



A VIEW

OF THE

HISTORY, LITERATURE, AND MYTHOLOGY

OF

THE HINDOOS.

VOL. IV.

A
VIEW
OF THE
HISTORY, LITERATURE, AND MYTHOLOGY
OF
THE HINDOOS:

INCLUDING
A MINUTE DESCRIPTION OF
THEIR MANNERS AND CUSTOMS,
AND
TRANSLATIONS FROM THEIR PRINCIPAL WORKS.

IN FOUR VOLUMES.

VOL. IV.

By WILLIAM WARD,
OF SERAMPORE.

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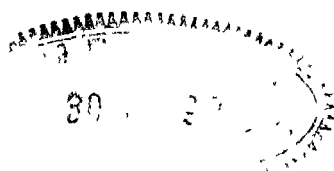
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ERRATA

Page	Line
22,	7, <i>after</i> body <i>instead of a period place a ;</i>
25,	1, <i>that the nine others.</i>
51,	<i>dele the blank line in the midst of the quotation, and add the article a in the last line of the page before yogē.</i>
90,	18, <i>after</i> seen <i>place a comma.</i>
183,	27, <i>before</i> sūtwū <i>insert the.</i>
216,	9, <i>read,</i> body of light.
294,	<i>last line, for them read it.</i>
311,	11, <i>for</i> profit <i>read</i> profits.
319,	26, <i>for</i> Lunga <i>read</i> Lunka.
320,	21, <i>for</i> son's <i>read</i> sun's.
341,	2, <i>for</i> dozes <i>read</i> doses.
359,	18, <i>for</i> othei <i>read</i> others
367,	15, <i>for</i> goorū <i>read</i> gooroo.
429,	<i>note, line 2, for</i> living <i>read</i> lived.
450,	11, <i>for</i> ou <i>read</i> the.
461,	29, <i>for</i> at <i>read</i> in.
476,	15, <i>for</i> dialect <i>read</i> dialects.
477,	21, <i>for</i> Mūsūra <i>read</i> Mūnūsā.
483,	<i>place</i> Chap III.
484,	22, <i>dele</i> f

INTRODUCTORY REMARKS
ON THE
PHILOSOPHICAL SYSTEMS
OF
THE HINDOOS.

THE Hindoos attribute many of their ancient writings to the gods ; but for the origin of the védũ, they go still higher, and declare it to have been from everlasting. When we look into the védũ itself, however, we there find the names of the authors ; and that all the books composing what is called the védũ have had an earthly origin.

The period when the most eminent of the Hindoo philosophers* flourished, is still involved in much obscurity ; but, the apparent agreement, in many striking particulars, between the Hindoo and the Greek systems of philosophy, not only suggests the idea of some union in their origin, but strongly pleads for their belonging to one age, notwithstanding the unfathomable antiquity claimed by the Hindoos ; and, after the reader shall

* These persons were called Mooncees, from münũ, to know ; and often, Gnanẽ, or, 'The Wise' . thus even in the very names by which their learned men were designated, we find the closest union between the Greek and Hindoo Philosophy. "What is now called philosophy, was," says Brucker, "in the infancy of human society, called Wisdom : the title of Wise Men was, at that time, frequently conferred upon persons who had little claim to such a distinction."

have compared the two systems, the author is persuaded he will not consider the conjecture as improbable, that Pythagoras and others did really visit India, or, that Goutūmū and Pythagoras were contemporaries, or nearly so. If this be admitted, it will follow, that the dūrshūnūs were written about five hundred years before the Christian æra. The védūs, we may suppose, were not written many years before the dūrshūnūs, for Kopilū, the founder of the Sankhyū sect, was the grandson of Mūnōo, the preserver and promulgator of the first aphorisms of the védūs ; Goutūmū, the founder of the Noiyayikū sect, married the daughter of Brūmha, the first male : and Kūnadū and Pūtūnjūlee, the founders of two other of these schools, belonged to the same, or nearly the same period. We are thus enabled to fix upon an epoch, in the most interesting period of Hindoo history, which is not only rendered probable by the accordance of two philosophical systems, but by all the chronological data to be gathered from the scattered fragments of history found in the pooranūs.

The author, at one time, was disposed to form the following theory respecting the progress of the Hindoo literature : as the original védū is called by a name which implies that it was received by tradition,^b and as the doctrines taught in the six schools of philosophy are believed to have been founded on the aphorisms (sōōtrās) received by tradition from Kopilū, Goutūmū, Pūtūnjūlee, Kūnadū, Védū-vyasū, and Joiminee, he conjectured, that about the period of the rise of the Grecian philosophy, several wise men rose up among the Hindoos, who delivered certain dogmas, which were preserved during a certain unknown period as sacred traditions. For the most ancient of these dogmas no parent was found, and they were called the védū ; the others became known by the names of the six sages above-mentioned. Down to this period, he supposed the védū and the dūrshūnūs to have existed only in the sayings of these ancient sages ; but that at length men arose, who

^b See page 1.

adopted these aphorisms as first principles, established schools in which they were explained, and from whence were promulgated certain systems of philosophical opinion; from this time, these systems being committed to writing, disputations multiplied, till, amidst these confused speculations, it became impossible to fix any standard of opinion.—At length, a learned and most indefatigable man, Dwoipayānū, collected a heterogeneous^c mass of materials, the opinions and effusions of different philosophers, and, having arranged them as well as such a chaos could be arranged, he called this compilation “the *védū*.” According to this reasoning, the *dūrshūnūs* are more ancient than the compilation by *Védū-vasū*, called the *védū*; but as the Hindoo learning was then in its wane, this compilation was soon venerated as “the self-evident word proceeding out of the mouth of *Brūmhū*,” and it was declared to be a very high crime for these sacred writings to be even read in the ears of a *shōōdrū*.

