of the earlier Buddhists. Neibban, according to the comparatively modern school, is but an absorption into the supreme and infinite Budha. This opinion so much approximates to that of the Brahmins that we may say it is almost the same. The means to perfection are somewhat different...but the end to be obtained is precisely the same... The more ancient philosophers...approximated to the opinion that Neibban is nothing more or less than a complete or entire annihilation. Following the course of arguments and admitting their premises, one is reluctantly compelled to come to the awful conclusion that the final end of a perfected Budha [In later Buddhism any person may become a Buddha; the term is not restricted to Gautama and his alleged predecessors in Buddhahood. So 'perfected Budha' is equivalent to 'perfected individual'.] is the destruction of his being...For a long period the plain sense of the masses of believers revolted against such a doctrine...No one in practice openly admits that Neibban and annihilation are synonymous terms. If their views can be properly understood we may infer... that a being in Neibban retains his individuality, though isolated from all that is distinct from self; he sees the abstract truth, or truth as it is in itself divested from the material forms under which we but imperfectly see it in our present state of existence.....But we must distinctly state anew that this view is in opposition with the doctrines of the earliest Buddhists...In practice Buddhists admit the existence of something distinct from matter and surviving in man after the destruction of the material portion of his being but their attempts at giving a satisfactory explanation of the nature of



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that surviving individuality have always proved abortive...

The logical inferences to be deduced from the principles of genuine Buddhism inevitably lead to the dark, cold and horrifying abyss of annihilation. If examined from a practical point of view, that is to say, taking into account the opinions of the masses of Buddhists, the difficulty may be considered as resolved too, but in an opposite sense."

It may be added that Nirvâna, so-called, can be attained during life and then consists of a state of blissful mental detachment anticipatory of the complete condition secured by death.

XIX. Whatsoever spirits have come together here, whether belonging to the earth or dwelling in the air, let all those spirits be happy and then hearken attentively to what is said. Therefore, O Spirits, do ye all take heed, show kindness unto the human race which both day and night bringeth its offerings; therefore protect it diligently.

Whatsoever wealth there be here or in the other world or whatsoever excellent jewel there be in the heavens, verily it is not equal unto the Tathâgata. This excellent jewel is in the Buddha, by this truth may there be salvation.

The destruction of passion, the freedom from passion, the excellent immortality which Sâkyamuni attained by his calmness—there is nothing equal to that Dhamma. This excellent jewel is in the Dhamma, by this truth may there be salvation. The purity which the best of Buddhas(1) praised, the meditation which they call unbroken, there is no meditation like this. This excellent jewel is in the Dhamma, by this truth may there be salvation.

Those who have devoted themselves studiously and steadfastly, in freedom from worldly desires, to the commandments of Gotama, have obtained the highest gain, becoming merged



into immortality and enjoying a happiness which they have got for nothing. This excellent jewel is in the Assembly(2), by this truth may there be salvation.

The Excellent One who knoweth what is excellent, who giveth what is excellent and who bringeth what is excellent, the Incomparable One, taught the excellent Dhamma. This excellent jewel is in the Buddha, by this truth may there be salvation.

The old is destroyed, the new hath not arisen; those whose minds are disgusted with a future existence, the wise who have destroyed their seeds of future life and whose desires increase not, go out like this lamp. This excellent jewel is in the Assembly, by this truth may there be salvation.

Whatsoever spirits have come together here, whether belonging to the earth or dwelling in the air, let us worship the perfect Buddha, revered by gods and men; may there be salvation.

[This last verse is repeated twice, the word 'Buddha' being replaced, first, by 'Dhamma' and, then, by 'Assen-bly'.]

Chûlavagga, Sutta-nipâta, Sutta-Piṭaka.

NOTE. Denial of a soul to man does not preclude a belief in supernatural beings of all sorts.

(1) Gautama is supposed to have been preceded by a number of 'Previous Buddhas' anent whom see p. 83.

(2) The Sabha or synod of the monks.

XX. Rise, sit up, what is the use of thy sleeping? To those who are sick, pierced by the arrow of pain and suffering, what sleep is there?

Rise, sit up, learn steadfastly for the sake of peace; let not the King of death, knowing thee to be indolent, befool thee



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and draw thee into his power.

Conquer this desire which gods and men stand possessed of and dependent upon; let not the moment pass by thee; for those who have let the moment pass will grieve when they have been consigned unto hell.

Indolence is defilement, continued indolence is defilement; by earnestness and knowledge let man draw out his arrow.

Chôlavagga.

NOTE. Those 'consigned' to hell must be regarded as beings created there by the mysterious power which emanates from the excess of the bad over the good deeds done by particular persons during their lifetimes. Thus does Buddhism attempt to graft onto Jainism an incompatible doctrine of Soullessness but we need not suppose that the ordinary Buddhist distinguishes between the survival of his soul and the creative operations of his Karma. [For note (2) to Extract XIX substitute "The monks in synod."]

XXI. Now the venerated Ânanda went into the monastery and stood leaning against the lintel of the door and weeping at the thought "Woe is me! I remain but a learner still, one who hath yet to work out his own perfection. And the Master is about to pass away from me, he who is so kind."

Now the Blessed One called the brethren and said "Where then, brethren, is Ânanda?" And they told him and the Blessed One called a certain brother and said "Go now, brother, and call Ânanda in my name, saying 'Brother Ânanda, the Master calleth for thee'."

"Even so, Lord," said that brother and, when he had come thither, he said unto the venerated Ânanda "Brother Ânanda, the Master calleth for thee." "It is well, brother," said the



generated Ânanda and he went up to the place where the Blessed One was and, when he had come there, he bowed down before the Blessed One and took his seat with reverence on one side.

Then the Blessed One said to the venerated Ânanda, as he sat by his side : "Enough, Ânanda . Let not thyself be troubled; weep not . Have I not aforetime told thee that it is in the very nature of all things most near and dear unto us that we must divide ourselves from them, leave them, sever ourselves from them? How then, Ânanda, can this be possible—whereas everything whatsoever born, brought into being and developed, containeth within itself the inherent necessity of dissolution—how, then, can this be possible that such a being should not be dissolved? No such condition can exist . For a long time, Ânanda, hast thou been very near unto me by acts, kind and good, of love that never varieth and is beyond all measure . For a long time, Ânanda, hast thou been very near unto me by thoughts, kind and good, of love that never varieth and is beyond all measure . Thou hast done well, Ânanda, Be earnest in effort and thou too shalt soon be free from the great evils—from sensuality, from individuality, from delusion and from ignorance."

Mahâparinibbâna, Dîgha-nikâya, Sutta-Pitaka.

NOTE. Not all Gautama's converts were imbued with the spirit of Ânanda; resentment of his long domination was not unknown amongst them.

The Sutta- and Vinaya-Piṭakas form the main portion of the Ceylonese Canon . This Canon which is in Pâli is supposed to have assumed practically its present form in the First Century B.C. and to have reproduced in substance a Mâgadhî collection dating from the Third Century and based, presumably, on the



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al traditions of the preceding two hundred years and more. This being so, it is natural that even these earliest books should deal freely in marvels and should be open to question in their presentment of the Man and the Message. In style the Piṭakas are disastrously affected by the habit of incessant iteration and large portions of them consist of minute and tedious regulations concerning the monastic community or Sangha, that great body which vies in worshipfulness with the Buddha and the Dhamma. The members of the Sangha, it may be mentioned, are supposed to live on such food as they can get by begging from door to door—in silence they proffer the bowl, in silence they withdraw it, filled or empty—for Buddhism, although it repudiates the extravagances of the Jain, and some Hindu, devotees, enjoins upon the professionally religious a life of poverty and mild asceticism.

The Southern Canon extends to twice the length of the Bible.

XXII. Then Milinda the King(1) fell at the feet of the teacher and, raising his joined hands to his forehead, said "Venerable Nāgasena, the leaders of other sects say thus: 'If the Buddha accept gifts, he cannot have passed entirely away. He must be still in union with the world, having his being somewhere in it, and, therefore, any honour paid to him becometh empty and vain. On the other hand, if he be entirely passed away, escaped from all existence, then honours would not be offered to him, for he who is entirely set free accepteth no honour and any act done for him who accepteth it not becometh empty and vain.'" The Elder replied: "The Blessed One, O King, is entirely set free and the Blessed One accepteth no gift. Even at the foot of the Tree of Wisdom(2) he abandoned all accepting of gifts. How much more then now when he hath passed entirely away by that



kind of passing away which leaveth no root over. If gods or men put up a building to contain the jewel-treasure of the relics of a Tathâgata who doth not accept their gift, they still, by that homage paid to the attainment of the supreme good under the form of the jewel-treasure of his wisdom, do themselves attain unto one or other of the three glorious states(3). Suppose, O King, there were to arise a great and mighty wind and that then it were to die away. Would that wind acquiesce in being produced again? Or even, O King, would the word 'wind' be still applicable unto that wind when it had so died away?