We must not suppose, that *Védū-vasū* included in his compilation the works of all the philosophical sects: he contented himself with inserting extracts from the works of each school, and especially from the *védantū*. The *dūrshūnūs* and the *smritees* evidently form a body of writings distinct from the *védūs*; though passages are to be found in the *védūs* favouring every philosophical speculation professed among the Hindoos. The modern Hindoos believe, that the *védū* is the source of all the *shastrūs*, just as an illiterate Englishman might suppose, that every part of English learning came from the *Encyclopedia*.

Their most distinguished writers appear to have been, *Swayām bhōorū*, or *Mūnoo*, *Kopilū*, *Goutūmū*, *Pūñojūlee*, *Kūnadū*, *Védū-vasū*, *Joiminee*, *Narādū*, *Mūrēēchee*, *Poolūstyū*,

^c To perceive the propriety of this epithet, the reader need only examine Mr. Colebrooke's very learned Essay.

Poolūhū, Vūshisht'hū, Bhrigoo, Vrihūspūtee, Unjira, Utree, Prūchēta, Dūkshū, Shūtātūpū, Dēvūlū, Lomūshū, Sām-būrttū, Apūstūmbū, Boudhayūnū, Pitamūhū, Ujūstyū, Kūsh-yūpū, Parūskūrū, Harēētū, Vishnoo, Katyayūnū, Shūnkhū, Likhitū, Ashwūlayūnū, Pūrashūrū, Gūrgū, Kast'hoomee, Vishwamitrū, Jūmūdūgne, Poit'hēēnūsee, Ushira, Prūjapūtee, Nareejūnghū, Chūvūnū, Bhargūvū, Rishyūshringū, Shat-yayūnū, Moitrayūnēēyū, Shoosnū-shéphū, Yūgnū-parshwū, Karshnajinee, Voijūvapū, Lokakshee, Gargyū, Soomūntoo, Jatookūrnū, Yayanū, Vaghrū-padū, and Vaghrū-kūrnū. Of all these the author has given some biographical sketches in the following pages.

These were the most ancient of their philosophers; and the names of some of them are found in the védās; others were the founders of their different schools of philosophy, and others the avowed authors of their sacred and civil laws. The latest period to which these accounts can be supposed to reach, is the commencement of the kūlee yoogū; after this a number of celebrated metaphysicians, poets, and philologists appeared at the courts of the Hindoo monarchs, and threw a lustre on the periods in which they lived.

Had not the author been afraid of wearying the patience of his readers, he might have given accounts of many other Hindoo writers, such as Krūtoo, one of the seven sages, and author of certain formulas used at sacrifices; Yūmū, author of one of the smritees; Pūrūshooramū, the son of Jūmūdūgne, author of a work on the use of the bow, and who likewise avenged his father's death by the destruction of the 1,000-armed Ūrjoonū; Vishwūshrūva, the father of Koovérū, Ravūnū, and other giants, who wrote rules for the periodical ceremonies called vrūtū; Yogee-yagnū-vūlkyū, author of a law treatise; Shandilyū, Bhūrūdējū, Vatsyū, and others, authors of certain genealogies, and formulas relating to bramhinical ceremonies Ūt'hūrvū, and Ūndhū-moonee; Dēvūlū, author of a law treatise.

tise; Shūnūkū, Shūnūndū, and Sūnatūnū; Asooree, a smritee writer; Voorhoo, author of a piece on the sankhyū philosophy; Markūndéyū, a pooranū writer; Doorvasa, a most irascible sage, author of a work similar to the smritees, and of an oopū-pooranū; Ooshūna; Galūvū, author of remarks on altars for sacrifices, &c, Moudgūlya, writer of a work on the different casts, and their duties; Javalee, Jūnhoo, and Sandēēpūnee; Ushtavūkrū, the writer of a sūnghita; Gobhilū, author of some aphorisms relative to certain ceremonies in the védū; Shūrūbhūngū, the writer of precepts on the duties of different classes of men; Bhagooree, a smritee writer, as well as the author of a grammar; Médhūsū, who wrote on Bhūgūvūtēē, as the representative of matter; Richēēkū, and Kūnwū; Dwoitū, author of a smritee called Dwoitū-nirnūyū; Tritū, Nārayūnū, Savūrnū, Shūnūtkoomarū, Ghriūkoushikū, Koushikū, Ourbū, Vrūdnū, Vaghrūbhōōtee, Jūrūtkaroo, Dhoomyū, Sootēēkū, Doorbūlū, Akhūndūlū, Nūrū, Mrikūndoo, Vūnjoolū, Mandūvyū, Ūrdhūshira, Oordū-padū, Ūmboobhojēē, Voishūmpayūnū, Dwidūshū, Soubhūree, and Balikilwū

Most of the Hindoo works on grammar^d and ethics, as well as their poems, appear more modern than the védūs, the dūrshūnūs, and smritees. We shall conclude these remarks by noticing, very briefly, the most distinguished of the Hindoo learned men in the lower departments of literature.

Paninee, the celebrated grammarian, might have been placed among the Hindoo sages; but I have not been able to discover the period in which he flourished. The Mūbheshū grammar, now extinct, is almost the only one mentioned as more ancient than Paninee's. Sūrvvū-būrmacharyū was the author of the Kūlapū, a grammar enlarged by Doorgū-sing-

^d A friend suggests, perhaps grammar may have been coeval with the védū, being one of the āngūs, or appendant sciences.

hū, and now used in many parts of India. Krāmūdeshwūrū wrote the Sūngkshiptū-sarū, another well known grammar; and Joomūrū another, distinguished by his name. We might add Vopā-dēvū, the author of the Moogdhūbodhū, and many others, for the Hindoos can boast many very able philologists.

At the head of the Hindoo poets must be placed Valmē-kū, the author of the Ramayānū, written during the life of Ramū; and, after him, Vanū-bhūttū, the author of the Kadūmbūrēē, a celebrated descriptive poem; and Jūyū-dēvū, who wrote the Gēētū-Govinā, in praise of Krishnū. At the court of Vikrāmadyū, we find many poets: Kalēē-dasū, author of the Rūghoo-vūngshū, of the Koomarū-sūmbhūvū, in praise of Shivū, of the Ūbhignanū-shūkoontālū, in honour of Dooshmūntū, a king, of the Nūlodūyū, in praise of king Nūlū, of the Ritoo-sūngharū, on the seasons, of the Vikrāmōrvūshēē, an amorous poem, and of similar works under the names Malūvikagnimitrū, and Méghū-dōōtū;—Bhūvū-bhōōtee wrote the Malūtee-madhūvū, a poem of the same description, and the Vēērū-chūritrū, and the Oottūrū-chūritrū, poems in honour of Ramū;—Ghūtūkūrpūrū wrote a poem in a most eccentric form, on the rainy season, and challenged all the Hindoo poets to write one of equal merit. Kalēē-dasū accepted the challenge, and wrote his Nūlodūyū;—Soobūndhoo wrote the Vasūvū-dūttā, on the amours of a king's son;—Maghū, a king, wrote on the destruction of Shishoo-palū, &c. —Bharūvee wrote the Kiratarjoonēēyū, on the wars of the Pandūvū;—Shrēēhūrshū wrote the Noishūdhū, on the adventures of Nūlū, a king;—Bhūtree-Hūree wrote the Bhūttees, on the exploits of Ramū, and the Shūtūkū, one of the best poems in the language;—Moorarce-Mishrū wrote the Ūnūrgūyū-ragbūvū, in praise of Ramū;—Pūksūdhūrū-mishrū wrote the Prūsūnnū-raghūvū, a similar poem:—Bhanoo-

dāttū-mishrū wrote the Rūsū-mñjūrēē, an amorous poem; Krishnū-mishrū wrote the Prūbodhū-chñndrodūyū, a philosophical poem;—Ūmūroo wrote the Ūmūrū-shkūtūkū, a love song;—Kūvirajū wrote the Raghūvū-panduvēēyū, on Ramū, Yoodhist'hirū, &c.

The Hindoos have had many writers on ethics also: among the most celebrated were Mūrmūt'hū-bhūttū, who wrote the Kavyū-prūkashū; and Vishwū-nat'hū-kūvirajū, who wrote the Sahityū-dūrpñū.

Their astronomical writers have not been few: Sōōryū wrote the Sōōryū-siddhantū; Bhaskūracharyū, the Siddhantū-shiromūnee, and the Lēēlavūtēē; Vññmalēē-mishrū, the Sarū-mñjūrēē; Vūrahacharyū, the Vūrahū-sñnghita; Govinda-nūndū, the Shooddhee-dēēpika, Pūdmū-navū, the Bhōō-vñnu-dēēpūkū; Narayññ-shūrma, the Shantikū-tūtwantū; Blūttotpūlū, the Horashūt-pñchashika; Ramū-doiivūgnū, the Moohōōrtū-chintamūnee; Vūshisht'hū wrote a sñnghita known by his own name, and so did Mūkūrñndū; Shrēē-pūtee, the Rūtnū-mala; Shūtanūndū, the Bhaswūtēē; Rūghoonññ-dññ, the Yotishū-tūttwū, and Kévūlū-ññmū, the Gññitū-rājū.

Although the author regrets the want of more ample materials, he is happy that he has been able to give in this volume accounts of *fifty-nine* writers who assisted either in the védūs, the dūrshññs, or the law books.—It is a painful circumstance, that no copious *Biographical Accounts* of men of so high an order amongst the sages of antiquity should be obtainable. How interested do we feel in the early, domestic, and closing histories, as well as in the scholastic disputes, of Socrates, Plato, and the other eminent Greek philosophers; and yet histories of the Indian sages equally interesting might doubtless have been compiled. We are not yet certain that they were not; but as it appears that the Hindoos

never had a civil historian, it is too probable that they never had a philosophical one. If this be the case, these philosophers perished in the forests and groves where they studied and instructed their disciples, without one of these disciples possessing either sentiment, ambition, or gratitude enough to perpetuate the memory of his master.—In this dearth of biographical materials, the author has collected what he was able, but he hopes much more may be published by persons of greater leisure: he is persuaded that more enlarged notices of these sages may be found amidst the immense stores of Hindoo literature, though he fears they will scarcely supply a volume like the first part of Brucker's *Historia Critica Philosophiæ*.

It is true, the lives of men so secluded from the world could not have supplied many materials for history; but there must have been various interesting occurrences, even in the forests or convents where they resided, and in their occasional intercourse with each other, and with the kings, their patrons, which would have given a peculiar interest to such memoirs: but here, as in their political history, we meet with nothing that can throw light on the periods in which they lived, nor on those learned disputations in which we know they were engaged †

We are however under great obligations to these historians, for pointing out so clearly the subjects which engaged the enquiries of these philosophers—that is, the *divine nature*, the *evidences of truth*, the *origin of things*, the *nature of the different forms of matter*, and the *methods of obtaining re-union to the soul of the world*. It will not escape the recollection of the reader, that these were the very subjects so constantly discussed in the Grecian schools; and he will no doubt be still

† These disputes, as described by the pouranic writers, were equally violent with those of the dialectic philosophers, and were maintained by “idle quibbles, jejune reasonings, and imposing sophisms,” like those of the
Greeks

more struck with these coincidences, when he has read these Introductory Remarks, and has gone over the notes at the bottom of the succeeding pages. These subjects of enquiry, it must be confessed, lay at the foundation of all that was interesting to them in those dark ages, but by the Hindoo ascetics they were discussed in a manner so metaphysical, that only minds equally abstracted with theirs could be interested in them; and this was very much the case with some of the Greeks, especially on points which related to the divine nature, and the origin of the universe.*

A modern writer has given the following concise summary of the Greek philosophy, as taught by its most celebrated sages, and the author here inserts it, to assist his readers in a comparison of the two systems.