As the great and mighty wind which blew, even so, great King, hath the Blessed One blown over the ten thousand world-systems with the wind of his love, so cool, so sweet, so calm, so delicate. As it first blew and then died away, so hath the Blessed One now passed away with that kind of passing away in which no root remaineth. As those men were oppressed by heat and tormented with fever, even so are gods and men tormented and oppressed with threefold fire and heat(4). As fans and punkahs are means of producing wind, so the relics and the jewel-treasure of the wisdom of a Tathâgata are means of producing the threefold attainment and, as men can by fans and punkahs allay the heat and assuage the fever, so gods and men, by offering reverence to the relics and the jewel-treasure of the wisdom of a Tathâgata, altho' he have died away and accept it not, can cause goodness to arise within them and by that goodness can assuage and allay the fever and the torment of the threefold fire. Therefore is it, great king, that acts done to the Tathâgata, notwithstanding his having passed away and not accepting them, are nevertheless of value and bear fruit.

The Blessed One, save for the teaching and instruction he



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hath left in his doctrine and discipline and for the jewel-treasure of his relics whose worth is derived from his righteousness, contemplation, wisdom, emancipation and insight given by the knowledge of emancipation, hath passed away by that passing away in which no root remaineth. But the possibility of receiving the three attainments is not cut off because the Blessed One hath passed away. Beings oppressed by the sorrow of becoming can, when they desire the attainments, still receive them by means of the jewel-treasure of his relics and of his doctrine and discipline and teaching. And this future possibility, great King, hath been foreseen by the Blessed One and made known when he said: 'It may be, Ânanda, that in some of you the thought may arise: The word of the Master is ended. We have no teacher more. But it is not thus, Ânanda, that ye should regard it. The truth which I have preached unto you, the rules which I have laid down for the Order, let them, when I am gone, be the teacher unto you.'

So that, because the Tathâgata hath passed away and consenteth not thereto, any act done to him is therefore empty and vain—this saying of the enemy is proved false.

The Questions of King Milinda.

NOTE. On this subject Bishop Bigandet observes :—

"Since the Buddhist knows that his Budha is no more and, therefore, can afford him no assistance whatever, that there is no virtue inherent in his relics or images, in fact, that there is no Providence, it is difficult to account for the zeal that he often displays in honouring the great founder of his religion and all that has reference to him. To account satisfactorily for such a moral phenomenon, we must bear in mind the belief that he has in the intrinsic worth of the devotional prac-



tices he performs. Those works are good per se; they give rise, power and energy to the law of merits or to the good influence which will procure to him abundant rewards in future existences and gradually lead him to the harbour of deliverance, the object of his most ardent wishes."

We may, nevertheless, suspect that, emotionally, there is little difference between the ordinary Buddhist bowing before the image of Gautama and the Hindu in worship before that of Vishnu.

(1) Identified with the Græco-Bactrian king Menander of the Second Cent. B.C. (2) The tree whereunder Gautama was seated when complete enlightenment reached him. (3) Replacement after death, through the agency of one's Karma, by another man or by a god and acquirement during life of Arhatship. (4) The fires of lust, ill-will and delusion the quenching of which is, perhaps, the extinction implied in the word Nirvâna.

XXIII. Venerable Nâgasena, why is it that vice is so limited and virtue so much more wide-reaching?

Whosoever, O King, in this world giveth gifts and liveth in righteousness and keepeth the Sabbath [Uṇṇasathā], he, glad, right glad, becometh filled with a sweet sense of trust and bliss and, bliss ruling in his heart, his goodness groweth still more and more abundantly. As a deep pool of clear water, O King, into which on one side the spring poureth while on the other the water floweth away so that as it floweth away it cometh again and there can be no failure there, thus doth his goodness grow more and more abundantly. If even throughout a hundred years a man were to keep on transferring to others any good which he had done, the more he gave it away the more would his goodness grow and he would still be able to share it with whomsoever he would. This, O King,



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the reason why virtue is so much the greater of the two. But on doing evil, O King, a man becometh filled with remorse and the heart of him who feeleth remorse cannot get away; it is forcibly bent back on it, obtaineth no peace. Miserable, burning, abandoned of hope, he wasteth away and, gaining no relief from depression, he is, as it were, possessed with his woe. Just as a drop of water, falling on a dry riverbed with its mighty sandbanks rising and falling in undulations along its crooked and shifty course, gaineth not in volume but is swallowed up on the very spot where it fell, so is a man, when he hath done wrong, overcome with remorse and the heart of him who feeleth remorse cannot get away from the thought of the evil he hath done, obtaineth no peace. This is the reason, O King, why vice is so mean.

The Questions of King Milinda.

NOTE. The doctrine that the merit of a good deed may be passed on to another person will be noticed. There is no such transference of the demerits of a bad deed and hence the enormously greater consequence of goodness to the world at large.

XXIV. Just as the wind pervadeth the spaces in the woods and groves in flowering time, so, O King, should the strenuous Bhikshu, earnest in effort, rejoice in the groves of meditation that are all in blossom with the sweet flowers of emancipation.

And, again, as the wind setteth all the trees that grow upon the earth in agitation, bendeth them down, just so should the strenuous Bhikshu, earnest in effort, retiring into the midst of the woods, there examining into the true nature of all existing things, beat down all evil dispositions.

And, again, as the wind wandereth through the sky, just so



should the strenuous Bhikshu, earnest in effort, accustom his mind to wander among transcendental things.

And, again, as the wind carrieth perfume along, just so should the strenuous Bhikshu, earnest in effort, carry along with him always the fragrant perfume of his own righteousness.

And, again, as the wind hath no house, no home to dwell in, just so should the strenuous Bhikshu, earnest in effort, remain always without a house, without a home to dwell in, unheeding of companionship, set free in mind. For it was said, O King, by the Blessed One, the God over all Gods, in the Sutta Nipâta :—

'In the friendship of the world anxiety is born,
In household life the dust of distraction lieth thick;
The state set free from ties of home and friendship,
That and that only is the recluse's aim.'

The Questions of King Milinda.

XXV. [Prince Siddhârtha—Gautama Buddha—, answering King Bimbisâra, defends his resolve to renounce his royal estate—]

When I see how the nature of pleasure and pain are mixed, I consider royalty and slavery as the same; a king doth not always smile nor is a slave always in pain.

Since to be a king involveth a wider range of command, therefore the pains of a king are great; for a king is like a peg, he beareth trouble for the sake of the world.

And since, after even conquering the whole earth, one city only can serve as a dwellingplace and even there only one house can be inhabited, is not royalty mere labour for others?

And even in royal clothing one pair of garments is all he needeth and just enough food to keep off hunger; so only one bed and only one seat; all a king's other distinctions



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are only for pride.

And if all these fruits are desired for the sake of satisfaction, I can be satisfied without a kingdom; and, if a man be once satisfied, are not all distinctions indistinguishable? I have not repaired to the forest through anger nor because my diadem hath been dashed down by an enemy's arrows; nor have I set my desires on loftier objects that I thus refuse thy proposal.

Only he who, though seeing, would envy the blind; though free, the bound; though wealthy, the destitute; though sound of wits, the madman; only he, I say, would envy one who is devoted to the things of this world.

He who liveth upon alms is not to be pitied, having gained his end and being set upon escaping the fear of old age and death; he hath here the best happiness, perfect calm, and hereafter all pains are for him abolished.

But he is to be pitied who is overpowered by thirst though set in the midst of great wealth, who attaineth not the happiness of calm here while pain hath to be experienced hereafter. I have been wounded by the enjoyment of the world and I have come out longing to obtain peace: I would not accept an empire free from all ill even in the third heaven; how much less amongst men.

But, as for what thou saidst to me, O King, that the universal pursuit of the three objects(1) is the supreme end of man—and thou saidst that what I regard as the desirable is misery—thy three objects are perishable and also unsatisfying.

But that world in which there is no old age nor fear, no birth, nor death, nor troubles, that alone I consider the highest end of man, where there is no ever-renewed action.

And as for what thou saidst: "Wait until old age cometh, for youth is ever subject to change",—this want of decision



is itself uncertain, for age too can be irresolute and youth can be firm.

But, since Fate is so well-skilled in its art as to draw the world in all its various ages into its power, how shall the wise man who desireth tranquillity wait for old age seeing that he knoweth not when the time of death shall be?

And as for what thou saidst: "Be diligent in sacrifices for religion such as are worthy of thy race and bring a glorious fruit"—honour to such sacrifices!—, I desire not that fruit which is sought by causing pain to others,

To kill a helpless victim through a wish for future reward—it would be an unseemly action for a merciful-hearted, good man even if the reward of the sacrifice were eternal; but what if, after all, it were subject to decay?

And, even if true religion did not consist in quite another rule of conduct, in self-restraint, moral practice and total absence of passion, still it would not be seemly to follow the rule of sacrifice where the highest reward is described as attained only by slaughter.

Even that happiness which cometh to a man, while he stayeth in this world, through the injury of another is hateful to the wise, compassionate heart; how much more if it be something beyond our sight in another life?

I have come hither with a wish to see next the seer Arâda who proclaimeth liberation; this very day I start. Happiness be to thee, O King; forgive my words which through their complete dispassionateness may seem harsh.

Now, therefore, do thou guard the world like Indra in heaven; guard it continually like the sun by thy excellencies; guard its best happiness here: guard the earth; guard living by the noble; guard the sons of the good; guard the royal powers, O King, and guard thine own religion.



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NOTE. This passage is from the Buddhacharita of Asvaghosha, a writer belonging to the Mahâyâna or Northern School which employs Sanskrit as its medium and is conspicuous even in India for wild extravagance of style. The speech of which a portion appears above is only a poet's notion of what Gautama might suitably have said and, as to the episode of the Renunciation, see the note on p. 82.

(1) Apparently religious merit, wealth and pleasure.

XXVI. I am the Tathâgata, O ye gods and men; the Arhat, the perfectly enlightened One. I, having reached the shore myself, carry others to the shore; I, being free, make free; I, being comforted, bring comfort; I, being perfectly at rest, lead others to rest. By my perfect wisdom I know both this world and the next as they really are. I am all-knowing, all-seeing. Come unto me, ye gods and men; hear the Law. I am he who indicateth the path, who showeth the path, as knowing the path, being acquainted with the path. The essence of the Law is deliverance, annihilation, knowledge of the all-knowing. The beings who hear the Law when it is preached by the Tathâgata, who keep it in their memory and apply themselves to it do not know nor perceive nor understand their own Self. For the Tathâgata alone really knoweth who, how and of what kind those beings are; what, how and whereby they are meditating, contemplating, attaining. No one but the Tathâgata is there present, seeing all intuitively and seeing the state of those beings in different stages, as he doth that of grass, shrub, herb and tree, low, high and mean. I am He who, knowing the Law which is of but one essence, to wit, the essence of deliverance, the Law ever peaceful, ending in Nirvâna, the Law of eternal rest, having but one stage and placed in voidness, who, knowing this, yet



cloth, not on a sudden reveal to all the knowledge of the all-knowing, forasmuch as I have regard unto the dispositions of all beings.

Saddharma-Pundarika.

NOTE. This passage gives an idea of the super-deification bestowed on the Buddha by the later Mahâyâna school. The religious position is, perhaps intentionally, obscure but apparently there is a group of Buddhas or Tathâgatas among whom Gautama, all trace of humanity lost, occupies a place hardly distinguishable from that of the Supreme Brahman. Mr. Farquhar says "The influences of the Vedânta and of the Gîta are very prominent here. The conception of Krishna-Vishnu as the Supreme is adapted to Buddhist conceptions." Riotous exuberance of fancy and turgid grandiloquence characterize the work.

XXVII. All ye who have the fullness of good inclination and are thoughtful hearken unto the fruit of work, the result of all former good deeds.

Be not ungrateful in casting aside the heaped-up store of unprecedented works. Go not again where exist destruction and insurmountable trouble and pain.

Hear this exposition of the true religion from me with meet humility and devote yourselves unto it, thereby attaining constant, endless bliss.

All things are fleeting, not to be desired, inconstant; there is naught permanent or fixed therein; they are delusive as the mirage and transient as the lightning or as foam.

Ungratified by them are our desires as thirst by drinking saltwater. Do ye gratify yourselves by this noble, everlasting, stainless knowledge.

It cannot be rivalled by music with notes innumerable as



CSL

The waves of the sea or by the companionship of heavenly
camels. Both of these depart when our desires are satisfied.
It cometh not to us by personal striving nor by the help of
friends or kinsfolk nor by that of a man's household; it pro-
ceedeth from works; it is attached to good deeds and is
carried by a man along with him.

Hence, for one's own whole good and for goodwill and friend-
liness one to another, let virtuous acts be done, let good con-
duct be persisted in, for those who do thus suffer no pain.
Let Buddha be dwelt upon in thought; let the companion-
ship of the virtuous be sought out; let delusion be avoided;
constant, traditional good behaviour, charity and the aroma
of mercy let there be.

Let him who constantly pursueth this religion look upon pain
as fleeting and temporal. Effect proceedeth from cause with-
out a master [automatically] and is itself inert.

Whatsoever wealth existeth of mine, whatsoever glory, what-
soever knowledge and merit, they all are due to good actions,
good conduct, traditional knowledge and disillusionment.

Follow me through good conduct, through tradition, through
disillusionment, through charity, through the governance of
passions and through humanity for the sake of the welfare
of, and in friendship for, all created beings.

It is not possible to accomplish salutary deeds by the sound
of speech: struggle for success; act according unto what ye say.
Wait not upon the leisure of another; ever yourselves strive
with all possible assiduity. None can give without action,
nor is anything accomplished without it.

Reflect well upon the pain which ye have suffered in this
world. Cessation and passionlessness are hard of attainment
and the world is eternally false.

Therefore, whensoever the opportunity offer, overcome all



passions and sufferings by friendliness towards all goodness and by listening to the voice of Dharma.

Freedom from vanity, pride and ostentation, constant rectitude of purpose, becoming speech and honesty, are the qualities which ye who long for Nirvâna must cherish to clear the road thereunto.

- Dispel with the lamp of understanding all delusion, sin and darkness and rend asunder the knot of longing wickedness with the thunderbolt of true knowledge.

How shall I unfold unto you at length the wide-reaching Faith, pregnant with meaning? Remain not where any harm can result unto religion.

In order that the Bodhi Faith may be attained by him who seeketh for that nectar and that the same may be showered over the earth, adore ye Him with purified mind so that ye may listen unto the expounding of the Great Religion.

Lalita Vistara.

NOTE. Gautama is here regarded as the outcome of a succession of antecedent meritorious existences and this speech is supposed to be uttered by the future, or evolving, Buddha in one of those existences. The Lalita Vistara professes to be a Life of Gautama but is only a magniloquent record of marvels.

XXVIII. Every union hath separation at its end; of high rank the conclusion is dreary downfall; life is as frail and fickle as a flash of lightning. It is for this very reason that ye must be upon your guard against carelessness and also strive to increase your merit by charity which hath good conduct for its ornament. Meritorious actions, indeed, are the strongest support for the creatures moving round in the painful succession of births.



CSL

That the moon by her lovely brightness outdoeth the lustre of the host of stars, that the sun's splendour overpowereth other luminaries, is due to the sublimity of the qualities produced by merit. It is also by the power of their merit that mighty kings cause high and haughty officers and princes to bear, like excellent coursers, willingly and with abated pride, the yoke of their command.

But, if they be devoid of merit, misfortune goeth after them, albeit ever progressing on the road of worldly wisdom. For unhappiness, rebuffed by the excess of merit, hovereth, as moved by wrath, round the possessors of demerit.

Leave then that path of demerit; suffering underlieth it and it is connected with dishonour. But, merit being the illustrious source and instrument of happiness, ye must keep your minds intent upon all opportunities of gathering it.

Jātakamāla of Ārya Sūra.

XXIX. Trees are not disdainful and ask for no toilsome wooing; fain would I consort with those sweet companions. Fain would I dwell in some deserted sanctuary, beneath a tree or in caves, that I might walk without heed, looking never behind. Fain would I abide in Nature's own spacious and lordless lands, a homeless wanderer free of will, my sole wealth a clay bowl, my cloak profitless to robbers, fearless and careless of my body. Fain would I go to my home, the graveyard, and compare with other skeletons my own frail body. For this my body will become so foul that the very jackals will not approach it because of its stench. The very members born with this corporeal frame will fall asunder from it, much more my friends. Alone man is born, alone he dieth; no other hath a share in his sorrows. What avail friends but to bar his way? As a wayfarer taketh a brief



lodging, so he that is travelling through the way of existence findeth in each birth but a passing rest.

It is well for a man to depart to the forest ere the four bearers carry him away amidst the laments of his folk. Free from commerce and hindrance, possessing naught but his body, he hath no grief at the hour of death, for already he hath died to the world; no neighbours are there to vex him or disturb his remembrance of the Enlightened and like thoughts. Then will I ever woo sweet solitude, untroubled dayspring of bliss, stilling all unrest. Released from all other thoughts, with mind utterly set upon my own spirit, I will strive to concentrate and control my spirit.