“ Like Socrates, Plato believed in the unity of the Supreme Being, without beginning or end, but asserted at the same time the eternity of matter. He taught, that the elements being mixed together in chaos, were, by the will of God, separated, reduced into order, and that thus the world was formed; that God infused into matter a portion of his divine spirit, which animates and moves it; and that he committed the care of this world, and the creation of mankind, to beings who are constantly subject to his will. It was further his opinion, that mankind have two souls, of separate and different natures, the one corruptible, the other immortal; that the latter is a portion of the divine spirit, resides in the brain, and is the source of reason; that the former, the mortal soul, is divided into two portions, one of which, residing in the heart, produces passion and desires; the other, between the diaphragm and navel, governs the animal functions of life; that

* “ Nature and its origin was the highest object of study of the Pythagorean schools.” The author is indebted to Dr. Enfield's Abridgment of Brucker for this and most of the notes in this chapter.

the mortal soul ceases to exist with the life of the body, but that the divine soul, no longer clogged by its union with matter, continues its existence, either in a state of happiness or of punishment. That the souls of the virtuous, of those whose actions are guided by their reason, return after death into the source from whence they flowed; while the souls of those who submitted to the government of the passions, after being for a certain time confined to a place destined for their reception, are sent back to earth, to animate other bodies.

“ Aristotle has by some been charged with atheism, but I am at a loss upon what grounds, as a firm belief in the existence of a Supreme Being is clearly asserted by him, and not any where contradicted. He taught, that the universe and motion are eternal, having for ever existed, and being without end; and although this world may have undergone, and be still subject to, convulsions arising from extraordinary causes, yet motion, being regular in its operation, brings back the elements into their proper relative situations, and preserves the whole; that even these convulsions have their source in nature: that the idea of a *chaos*, or the existence of the elements without form or order, is contrary to her laws, which we every where see established, and which, constantly guiding the principle of motion, must from eternity have produced, and to eternity preserve, the present harmony of the world. In every thing, we are able to discover a train of *motive* principles, an uninterrupted chain of causes and effects: and that as nothing can happen without a cause, the word *accident* is an unmeaning expression, employed in speaking of effects, of whose causes we are ignorant. That in following this chain we are led up to the primitive cause, the Supreme Being, the universal soul, who, as the will moves the body, moves the whole system of the universe. Upon these principles, it was natural for him to suppose the souls of mankind to be portions or emanations of the divine spirit, which at death quit the body, and, like a drop of water falling into the ocean, are ab-

sorbed in the divinity. Though he therefore taught the immortality of human souls, yet, as he did not suppose them to exist individually, he consequently denied a future state of rewards and punishments. 'Of all things,' says he, 'the most terrible is death, after which, we have neither to hope for good, nor to dread evil.'

"Zeno, of Cyprus, taught, that throughout nature there are two eternal qualities: the one active, the other passive. That the former is a pure and subtle æther, the divine spirit, and that the latter is in itself entirely inert, until united with the active principle; that the divine spirit, acting upon matter, produced fire, air, water, and earth; or separated the elements from each other, that it cannot, however, be said, that God created the world by a voluntary determination, but by the effect of established principles, which have ever existed and will for ever continue. Yet, as the divine Spirit is the efficient principle, the world could neither have been formed nor preserved without him, all nature being moved and conducted by him, while nothing can move or affect him. Matter may be divided, measured, calculated, and formed into innumerable shapes; but the divine spirit is indivisible, infinite, unchangeable, and omnipresent. He supposed the universe, comprehending matter and space, to be without bounds; but that the world is confined to certain limits, and is suspended in infinite space; that the seeds of things existed in the primitive elements, and that by means of the efficient principle they were brought forward and animated; that mankind come into the world without any innate ideas, the mind being like a smooth surface, upon which the objects of nature are gradually engraven by means of the senses; that the soul of man, being a portion of the universal soul, returns, after death, to its first source, where it will remain until the destruction of the world, a period at which the elements, being once more confounded, will again be restored to their present state of order and harmony."

The reader who shall carefully peruse these remarks, and compare them with the opinions of the Hindoo ascetics, hereafter given, cannot fail of being astonished at the amazing agreement between the schools of Greece and India.

The nature of the *Divine existence*, however deeply examined by the Hindoo sages, appeared to them so incomprehensible, that some of them gave up the subject in despair. Kōpilū says : ' The most excellent spirit is known only to himself. The nature and existence of God are inscrutable ; he has nothing to do with creatures, nor they with him . we know nothing of God but by inference.'ⁿ The expressions of others on this subject appear to be very little better than the language of despair Harēētū says, ' God and all the inferior deities exist only in the formulas of the védū, and have no bodily shape.' Chūvūnū affirms, ' Sound alone is god '^k Jaiminee says the same, ' God is simple sound ; the power of liberation lies in the sound God, God.'^l Ashwūlayūnū declares, ' God is not a being separate from his name.'^m Damascius, in his book of Principles, says, ' According to certain Egyptian writings, there is one principle of all things, praised under the name of the unknown darkness, and that thrice repeated : which unknown darkness is a description of that supreme deity which is incomprehensible.'ⁿ ' I am all that hath been, is, and shall be ; and my veil no mortal hath ever yet uncovered.'^o

Indeed three out of the six philosophical sects are charged with undermining the proofs of a separate and intelligent first cause—the Sankhyū, the Voishéshikū, and the Mēēmangsa ; and though the founders, in some instances, write as though they meant to defend the orthodox opinions, it is quite clear, that while they admitted an isolated deity, they asserted that the world was eternal, and that material forms sprang out of an energy in some way confined exclusively to matter. In page

^k Page 4.