The desires beget harm in this world and beyond: here, by bondage, slaughter and loss of limb; beyond, in hell. That for the sake of which thou hast bowed many a time before bawds, heeding not sin or infamy, and cast thyself into peril and wasted thy substance, that which by its embrace hath brought thee supreme delight—it is naught but bones, now free and unpossessed; wilt thou not take thy fill of embraces now & delight thyself? This was the face that erstwhile turned downwards in modesty and was unwilling to look up, hidden behind a veil whether eyes gazed upon it or gazed not; and this face the vultures unveil to thee, as though they could not bear thy impatience. Look on it—Why dost thou flee now from it?

Mark how fortune bringeth endless misfortune by the miseries of winning it, guarding it and losing it; men's thoughts cling altogether to their riches so that they have not a moment to free themselves from the sorrows of life. Thus they who are possessed by desire suffer much and enjoy little, as the ox that draggeth a cart getteth but a morsel of grass. For the sake of this morsel of enjoyment which falleth



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asily to the beast's lot, man, blinded by his destiny, wasteth this brief fortune that is so hard to win. For all time lasteth the struggle for the welfare of the mean body that is doomed to depart and fall into hell and even a millionth part of this labour would win the rank of the Enlightened. Greater is the pain of them that are possessed by desire than the pain of the way of holiness and no enlightenment cometh unto them. Neither sword, nor poison, nor fire, nor fall into abysses, nor foemen may be compared to the desires, if we bear in mind the agonies of hell and the like. Then shrink from the desires and learn delight in solitude, in the peaceful woodlands void of strife and toil. Happy are they who are fanned by the sweet, silent breezes of the forest, as they walk upon the pleasant rock-floors broad as in a palace and cooled by the moonbeams' sandal-ointment, and take thought for the weal of their fellow-creatures. Dwelling anywhere for what time they will, in deserted sanctuary or cave or beneath the trees, saved from the weariness of winning and guarding possessions, they wander fancy-free at pleasure. Indra himself can hardly win the bliss of contentment that is enjoyed by him who wandereth homeless at his own free will and unattached to aught.

Bodhicharyâvatâra of Sântideva.

XXX. To win this jewel of the Thought I offer perfect worship to the Blessed Ones [the Buddhas], to the stainless gem of the Good Law and to the Sons of the Enlightened [the divine Bodhisattvas], oceans of virtue. All flowers, fruits and healing herbs, all gems and all waters clear and pleasant in the world, likewise mountains of jewels, forests sweet in their solitude, climbing plants bright with ornaments of flowers, trees whose branches bend with goodly fruit, fragrant



incenses, trees of Desire and jewel-bearing trees in the worlds of the gods and their kin, lakes bedecked with lilies and wondrously pleasant with the cries of swans, harvests springing without tilth and crops of grain and...all things that are bounded by the spreading ethereal sphere and are in the possession of none, I take in spirit and offer as guerdon to the Supreme Saints and their Sons. Worthy of choicest gifts and great of compassion, may they mercifully accept this of me. I am exceeding poor and without righteousness; there is naught else for me to offer...Yea, I give to the Conquerors and their Sons myself entirely. Take me for your chattel, O noble beings; I make myself in love your slave. With as many obeisances as there are atoms in all the Domains, I adore the Enlightened Ones of the past, present and future, the Law and the noble Congregation.....Whatsoever be the sin that I, poor brute, in my beginningless round of past births or in this birth have in my madness done or made others do or approved for mine own undoing, I confess the transgression thereof and am stricken with remorse...Whatsoever dire offence have been wrought by me, a sinner foul with many a stain, O Masters, I confess all. How may I escape from it? Speedily save me, lest death come too soon upon me ere my sin hath faded away...

For the sake of things unloved and things loved have I sinned these many times and never have I thought that I must surrender everything and depart. They whom I love not, they whom I love, I myself, shall be no more, naught shall remain. All the things whereof I have feeling shall pass away into a memory; like the vision of a dream. all departeth and is seen no more. The many whom I love or love not pass away while I stand here; only the dire sin wrought for their sake remaineth before me. I understood not that I was



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at a chance-comer and through madness, love or hatred I have wrought many a sin. Unceasingly through night and day the waning of life's force increaseth; must I not die? Lying here on my bed or standing amidst my kin, I must suffer the agonies of dissolution alone. Whence shall I find a kinsman, whence a friend, when the Death-god's messengers seize me? Righteousness alone can save me then and for that I have not sought. Clinging to brief life, I have been blind to this terror, heedless; O my Masters, grievous guilt have I gathered. He who is taken to be maimed of his limbs at once withereth away; thirst racketh him, his sight is darkened, the world is changed to his sight. How then will it be with me when I am in the charge of the Death-god's hideous messengers, consumed by a fever of mighty terror, covered with filth, looking with timid glances to the four quarters of heaven for aid? Who will be the friend to save me from that awful terror? I shall see in the heavens no help and sink back into madness; then what shall I do in that place of horror? Now, now, I come for refuge to the mighty Lords of the world, the Conquerors eager for the world's protection, who allay all fear; to the Law learned by them I come with all my heart for refuge and to the Congregation of the Sons of Enlightenment.

Bodhicharyâvatâra of Sântideva.

NOTE. The work has been abridged in translating.

It was through the agency of the Mahâyâna, or Northern School, that Buddhism, in a debased form, entered Tibet and China and, while, in those countries, it was spreading far and wide, in India it was moving towards final, and inexplicably complete, disappearance under the influences of re-absorption and suppression.



In one respect the Mahâyâna was stricter than the old Hinayâna, or Southern School, for it prohibited the eating of flesh, but, generally, it may be regarded as Buddhism modified by a fresh admixture of Hinduism and by the craving for a benevolent, personal God. Therein Gautama is at first deified but later he sinks into a subordinate place. The final form recognizes an Âdi-Buddha who is much the same as the Upanishadic Brahman, five Divine Buddhas, of whom Amitâbha is the most conspicuous, originating from the Âdi-Buddha, and five Divine Bodhisattvas of whom the principal is Avalokiteśvara. These Bodhisattvas show their love for man by refusing to enter Nirvâna in order that they may help humanity to reach its goal and from them emanate five Human Buddhas among whom Gautama has a place. In its ultimate stages the religion departed so far from the original ideals as to develop an erotic character.

Certain forms of later Buddhism revel in florid descriptions of the Paradises of the Buddhas and Bodhisattvas which, with their delights, are open to men. Thus did the goal of human effort alter. Nirvâna, in its original Hindu meaning, was the perfect peace which attends realization of the identity of the individual soul with the Supreme Spirit. The rejection of the soul in early Buddhism converted that conception into one of absolute nothingness. A movement in the direction of something less abhorrent to the ordinary man was a natural sequel and the doctrine of a Paradise of bliss and glory emerged.

Sântideva belonged to the Mâdhyamaka sect which essayed to take a middle course between existence and non-existence, conceiving of two forms of truth, the truth which is incontestable and yet a mere illusion, to wit, the physical world, and the real truth which is that all is emptiness. Of the Podhichary-âvatâra Mr. Farquhar observes that its root-idea is that only



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self-sacrifice can the man who seeks Buddhahood help to win the world to wisdom and reach enlightenment himself. Therefore the novice must practise charity and compassion, worship the Buddhas and celestial Bodhisattvas and "prepare himself by careful thought and steady discipline to meet all the difficulties of the long journey and to suffer martyrdom for the sake of others."

XXXI. Praise be to the Blessed One, the Holy One, the Author of all truth.

We believe in the Blessed One, the Holy One, the Author of all truth who hath fully accomplished the eight kinds of supernatural knowledge and the fifteen holy practices, who came the good passage which led to the Buddhahood, who knoweth the universe, the Unrivalled, who hath made subject to him all mortal beings whether in heaven or on earth, the teacher of gods and men, the Blessed Buddha. Through life, until I reach Nirvâna, I will put my trust in Buddha.

I worship continually the Buddhas of the ages that are past
And the Buddhas of the ages that are yet to come and
the Buddhas of the present age.

I have no other Refuge, Buddha is the best Refuge;

By the truth of these words may I conquer and win the victory.

I bow my head to the ground and worship the sacred dust
of his holy feet.

If in aught I have sinned against Buddha, may Buddha
forgive me my sin.

The Law was graciously preached by Buddha, its effects are immediate, it is unlimited by time, it is conducive to salvation, it inviteth all comers, it is a thing meet for contemplation, the wise ponder it. Through life, until I reach Nirvâna, I will put my trust in the Law.



[Verses as above, reading 'the Law' for 'Buddha' and 'Law, the noble doctrine of the three Pitakas' for 'sacred...feet']

Buddha's holy Church [Sangha], the congregation of righteous men that lead a godly life, that walk in the straight way, in the way of wisdom, that walk faithfully in the four paths of holiness, the eight orders of the elect, worthy of offerings from afar, worthy of fresh offerings, worthy of offerings of the daily necessities of life, entitled to receive the respectful salutation of joined hands raised in homage to the forehead, this holy Church produceth merit which, like a rich field, yieldeth its increase for the benefit of this world of men. Through life until I reach Nirvâṇa I will put my trust in the Church.

[Verses as above, reading 'the Church' for 'Buddha' and 'Church threefold and best' for 'sacred...feet']

Buddha and the Law, the Pachcheka Buddhas and the Church are my lords.—I am their slave. May their virtues ever rest on my head.—The three refuges, the three symbols and equanimity and, lastly, Nirvâṇa—Will I worship with bowed head unceasingly. Thus shall I receive the benefit of that threefold power.—May the three refuges rest on my head. On my head may there rest the three symbols.—May peace rest on my head. May Nirvâṇa rest on my head.—I worship the Buddhas, the all-pitiful, the Law, the Pachcheka Buddhas;—The Church and the three Sages(1) I worship with bowed head.—I worship every saying and every word of the Great Teacher.—I worship every shrine, my spiritual superior and my tutor.—By virtue of those feelings of reverence may my thoughts be freed from sin.

NOTE. This passage (reprinted in 'Buddhism in translations') is part of the Ceylonese Office of the Confession of Priests.

(1) Presumably the three Buddhas who preceded Gautama in the present world-cycle.



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PART IV.
THE SIKH FAITH.



I Long not for a dwelling in heaven and fear not to dwell in hell;
What will be, will be; O my soul, hope not at all.

Sing the praises of God from whom the supreme reward is obtained.

What is devotion, what penance and austerities, what fasting and ablutions,

Unless thou know the way to love and serve God?

Be not glad at the sight of prosperity and grieve not at the sight of adversity;

As is prosperity, so is adversity; what God proposeth shall be accomplished.

Saith Kabîr: through the Saints I now know in my heart
That the worshipper in whose heart God dwelleth performeth the best worship.

Hymns of Kabîr.

NOTE. All the passages in this Part are taken from the Granth or Âdi Granth (First Book) which constitutes the Sikh Scriptures and which was compiled by Arjan (1563-1606), the Fifth Guru or Grand Preceptor. It includes poems by Guru Arjan and his predecessors in office, starting with Nânak Guru (1469-1538) the founder of Sikhism, and also hymns by Kabîr (1440-1518) and other poets. It would appear that the work has considerable literary merit, while its moral and religious elevation is incontestable. The Tenth, and last, Guru, Gobind Singh, (1666-1708), declared that after him the Granth itself should be the Guru of the Sikhs with the result that the divine honours which, by that time, were being paid to the human Preceptor were transferred to the Book.

Concerning the views of the founder of the religion, Mr. Farquhar says:—"God is one, eternal, spiritual, and He must be worshipped from the heart and not with images. Hinduism



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and Islām are two paths but there is but one God. Men of all castes and races can know and love God. The life of home is praised rather than asceticism and the moral side of religion is strongly emphasized. In Nānak many fragments of the monistic Vedānta appear along with numerous phrases which imply the personality of God. Karma and transmigration are retained, the conception of Māyā as a delusive, deceptive force and also the conviction of the importance of the guru. Release brings union with God, or rather absorption in which individuality is lost. Nānak was a humble man who confessed his own sinfulness freely and did not dream of calling himself an incarnation of God. Yet he stands nearer Hinduism than Kabīr, for the whole Hindu pantheon is retained in his poems".

In short, the Sikh religion is a form of Hinduism produced under Muslim influences which tended to diminish in consequence of the conspicuous gravitational force of Hinduism.

Kabīr bears an Arabic name and was brought up in a Muhammadan family but he is said by some to have been of Brahman stock. Influenced by the strong faith of Rāmānanda in a supreme Personal God, he went farther than his teacher in the direction of monotheism, for he condemned asceticism, polytheism and idolatry, a course to which his upbringing no doubt disposed him, although his views were in the main of Hindu origin. His influence upon Guru Nānak is indicated by the inclusion in the Granth of some of his hymns but other religious teachers also were affected by his doctrines and there exists a special sect of Kabīr Panths which includes both Hindus and Mussalmāns connected by a common devotion to Kabīr whom, indeed, it is hard to classify as of the one religion or the other.

II. I am God's poor slave; to thee royal state is pleasing;
The Supreme God, the Lord of religions, never ordained



tyranny.

O Qazi, naught is done by talk;

It is not by fasting and repeating prayers and the creed that one goeth to Heaven.

The inner veil of the temple of Mecca is in man's heart, if truth be known.

Just decisions should be thy prayers; knowledge of God, the Inscrutable One, thy creed;

The subjugation of thine evil passions the spreading of the prayer-carpet; then wouldst thou know what religion is.

Recognize thy Master and fear Him in thy heart; despise and destroy thy pride of mind.

As thou deemest thyself, so deem others, then shalt thou become a partner in Heaven.

Matter is one but hath assumed divers shapes; in the midst of all recognize God.

Saith Kabir: thou hast abandoned Heaven and attached thyself to Hell.

Hymns of Kabir.

NOTE. Addressed to a Kâzi (civil and religious functionary) who had called upon the poet to perform customary Muhammadan rites. Kabir's attitude towards Islâm and Hinduism got him into trouble with the professors of both religions.

III. God constructed an inaccessible fortress(1) for His dwelling
Which He illumined with His light.

The lightning playeth and pleasure reigneth

Where the youthful(2) Lord God reposeth.

If the soul love God's name,

Man shall be released from old age and death and his doubts shall flee away.



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He whose mind loveth to consider whether a man's caste be high or low,

Chanteth the hymn of egotism.

The sound of the unsounded(3) music is heard
Where the Lord God reposeth.

He Who fashioned continents and diverse countries,
The three worlds, the three gods and the three qualities,
Incomprehensible and invisible, dwelleth within the heart
None can find the limit or the secret of the Sustainer of the earth;
He shineth in the plantain-blossom and in the sunshine
And hath taken His dwelling in the pollen of the lotus.
God's spell is within the twelve petals of the heart
Where the holy Lord of Lakshmi(4) reposeth.

The great God reacheth from the lower to the upper regions
of the firmament;

He illumineth the silent realm
Where there is neither sun nor moon.

He was in the beginning; He is stainless and happy.
Know that He pervadeth the body as the universe;
He batheth in Mansarowar;(5)

His password is 'I am HE';

He is not subject to merits or demerits
Nor concerned with caste, with sunshine or with shade;
He is found only in the guru's(6) place of refuge.

He who fixeth his attention on Him removeth it not, becometh released from transmigration
And absorbed in the Infinite.

He who knoweth God in his heart
And repeateth His name becometh as He.

Saith Kabir: that mortal shall be saved
Who fixeth in his heart God's light and spell.

Hymns of Kabir.



NOTE. Kabir failed to reach complete monotheism, for he accepted Brahmâ, Indra and Śiva as gods, albeit "impure" ones, distinguishing them, in a sectarian spirit, from Râma, as where he says, "God, whether Allah or Râm, I live by Thy name." Elsewhere he takes, perhaps, a wider view when he declares that Hindus and Mussalmâns have the same Lord.

(1) Man's intellect. (2) An unexpected epithet, suggestive of Kṛishṇa-worship. (3) Celestial music, not produced by hand or mouth. (4) Viṣṇu who became incarnate as Râma who, for Kabir, is God. (5) A lake, but here, the heart. (6) Religious teacher.

IV. In the beginning there was indescribable darkness;
Then was not Earth or Heaven, naught but God's unequalled order.

Then was not day or night or moon or sun; God was meditating upon the void.

Then were not continents or Hells or the Seven Seas or rivers or flowing streams.

Nor was there Paradise or [Earth-upholding] Tortoise or nether regions;

Or the Hell or Heaven of the Muhammadans or the Destroyer Death;

Or the Hell or Heaven of the Hindus or birth or death; nor did anyone come or go.

Then was not Brahmâ, Viṣṇu or Śiva;

No one existed but the One God.

Then was not female or male or caste or birth; nor did anyone feel pain or pleasure.

There was no caste or religious garb, no Brahman or Kshatriya; No oblation, no sacred feasts, no places of pilgrimage to bathe in nor did any do worship.

There was no love, no service, no Śiva or Energy of his;



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They were not Vedas or Muhammadan books, no Smṛitis, no Śāstras.