^l Page 35

^m Page 47.

ⁿ Page 226.

^o Page 39

^k Cudworth.

^o Inscription upon the Egyptian temple at Sais.

192, the reader will find not less than nine *atheistical* propositions mentioned and combated, and in pages 252 and 259 five similar propositions. Thus Kopilū unblushingly denies to God the creation of the world : he says, ‘ The universe is the work of nature as possessed of the three qualities : nature is capable of the work of creation, for behold the spider producing the web from its own bowels ; see the fall of inanimate bodies, and the production of milk in the udder of the cow.’^p ‘ If when you say, that *matter* is inactive, you mean that it is destitute of motion, you will contradict the védū and smritees, for they declare that matter possesses motion [agitation;] therefore when we say, that matter is inert, our meaning must be confined to this idea, that it does not tend to any object, and is free from consciousness of its own existence.’^q ‘ Nature is the root or the origin of the universe, since every thing proceeds from it, or is to be traced to it ’ ‘ There is in nature an un-created seed, from which all beings spring.’^r ‘ Nature or chaos is the mother of the universe.’^t ‘ Nature is the source of all, and of actions too ’^u—The Egyptians, it would appear, held the idea that the Supreme Being was something perfectly distinct from the Creator ; Jamblicus says, ‘ According to the Egyptians, before all entities and principles there is one God, who is immovable, always remaining in the solitariness of his own unity, there being nothing intelligible nor any thing else complicated with him.’^x Anaximander, Anaximenes and Hippo acknowledged no other substance besides body, and resolved all things into the motions, passions, and affections of it.^y And this agrees with the opinions of some of the Hindoo atheists, ‘ that the body was to be identified with spirit ’—Cudworth describes four forms of atheism as prevailing among the Greeks : 1. ‘ The Democritic, which derives all things from dead and stupid matter in the way of atoms and figures :—

^p Page 2. ^q Page 136.

^r Kopilū, p. 3.

^s Soomāntoo, p. 52.

^t Vyaghñū-padū, p. 53.

^u Pātñjālee, p. 219.

^x Cudworth.

^y Cudworth.

3. the Hylezoic or Stratonical, which attributes to all matter, as such, a certain living and energetic nature ; but deprived of all animality, sense, and consciousness :—the Anaximandrian, which with the Democritic fetches all things from dead and stupid matter, but in the way of forms and qualities generable and corruptible ; 4. the Stoical atheism, which supposes one plastic and methodical but senseless nature to preside over the whole corporeal universe.¹²—The same writer remarks, that ‘ Hesiod and Homer were both suspected by Plato and Aristotle for atheistic theogonists.’—‘ The greatest defect in the system of Epicurus is, that it attempts to account for all the appearances of nature, even those which respect animated and intelligent beings, upon the simple principles of matter and motion, without introducing the agency of a Supreme Intelligence.’—‘ Strato’s opinions were, ‘ that there is inherent in nature a principle of motion, or force, without intelligence, which is the only cause of the production and dissolution of bodies.’—‘ What Heraclitus says concerning fate, as an intelligent and rational principle in nature, the cause of motion, and consequently of production and dissolution, must be understood, not of a substance or being distinct from the primary fire, but of the intrinsic power of this first principle, the necessary energy by which all things are produced.’—‘ The stoical system teaches, that the efficient cause is pure ether, or fire, which comprehends all the vital principles by which individual beings are necessarily produced.’—‘ Democritus either entirely rejected the nature of deity, or allowed him no share in the creation or government of the world.’—‘ He admitted no other soul of the world than one similar to that which he allowed to man, a blind force, resulting from the combination of certain subtle atoms, of a round form, which produce fire.’—‘ Epicurus ascribed every appearance in nature to a fortuitous collision and combination of atoms.’¹³—One sect of Hindoo atheists actually attributed the rise of things to nonentity or vacuum,

¹² Cudworth

¹³ Enfield.

thus contradicting Plato and Epicurus, whose axiom was, 'from nothing can nothing proceed.'—Goutūmū very pointedly combats this idea of the world proceeding from nature: 'If it be said, that nature is to be identified with things themselves, then you make the cause and the effect the same; or if you mean that nature is something separate from things, then what have you obtained, for this which you call nature must be competent to the work of creation, &c. and this is what we call God.'

Having thus exhibited the nature and similarity of the Hindoo, Greek and Egyptian systems on this subject, let us next compare the ideas of these different schools relative to the *Divine Nature*

The Védantēes speak of God, unconnected with creation, as a being perfectly abstracted, dwelling in a state of profound repose, similar to deep sleep, in which the person has no mental intercourse with the world, p. 185. In a passage already quoted, we find the Egyptians entertained a similar idea, that 'God always remains in the solitariness of his own unity, there being nothing intelligible in him.'^b Epicurus 'considers the condition of the gods as wholly separate from the world, and enjoying no other felicity than that which arises from inactive tranquility.'^c

Another idea much inculcated among all the ancient philosophers was, that God was the soul of the world. 'He is the soul of all creatures.'^d 'Horus Apollo, an Egyptian, affirmed, that God was a spirit that pervaded the whole world, and that nothing at all consisted without God.'^e Agreeing with this also are these lines of Virgil.

' Know first that heaven and earth's compacted frame,
And flowing waters, and the starry flame,

^b Cudworth,

^c Euclid

^d Védū-Vasū, p. 181

^e Cudworth.

And both the radiant lights—one common soul
Inspires, and feeds, and animates the whole.'—*Cudworth*.