The imperceptible God was Himself the speaker and preacher; Himself unseen, He was everything.

When it pleased Him He created the world;

Without supports He sustained the sky.

He created Brahmâ, Viṣṇu and Śiva and extended the love of mammon.

He issued His order and watched over all.

Hymns of Guru Nânak.

V. The sun and moon are Thy lamps, the firmament Thy salver, the orbs of the stars the pearls set in it.

The perfume of the sandal is Thine incense, the wind is Thy fan, all the forests are Thy flowers, O Lord of light.

What worship is this, O Thou Destroyer of birth? Unsound-
ed strains of ecstasy are the trumpets of Thy worship.

Thou hast a thousand eyes and yet not one eye; Thou hast
a thousand forms and yet not one form.

Thou hast a thousand stainless feet and yet not one foot;

Thou hast a thousand organs of smell and yet not one such.

Fascinating to me is this Thy play [Creation].

The light which is in everything is Thine, O Lord of light.

From its brilliancy everything is brilliant;

By the Guru's teaching the light becometh manifest.

What pleaseth Thee is the real worship.

O God, my mind is fascinated with Thy lotus feet as the
bee with the flower: night and day I thirst for them.

Give the water of Thy favour to the sarang [?] Nânak so
that he may dwell in Thy name.

Hymns of Guru Nânak.



VI. The Priests, the Shaikhs and the Potentates are all
beneath the earth.

Emperors pass away but God ever flourisheth.
There is only Thou, there is only Thou, O God.
Neither demigods, nor demons, nor men,
Nor Siddhis, nor Strivers, nor this earth shall abide.
There is One; is there any other?
There is only Thou, there is only Thou, O God.
Neither the just nor the generous
Nor the seven regions beneath the earth shall remain.
There is One; is there any other?
There is only Thou, there is only Thou, O God.
Not the regions of the sun and the moon,
Nor the seven continents, nor the seven seas,
Nor corn, nor wind shall abide.
There is only Thou, there is only Thou, O God.
Our maintenance is in the power of none save God:
To all of us but one hope abideth—
There is One; is there any other?
There is only Thou, there is only Thou, O God.
Birds have no money in their possession:
They depend on trees and water alone:
God is their giver.

There is only Thou, there is only Thou, O God.
Nānak, no one can erase
What is written on the forehead.
God it is Who giveth man power and again taketh it away.
There is only Thou, there is only Thou, O God.

Hymns of Guru Nānak.

VII. O my soul, ever abide with God;
Abide with Him, O my soul; He will make thee forget all sorrow



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He will accept thee and arrange all thine affairs.

The Lord is omnipotent in all things; why forget Him?

Saith Nānak(1): O my soul, ever abide with God.

Without true love man is unhonoured.

Man is unhonoured without love. What can the poor wretch do?

There is none omnipotent but Thee; have mercy on me, O God.

Man hath no other refuge than the Word by attachment to which he is adorned.

Saith Nānak: what can the poor wretch do without love?

Come, O beloved saints, let us speak of the Ineffable One:

Let us speak of the Ineffable One through Whom we shall find words to do so.

Entrust body, soul and wealth to the Guru and obey his order, so shall ye succeed.

Obey the Guru's order and sing true songs of praise—

Saith Nānak: hear, O saints; in this way speak of the Ineffable.

O Inaccessible and Inapprehensible One, Thine end cannot be found.

No one hath found Thine end; it is only Thou Thyself Who knowest Thyself.

Men and beasts are all Thy sport(2); by what words can one describe it?

It is Thou, Who didst create the world, Who speakest and beholdest all.

Saith Nānak: Thou art ever inaccessible; Thine end cannot be found.

O body of mine, God infused light into thee and then thou camest into the world;

When God put light into thee, thou camest into the world.

God is the mother, God is the father, Who, having created man, showed him the world.

To him who understandeth by the Guru's favour this world



is a show, appeareth but as a show.

Saith Nānak: when He Who formed thy body out of the elements of nature put light into it, then camest thou into the world. O eyes of mine, God infused light into you, look at none but God; Look at none but God; look on Him intently. All this world which ye behold is God's image; God's image appeareth in it.

When, by the Guru's favour, I received understanding, I saw that God was one and that there was none besides.

Saith Nānak: these eyes were blind but, on meeting the true Guru, they obtained divine light.

O ears of mine, ye were sent to hear the truth; Ye were sent and attached to this body to hear the truth; hear the true Word

By hearing which the soul and body are revived and the tongue absorbed in God's savour.

The True One is invisible and wonderful; His state cannot be described.

Saith Nānak: hear the ambrosial Name and ye shall be pure; ye were sent to hear the truth.

Sing this true song of rejoicing in the true temple;

Sing this song of rejoicing in the true temple where the Saints ever meditate on the True One.

They who please Thee and to whom, through the Guru's instruction, Thou givest understanding meditate on Thee, O True One.

The True One is the Lord of all; he on whom He bestoweth favours shall receive Him.

Saith Nānak: sing this true song of rejoicing in the true temple. Listen to my joy, my very fortunate friends, all my desires have been fulfilled;

I have obtained God, the Supreme Brahm, and all my



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sorrows have departed;

My sorrows, mine afflictions and my sufferings have departed by listening to the true Word.

The Saints and holy men are happy, hearing it from the perfect Guru:

Pure are they who hear it, stainless they who utter it: the true Guru will fill their hearts.

Nānak declareth: for those who attached themselves to the Guru's feet the unsounded trumpets sound.

Hymns of Guru Amar Dās.

NOTE. The poem reproduced, in part, above gives an idea of the ultra-Papal pretensions of the Gurus. (1) Nānak's name is used by the later Gurus as a nom de plume. (2) Creation is often represented as a mere pastime on the part of the Deity.

[The queried word 'sarang' in Extract V possibly means there 'Captain of the ship (of the Faith)' or 'Pilot'.]

VIII. Gratitude unto God Who treateth all men as equal.

That season is pleasant when I remember Thee, O God;

That work is pleasant which is done for Thee.

O Thou Who bestowest on all, that heart is happy in which Thou dwellest.

Thou art our universal Father.

In Thine inexhaustible storehouse are all treasures.

He on whom Thou bestowest is satisfied and satiated and he is Thy worshipper.

Everyone reposeth his hopes in Thee.

Thou abidest in every heart:

All are partners in Thee; Thou disownest none.

Hymns of Guru Arjan.



IX. Where man hath neither mother, nor father, nor son,
nor friend, nor brother,

There, O my soul, God's name shall be with thee and assist thee.
Where the very terrible ministers of Death crush thee,
There the name of God alone shall go with thee.
Where there are very great obstacles,
The name of God will remove them in a moment.
Thou shalt not be saved by many expiations;
It is the name of God which removeth millions of sins.
O my soul, utter the name of God under the Guru's instruction:
Thus shalt thou, saith Nānak, have manifold joys.
On the way where the miles cannot be counted,
The name of God shall there be thy provision;
On the way where there is pitchy darkness,
The name of God shall accompany and light thee;
On the way where nobody knoweth thee,
The name of God shall be there to recognize thee;
Where there is very terrible heat and great sunshine,
There the name of God shall be a shadow over thee.
O man, where thirst tormenteth thee,
There, saith Nānak, the name of God shall rain nectar on thee.

Hymns of Guru Arjan.

NOTE. These two verses refer to the soul's journey after death.

X. Before this world in anywise appeared,
By whom were bad and good acts committed?
When God was in profound meditation,
With whom were enmity and strife?
When no colour or trace of man was seen,
Say who then felt joy or sorrow.
When the Supreme Himself alone was,



CSL

Where was worldly love? Who had superstition?

He Himself carried on His own pastime;

Nānak, there was no other Creator.

2. When God was the sole master,

Say who was accounted bond or free.

When there was only One, inaccessible, limitless,

Say who was born in hell or heaven.(1)

When God Who is without attributes was in profound repose,

Say where were Śiva and his consort.

When God Himself held His own light,

Who was fearless, who feared anyone?

He Himself carried on His own pastime;

Nānak, God is inaccessible and illimitable.

3 When the Imperishable One was seated on His joyful throne,

Say where were then transmigration and destruction.

When there was only the perfect God, the Creator,

Say who had any fear of Death.

When there was only the one invisible, incomprehensible God,

Whom did Chitr and Gupt(2) call on for his account?

When there was only the pure, incomprehensible, unfathomable Lord,

Who was then emancipated? Who was bound with fetters?

God is wonderful in Himself;

Nānak, it was He created His own form.

4 When there was only the pure Being, the Lord of men,

And there was no filth of sin, say what was the need of ablution.