'Anaxagoras and Plato affirmed that God, passing through, pervaded all things : ' Epictetus and Antoninus also asserted, that as soon as the soul is released from the body, it returns to the soul of the world.'

Some philosophers taught, that although God pervaded all things, he remained untouched by visible objects : ' Spirit has no intercourse with visible objects : the intercourse is that of intellect ' ' Whether clothed or unclothed, since I resemble the purity of a mirror, of ether, and of simple knowledge, I [spirit] am the same. The errors of the understanding, seen in visible things, are no more in the discoverer or lord, than the faults of things made visible are in the sun.' ' Spirit is distinct both from matter and from the works formed from matter, for spirit is immutable.' ' The vital spirit, through its vicinity to the world as sovereign, influences inanimate things as the loadstone the needle.' ' When the universe falls upon spirit [as a shadow upon a wall], it becomes visible : spirit is said to be empty like space ' ' The idea which is evidently meant to be inculcated here is, that spirit is the mere manifest, and that it has nothing to do either with the creation or the government of the world. Aristotle taught, that ' God observes nothing ; he cares for nothing beyond himself.' —Cudworth says, ' Jamblicus tells us, that the Egyptian hieroglyphic for material and corporeal things, was mud or floating water ; but they pictured God as sitting upon the lotus tree, above the watery mud, which signifies the transcendent eminency of the deity above matter, and its intellectual empire over the world.'

In direct contradiction to this was the doctrine inculcated principally in the Védantā school, that God was matter as well

' Pātanjāli, p. 221. * Kūpīlā, p. 166. ^b Kūpīlā, p. 129, 158, 160.

as life: 'Brūmhū is the cause of all things, as well as the things themselves. If it be not allowed that he is the clay as well as the potter, it will follow, that he was indebted to some other for the clay.'¹ 'We have now made it manifest,' says Cudworth, 'that, according to the ancient Egyptian theology, from which the Greek and European systems were derived, there was one intellectual deity, one mind or wisdom, which, as it produced all things from itself, so does it contain and comprehend the whole, and is itself, in a manner, all things.' Seneca says, 'What is God? He is all that you see; and all that you do not see; and he alone is all things, he containing his own work, not only without, but also within.'² 'Chrysippus maintained the world itself to be God, and that God is the power of fate.'

Bearing a near affinity to this idea was another, that the whole material universe is as it were the clothing or body of the deity, while the vital part is the soul. God in this state is called the Viratū-poorooshū. For a particular description of this universal body and soul, see page 81. Cudworth says, 'The pagans did not worship the several parts of the world as really so many true and proper gods, but only as parts and members of their one supreme God, that great mundane animal, or whole animated world, taken altogether as one thing.' 'Man, according to the stoics, is an image of the world.'³

A number of the Hindoo philosophers declared that God was visible. One says, 'God is to be seen by the yogēē.'⁴ 'The visible form of God is light.'⁵ 'God is not without form, but none of the five elements contribute to his form.'⁶ 'God

¹ Védū-Vasū, page 183.

² How closely does this agree with the fragment of Orpheus, 'God from all eternity contained within himself the unformed principles of the material world, which consisted of a compound creation, the active power directing the passive.'

³ Enfield.

⁴ Pūtūjūlee, page 10.

⁵ Kūnadū, page 11.

⁶ Bhrigoo, page 23.

is possessed of form.^b Kūpilū objects to this doctrine, 'When the védū speaks of spirit as being visible, it merely means, that it is perceived by the understanding only: for the understanding cannot make spirit known; it can only make known its own operations; nor is there any reason why another should make known God: he is made known, and makes himself known,' page 130.

By other sages the Great Spirit and the spirit in man are identified as one: 'I and all other living creatures, like the vacuum, are one.' 'The yogēē worships atmū (self), viewing himself equally in all beings, and all equally in himself.'^c 'Brūmhū and individuated spirit are one.' 'That which, pervading all the members of the body, is the cause of life or motion, is called individuated spirit; and that which, pervading the whole universe, gives life and motion to all, is Brūmhū.'^d There is no difference between the incarcerated and the perfectly abstracted spirit; the body is mere illusion.'^e 'There is no difference between spirit and the soul.'^f 'If a person well understands spirit, (he knows himself to be) that spirit.'^g 'This is the voice of the védū and the smritees, Spirit know thyself.'^h These philosophers maintained also that spirit does not receive the consequences of actions: Kūpilū says, 'spirit receives pleasure and pain as a wall the shadow, but that which enjoys or suffers is the understanding.'

Respecting the unity of God, Kūpilū thus speaks, 'The védū and smritees teach us, that spirit is one when we apply to it discriminating wisdom, and many when united to matter.'ⁱ The Hindoo sages had evidently no idea of a trinity in the one God; and it is unreasonable to expect that so deep

^a Kūshyūpū, page 35; Ashwūlayūnū, page 40; Viśhwamitrū, page 42; Jāmūddūgnē, page 43; Polī'hēēnūśē, page 44; Prīyapātee, page 45; Narāyānūghā, page 46; Karṣṇasjītee, page 49; Lokakabhee, page 51; Jātōokūrdū, page 52. ^b Kūpilū, page 164. ^c Védū-Vyasū, page 100. ^d Védū-Vyasū, page 192. ^e Kūpilū, page 4. ^f Kūpilū, page 122. ^g Kūpilū, page 125. ^h Page 147.

a mystery, peculiar to divine revelation, should be discovered by them: the only semblance of this doctrine is found in the three created gods, Brūmha, Vishnoo and Shivū, and to these three gods are assigned the affairs of the whole universe, as comprised in the work of creation, preservation, and destruction. These form the Supreme Government, and all the other gods are the subordinate officers of government, judges, magistrates, constables, &c.