When there was only the bright, formless and undisturbed One,

Who was held in honour and who in dishonour?

When there was only the Lord of the world,

Say who was the victim of deceit and fraud.

When God's light was contained in Himself,

Who felt hunger? Who satiety?



The Creator is the Cause of causes:

Nanak, the Creator is beyond calculation.

5. When God's glory was contained in Himself,
Who was then mother, father, friend, son or brother?
When He Himself possessed all knowledge.
Where saw one Vedas and books of the Muhammadans?
When God kept His designs to Himself,
Who thought of favourable or unfavourable omens?
When He Himself was far and He Himself was near,
Who was master and who was slave?

Man is astonished at the wonders of creation:

Nânak, only God Himself knoweth His own condition.

6. When the undeceivable, the impenetrable, the inscrutable
One was contained in Himself,

Who felt the influence of Mammon?

When there was none to offer obeisance to God but Himself,
The three qualities(3) had not yet entered the world.

When there was only the one God,

Who was free from care, who felt care?

When God was content with Himself,

Who preached and who listened?

God is totally infinite, the most exalted of the exalted;

O Nânak, He Himself is His own parallel.

7. When God made this illusion of the world,

He diffused the three qualities(3) in it;

Demerits and merits began to be spoken of;

Some suffered hell and others enjoyed heaven.

God made the snares and entanglements of mammon,

Pride, worldly love, doubt, excessive fear,

Woe and weal, honour and dishonour,

And delivered divers kinds of doctrines.

God Himself performeth and beholdeth His own pastime;



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When He gathereth together the properties(4), O Nānak, He alone remaineth.

8. Where are the Invisible One's saints, there is He Himself. When God extended Himself, the saints became glorious: He Himself is the arbiter of both states(5). God's glory is peculiar unto Himself; He Himself carrieth on recreations and pastimes; Pleasures He enjoyeth yet is He separate from them. He attacheth whomsoever He pleaseth to His name And causeth whomsoever He pleaseth to play the play. He is incalculable, unfathomable, uncountable and unrivalled: His slave Nānak speaketh as He causeth him to speak.

Hymns of Guru Arjan.

NOTE. "In the Shāstars several things, such as Māya, Karma, etc., are said to be uncreated. The Guru by this Ashtapadi means that God alone is uncreated." (Macauliffe)

(1) "That is, hell and heaven did not then exist." (M.) (2) The scribes of the god of death who record men's acts and purposes. (3) The usual goodness, badness and energy of the Hindu books. (4) Draws creation back into Himself. (5) Creation and destruction.

XI. The illusion of mammon is terrible, the illusion of mammon is terrible; alas, great is its intoxication, it perverteth men's natures and their lives, alas, pass in vain.

In the deep and awful forest, in the deep and awful forest, alas, the thieves of the soul rob the house in broad day-light and eat the plunder night and day.

By night and day they eat the plunder; life passeth away without God; come to me, O God, Thou Lord of mercy.

Without the companionship of the Beloved full many births



and deaths have taken place and there is no salvation.

I am without family, beauty, distinction or divine knowledge; who is my cherisher but Thee, O God?

With clasped hands Nānak hath entered the Sanctuary; O beloved Lord, grant him salvation.

Alas, as a fish out of water, a fish out of water, dieth by separation from it, so how can I live without the Beloved?

The deer faceth the arrow, it faceth the arrow, alas, it sacrificeth its life while absorbed in the pleasure of listening(1).

Love to the Beloved hath sprung up within me: I have abandoned the world to meet Him: curses on the body which for even one moment remaineth without Him.

Mine eyelids close not: I am absorbed in the love of the Dear One; my mind anxiously looketh for Him night and day.

They who are imbued with God's love and intoxicated with the Name lose all fear, doubt and worldly love.

Bestow mercy and compassion, O Thou compassionate, all-pervading God, that Nānak may be absorbed in Thy love.

The bumble-bee is humming, the bumble-bee is humming, alas, intoxicated with the savour and odour of the honey of the flowers, it entangleth itself in its love for the lotus.

The heart of the chātrik(2) thirsteth, the heart of the chātrik thirsteth; its heart longeth for the beautiful cloud-drops; when it drinketh, all its fever departeth.

O Destroyer of fear, O Destroyer of sorrow, come to me: my soul and body feel for Thee excessive love.

Lord, beautiful, subtle and wise, with what tongue shall I utter Thy praise?

Take me by the hand, give me Thy name: he on whom Thou lookest with favour hath his sins wiped away.

Saith Nānak: he who beholdeth God, the Purifier of sinners, feeleth no pain.



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I think of the Lord, I think of the Lord; me, friendless,
preserve in Thine Asylum: I delight to meet Thee Who
giveth delight to my soul.

I meditate on Thy beautiful form, I meditate on Thy beautiful form; my soul longeth for a knowledge of Thee, O God,
Who preservest the honour of Thy suppliants.

God Who bestoweth full honour and destroyeth sorrow hath
fulfilled all my desires.

Happy was that day when God embraced me: on meeting
my Spouse my couch was adorned.

God casting a glance of favour on me, all my sins have
been wiped out.

Nânak declareth: my desires have been fulfilled; I have
found the Bearer of prosperity, the Treasury of excellences.

Hymns of Guru Arjan.

NOTE. Transcending and enveloping all the gods is God; in effect, Brahma: but a Brahma resembling the God of Islâm or Christianity rather than the unconditioned, mysterious THAT of the Upanishads. Whatever byepaths may straggle aside towards worship of Teacher or Book, the highway of the Faith leads to God alone.

(1) To the bell which the hunter rings to attract the game. (2) A kind of cuckoo which is supposed to suffer much from thirst because it can drink at certain seasons only.



GLOSSARY.

- Adhokshaja epithet of Viṣṇu and Kṛiṣṇa.
Aditi mother of the Ādityas; the wide earth.
Āditya(s) seven deities of the celestial sphere but esp. the Sun.
Advaita the Vedānta school of philosophy: see Introd.
Aghora epithet of Śiva.
Agni fire or the god of fire.
Ananta epithet, more particularly, of Viṣṇu.
Apsaras the celestial wife of a Gandharva.
Āraṇyaka a class of commentaries on the Vedas, intermediate between the Brāhmaṇas and the Upanishads.
Arhat a Jain or Buddhist Saint, being one who has disencumbered himself of all attachment to the world.
Aryaman one of the Ādityas.
Aśridh (lit. 'gentle') as epithet of a god of uncertain application
Asura (lit. 'spiritual') a term originally applied to the gods but, later, transferred to their foes the greater Demons.
Aśvin(s) two Vedic deities who appear at dawn in a golden chariot.
Ātman breath, the soul, the self, the Supreme Self: see p. 21.
Ayan in Tamil poetry, Brahmā or, sometimes, Śiva.
Bṛiṅga a solar deity, being one of the Ādityas.
Bhavānī Pārvatī the consort of Śiva.
Bhikṣu or Bhikku a Buddhist monk.
Bodhi among Jains and Buddhists the perfect wisdom accompanying the attainment of Jinahood and Buddhahood.
Bodhisattva a being of merit so superlative as to be productive in the next generation of a Buddha; in other words, a Buddha in his penultimate stage of evolution: see also p. 133.
Brahma or The Brahman the Supreme Spirit: see Introd.
Brahmā the Creator, himself proceeding from Brahma.



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Brahmana a Hindu priest or man of the Priestly caste; a class of prose commentaries on the Vedas dealing mainly with the use of the hymns in ritual: see *Introd.*

Brahmarshi a member of a class of Brahmanical sages.

Bṛihaspati religious ritual personified and deified.

Buddha (lit. 'enlightened') primarily a title bestowed on Gautama or Siddhārtha of the Śākya family, but see pp. 83, 111, 113 and 133.

Chundī epithet of Durgā.

Chandra or **Chandramā** the moon.

Daksha an Āditya but identified with various gods.

Deva or **Devatā** a deity generally.

Dharma or **Dhamma** in part. the Law of the Buddhist Faith.

Dhātār a sort of personification of Divine Order.

Durgā a horrible divinity assigned as a wife to Śiva.

Dvaita the Sāṅkhya school of philosophy: see *Introd.*

Dyaus Heaven, the Heavenly Father.

Gaṇapati or **Gaṇeśa** the elephant-headed god of wisdom and beginnings who is described as a son of Śiva.

Gandharva orig. a Spirit who guarded the Soma, regulated the sun's course and knew all secrets; later the G.s were a class of demigods.

Gṛhapatya the sacred household fire.

Gāyatrī or **Sāvitrī** a very sacred verse in the R̥g Veda.

Hara epithet of Śiva.

Hari epithet more particularly of Vishṇu.

Hiranyagarbha (lit. 'golden germ') the Sun as a source of life; **Brahmā** as arising from a golden egg developed in the water which was the first creation of the Self-existent **Brahma**.



Hrishikeśa epithet of Vishṇu and Kṛishṇa.

Indra chief Vedic god of the atmosphere who wields the thunderbolt, bestows rain and helps men generally.

Īśāna epithet of Śiva and Vishṇu.

Īśvara epithet of Śiva but, also, the Supreme Being in His conditioned aspect.

Janārdana epithet of Vishṇu and Kṛishṇa.

Jīva the personal soul.

Kali Yuga the current Yuga or Age which is the last and worst of four, endures 432,000 years and closes with the dissolution of the world.

Kāma the god of love.

Karma action but esp. the spiritual effect of action: see Intro. and pp. 83, 110 and 114.

Kaustubha the jewel wh. resulted fr. the churning of the ocean.

Keśava epithet of Vishṇu and Kṛishṇa.

Keśin a demon slain by Kṛishṇa.

Kṛishṇa an epical hero who developed into an avatâr, or manifestation, of Vishṇu and so into V. Himself, possibly by absorption of the properties of a non-Āryan deity.

Lakshmi goddess of fortune and beauty, identified with Śrī and styled wife of Vishṇu.

Mādhava or **Mādhav** epithet esp. of Kṛishṇa.

Madhusūdana epithet of kṛishṇa.

Mahādeva (lit. 'Great God') term applied to Vishnu and Śiva.

Maheśa, **Maheśvara** epithets of Śiva.

Māla or **Māl** in Tamil poetry Vishṇu.

Manu the progenitor of the human race but, in later mythology, one of fourteen sovereigns who successively created



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and governed the world.

Māra pestilence, death; among Buddhists the Tempter, a being resembling the Christian Satan.

Mārīchi one of the seven Great Rishis.

Marut(s) the personified storm-winds of the Vedas.

Mātariśvan Vāyu (the wind); the Spirit which moves in all.

Māyā illusion, the power to create illusions which became personified and is sometimes identified with Durgā; the term commonly refers to the unreality of Matter: see Introd.

Mitra an Āditya presiding over the day.

Murāri epithet of Kṛishṇa.

Nanda foster father of Kṛishṇa.

Nandīśvara epithet of Śiva

Nārāyaṇa (fem. —i) epith. of Brahmā, Viṣṇu (esp.) & Kṛishṇa.

Nirgrantha or Niggantha (lit. 'unbound') a term applied by the Jains to their own doctrines.

Nirvāna, Nibbāna or Neibban (lit. 'blown out') the state of the soul when in complete union with God; in Buddhism the condition of nothingness which follows cessation of the operations of Karma in resp. of an individual: see pp. 110 & 133.

Om a solemn affirmative which grew in religious import until it acquired sanctity; as a word it is styled Omkāra.

Pachcheka, or 'Private', Buddha one who has gained by his own power enlightenment as to the Four Truths but not omniscience nor complete mastery over Fate: see p. 111.

Paṇḍhari the sacred town of Paṇḍharpūr.

Pannaga a demon in the form of a snake.

Parabramham the Ultimate or Supreme Brahman.

Piṭaka(s) the Vinaya, Sutta and Abhidhamma P.s contain the Buddhist religious law as accepted in Ceylon: see p. 115.



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Pradhâna or **Prakṛiti** the germ from which all material phenomena proceed, Matter as opposed to Spirit, the Supreme Spirit, the Creative Will personified as a goddess.

Prajâpati title applied to Brahma and various gods.

Prâna(s) three or five 'vital airs' which pervade the body.

Previous Buddhas beings, in number varying up to twenty-four, who attained Buddhahood bef. Gautama; see pp. 83 & 133.

Prisni a myth. cow wh. represents the creative power of Nature

Purâṇa(s) eighteen sacred books of post-Vedic mythology.

Purâri epithet of Śiva.

Purusha man, man's soul, the Supreme Soul.

Purushottama epithet of Viṣṇu and Kṛishṇa.

Pûshan a Vedic sun-god and protector of property.

Râdhâ Kṛishṇa's favourite mistress who was, later, deified.

Râhu a demon who devours the moon in eclipses.

Râkshasa(s) fiends of whom the greater are enemies of the gods, the smaller harmful to men.

Râma of three R.s the principal is an epical hero who developed into an avatâr of Viṣṇu; also used sometimes to denote the Supreme Being.

Rasâ a river in the enveloping sea of ether.

Râsa the dance of Kṛishṇa with the herdswomen.

Rishi an inspired poet or sage; the seven Great R.s are the Seers to whom the hymns of the Rig Veda were revealed.

Rudra Vedic god of storm and destruction; in the plural the word is equivalent to the Maruts.

Sâdhakâ epithet of Durgâ.

Śakti the energy or active power of a deity conceived as his female counterpart or wife; see p. 34.

Śâkyamuni a title of Gautama the Buddha.



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Sambhu epithet of Śiva.

Samsāra the succession of earthly existences involved in metempsychosis.

Sangha the Order of Buddhist mendicant monks: see p. 116.

Śankara epithet of Śiva.

Sankarsana a name properly for Balarâma but occasionally applied to his younger brother Krishṇa.

Sāṅkhya the Dualistic school of philosophy: see Introd.

Surasvatī goddess of speech and learning; later regarded as the Śakti of Brahmā.

Śāstra a literary work, religious or secular, which is accepted as of standard authority.

Sat That which IS, the Self-existent Brahman.

Savitri epithet of the Sun and, occasionally, of Śiva.

Sāvitrī see Gāyatrī.

Śesha the thousand-headed serpent on which Viṣṇu reposes in the intervals between Creations.

Siddha(s) semi-divine beings of great purity.

Siddhi a supernatural faculty acquired by magical means.

Śiva not a Vedic god but identified later with Rudra; the name may cover several non-Āryan deities, some benignant, others the reverse; sometimes associated especially with destruction but to Śaivites the Supreme Being.

Skanda Kārttikeya the god of war and son of Śiva.

Smṛiti the body of traditional religious law emanating from inspired authors but not forming a divine revelation.

Soma an intoxicating liquor offered in Vedic sacrifices and itself the recipient of divine honours.

Ś(r)amaṇa a religious mendicant, esp. Jain or Buddhist.

Śrivatsa a curl of hair on the chests of Viṣṇu and Krishṇa.

Śruti the Divine Revelation contained in the Vedas.

Sūrya the sun.



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Saddhā offerings to the spirits of ancestors.

Tantra(s) a large collection of religious treatises which have great authority in some places.

Tārکشya a personification of the sun.

Tathāgata (prob. 'he who has got there') a title applied to Gautama and other Buddhas.

Tirthankara(s) or Jina(s) twenty-four Great Saints of the Jains, occupying a position very similar to that of the Buddhas: see p. 83.

Tryambaka (fem. —â) epithet of Śiva.

Umā consort of Śiva, identified with Pārvatī and Durgā.

Upanishad a class of esoteric commentaries on the Vedas.

Upasatha a weekly holy day, connected originally with the Vedic Soma sacrifice and continued by the Buddhists who utilized two or more of them in each month for exposition of the Law before the Sangha.

Ūrmyā epithet of the personified night.

Ushas the dawn.

Vaikārika name of a class of deities, but also means 'one who modifies or changes'.

Vāk speech personified.

Varuṇa the chief Āditya, and, in fact, often treated in the Vedas as the chief god; he presides especially over the night and is represented as carrying a noose for snaring sinners.

Vasudeva the human father of Kṛishṇa.

Vāsudeva epithet of Kṛishṇa.

Vāyu god of the wind; also used as equivalent to Prāna.

Vedānta the monistic school of philosophy: see Introd.

Veda(s) primarily the four collections of hymns, etc., known as Rīg, Sāma, Yajur and Atharva but the term covers the



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Brahmanas and Âranyakas also and is sometimes extended to the Upanishads and the aphorisms styled Sûtra(s).

Vena a name for the Sun.

Vishṇu in the Vedas unimportant but by Vaishnavites exalted into the Supreme Being; sometimes associated especially with the preservation of the universe.

Viśvadeva(s) the gods collectively.

Yajna prayer, devotional act.

Yama the god of the dead who apportions periods of pain or bliss in the intervals between re-births.

Yoga a system of austere penance and contemplation, magical practices, a school of philosophy: see Introd.

Yogî an ascetic, magician, adherent of the Yoga school.

Add to the above list—

Avatâr(s) the various incarnations of Vishṇu.

Bhagavân an expression of deep respect, 'the Blessed One'.

Bhakti loving devotion to God: see Introd. and p. 28.

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*Printed by A. Butterworth, Camberley,
Surrey.*