The opinions of all these sages respecting God may be thus summed up:—Kūpilū admits a deity, but declares that he is wholly separate from all terrene affairs; and is in fact ‘the unknown God;’ that the soul in a state of liberation is God; that nature is the source of every thing.—Pūtūnjūlee maintains exactly the same opinions.—Joiminee acknowledges a God distinct from the soul; that this God is subject to actions, and that, while in this state of subjection, he communicates a power to actions to produce and govern all things.—Védū-Vasū speaks of God as sometimes perfectly abstracted, and, according to the Egyptian idea, ‘remaining in the solitude of his own unity;’ and at other periods as uniting to himself matter, in which union he is considered as the animal soul. The energy necessary to the work of creation he considers as distinct from Brūmhū,* but dependent upon him.—Goutūmū and Kūnadū speak of God as distinct from the soul; as an almighty Being; creating the universe by his command, using atoms. They consider the soul as separate from the Great Spirit, and as absorbed in it at the period of liberation.—The Satwūtūs and the Pauranics speak of God as essentially clothed with body: the former taught, that God, in the energy of joy, gave birth to the world proceeding from himself: that human souls are separate from the divinity.—The Pauranics believe, that Vishnoo, full of the quality of truth, is God; and that he, taking the form of Brūmha, as possessing

* Plato's idea was, that there were two eternal and independent causes of all things, God and matter.

the quality leading to activity, created the world; that he preserves it in his own proper character; and that, assuming the form of Shivū, he, possessing the quality of darkness, will destroy all things.—The Joinūs deny the existence of such a being as God; contend that nature is the source of all things, and that merit and demerit govern the world.—Many Bouddhūs appear to have denied the divine existence, as well as the existence of human souls, and a future state.

When speaking of God in his abstract state, some of the Hindoo sages could express sublime conceptions though mixed with error: Thus Kūpilū, 'I [spirit] am all-pervading, pacific, the total of pure spirit, pure, the inconceivable, simple life, pure ether, undecayable, unmixed, boundless, without qualities, untroubled, unchangeable.' 'God is a spirit without passions, separated from matter. He is pure wisdom and happiness; everlasting, incomprehensible, and unchangeable. After describing all existences, he is that which is none of these.'^b 'Spirit is lovely, and is identified with love.' Goutūmū's ideas of the divine nature appear to come nearer to divine revelation than those of any other of the Hindoo philosophers: 'God is placable, glorious, the creator, the preserver and the regenerator of all things.' And yet almost with the same breath he speaks in a most confused manner: 'God is capable of unity, of division, of increase, of assigned dimensions: he possesses wisdom, desire, and thought.'^d Kūpilū, on the other hand, strips God of all attributes: 'Spirit has no qualities. Where the operations of the understanding are wanting, spirit perceives nothing.'

The Hindoo system never recognizes God under the Christian idea of Providence: Kūpilū says, 'When we speak of spirit as the sovereign, we merely mean, that it receives the operations of the understanding, as a mirror receives the shadow.' 'Spirit as the sustainer of the embryo [atomic]

^a Page 164.

^b Védū-Vasū, page 13.

^c Kūpilū, page 156.

^d Page 7.

^e Page 154.

world, may be called its supporter.^f Pütünjülee says, in the same strain, 'Spirit is not excluded, but is necessary as the manifest, through intellect.' 'Spirit has no intercourse with material objects,' page 221. It is true, indeed, that Védü-Vasü speaks of Brümhü as the charioteer, but in this character he himself is subject in his dispensations to the merit or demerit of the governed. Kūpilü plainly maintains, that 'God has nothing to do with creatures, nor they with him.'^g Epicurus says, 'It is not consistent with our natural notions of the gods, as happy and immortal beings, to suppose that they encumber themselves with the management of the world, or are subject to the cares and passions which must necessarily attend so great a charge. We are therefore to conceive, that the gods have no intercourse with mankind, nor any concern with the affairs of the world.'

On the subject of *Creation*, the Hindoo philosophers were as much at variance as on that of the divine nature :

We have already seen, that by several philosophers matter itself was considered as capable of the work of creation:—Kūpilü, Soomüntoo, Vagrü-Padü, and Pütünjülee all maintain this doctrine. Kūnadü appears to maintain the same opinion, when he says, 'in creation two atoms begin to be agitated, till at length they become separated from their former union, and then unite, by which a new substance is formed, which possesses the qualities of the things from which it arose.'^h The Pythagoreans held, that motion is the effect of a power essential to matter, and that no separate cause was required or employed. It was the doctrine of Plato, that there is in matter a necessary but blind and refractory force.

Védü-Vasü, Vūshisht'hü, and Vrihūspūtee believed, that God united to himself matter, and thus formed the world.

^f Page 145, 148.

^g Page 2.

^h Page 278.

‘In this union, says Vūshisht’hū, the quality of darkness prevailed, and hence arose the desire of giving birth to creatures.’ These philosophers speak of the power or force which causes the procession and continued progress of things, as residing in this illusion. They thus argue the yogēē, abstracted from all sublunary objects, perceives no necessity for a thousand things called for in a secular state; but he is happy in himself, and seeks no human intercourse; but should this yogēē fall from this elevation, and become ensnared by worldly attachment, his mind will then become concentrated on these objects of his affections, and he will feel immediate subjection to a thousand wants. This mode of reasoning they apply to God, and thus account for creation: God becomes united to illusion, and he then feels the desire of creation, and forms the world. Thus Védū-Vasū, ‘The mass of illusion forms the inconceivable and unspeakable energy of God, which is the cause of all things. In creation, God united to himself shūktee, or energy, in which reside the three qualities’^k Cicero tells us, ‘that the *vis* or force which was in all those things called God, or deified, was really no other than something of God in every thing that is good’^l In conformity with these ideas, God is spoken of by the Hindoo sages as the active power, and matter as passive in the work of creation, and hence the terms male (poorooshū) and female (prūkritee) are frequently found in their writings. ‘God, when the active and passive powers are united, possesses form.’^m The supreme cause exists in two parts like the seed of the cicer arectinum, which represent the active and passive powers of nature.’ⁿ ‘In creation the active power directed the passive.’^o ‘According to some writers, the monad [of Pythagoras] denotes the active principle in nature, or God; the duad, the passive principle or matter.’^p Empedocles says, ‘The first principles of nature are of two kinds, active and passive; the active is unity or God, the

ⁱ Page 21. ^k Pages 184 and 14. ^l Cudworth. ^m Ugūstyū, p. 33.
ⁿ Vishnū, p. 36. ^o Ugūstyū, p. 33. ^p Enfield.

passive matter.' Plato seems to express a similar opinion, when he attributes all the evils of the present state to matter; that is, union to matter. The terms *shūktee*, energy, *ūvidya*, crude matter, and *prūkrtee*, illusion, all expressive of the properties of matter, are used to signify that from which material things arose; and hence says Védū-Vasū, 'Illusion is the producing cause of consciousness, of the understanding, of intellect, of the five senses, the five organs, the five kinds of air in the body, of crude matter, and of all other material things.' Here we have the doctrine that matter, &c. were created; and Védū-Vasū adds, 'The universe was formed from vacuum, air, fire, water, and earth. The first thing created was vacuum.' In direct opposition to this last sentence, Kūpilū says, 'There are some remarks in the védū and smritees which lead to a conclusion, that the intellectual part [of the universe] was first created.' 'God,' says Plato, 'produced mind prior in time as well as excellence to the body.'—Goutūmū, not acknowledging the opinions either of Kūpilū or of Védū-Vasū, says, 'God, being possessed of eight qualities or dispositions existing eternally within himself, manifested himself in a body of light [Védū-Vasū contends for his uniting to himself darkness or matter], from whence the primary atoms issued.' Kūpilū, on the other hand, maintains, that the world was produced by the twenty-four principles of things as an assisting cause." Enfield says, that the Persians, the Indians, the Egyptians, and all the celebrated Grecian philosophers, held, that principles were the first of all things.

Goutūmū taught the doctrine of an archetype or pattern from which all things were created: 'The creator next, using the primary atoms, gave existence to the first form or pattern of things, from which, in union with merit and demerit, creation arose.'" Kūpilū also says, 'from the elements water, fire,

¹ Page 185.

² Page 14: Anaximenes taught, that the subtle ether was the first material principle in nature.

³ Page 138.

⁴ Page 8.

⁵ Page 143.

⁶ Page 9.

air, and space, and the primary atoms, combined, a pattern or archetype is formed, from which the visible universe springs.' 'God,' says Plato, 'that he might form a perfect world, followed that eternal pattern,' &c.

Several philosophers taught, that the world was eternal. Hence says Kūpilū, 'This universe is the eternal tree Brūmhū, which sprung from an imperceptible seed [matter].'^a—Chyväñū says, 'The world has no creator.' Epicurus says, 'The universe always existed, and will always remain.' 'Aristotle acknowledged no cosmogonia, no temporary production of the world, but concluded it to have been from eternity.'^b He supposed it absurd, to think, that 'God who is an immoveable nature, and whose essence is act or energy, should have rested or slept from eternity, doing nothing at all; and then, after infinite ages, should have begun to move the matter, or make the world.'^c Pūñchūjñū, a Hindoo sage, entertained more correct ideas, and says, 'To make any thing besides God eternal, is to make more than one God.'^d

There were others who taught that matter, atoms, and the primary elements, were eternal. Vrihūspūtee says, 'From ten elements every thing arose, one of which, ūvidyū [matter] was uncreated.'^e Goutūmū maintains that 'atoms are eternal.'^f He is followed by Poit'hēñūsee, 'the universe is composed of uncreated atoms, incapable of extension.'^g Kūnadū says, 'Atoms are uncreated, and are of four kinds, from which arose earth, water, light and air.'^h The idea of the Hindoo philosophers was, that crude matter and the primary elements partake of the three qualities in equal proportions; but matter, or the passive principle, in the stoical system, is destitute of all qualities. 'Matter,' according to Plato, 'is an

^a Page 3.^c Gudwörth.^a Page 144.^d Page 52.^e Page 44.^a Page 47.^c Page 24.^b Page 278.^b Enfield.^f Page 7.

eternal and infinite principle.ⁱ Democritus says, 'Whatever exists must owe its being to necessary and self-existent principles: the principles of all things are two, atoms and vacuum.'^k Epicurus says, 'These first principles, or simple atoms, are divisible by no force, and therefore must be immutable.'—As though self-contradiction and variety of opinion were to have no bounds, two of these philosophers appear to affirm, that atoms are not eternal: Goutūmū says, 'From God as a body of light the primary atoms issued ;'^m and Védū-Vasū delivers a similar opinion: 'The primary elements, at creation, were produced in an atomic form.'ⁿ—

Yet there were some philosophers, whose conceptions of God as the creator were more correct: Pütūnjūlee says, 'The universe arose from the will or the command of God, who infused into the system a power of perpetual progression ;'^o and Jatookūrnū, another sage, delivers a similar opinion: 'Creation arose out of the will of God, who created a power to produce and direct the universe.'^p Yet here the christian reader will perceive an essential error in the idea that the power to create was something *derived* from the deity. None of the ancient heathen could divest themselves of the idea, that the creation and government of the universe would be too troublesome to the Divine Being; an idea which contains the grossest reflection on the infinite wisdom, power, and benevolence of God.

Such were the ideas of the Hindoo philosophers relative to the origin of things. Respecting the *world* itself, both as the product of divine wisdom, and as a stage of action, their opinions were equally incorrect:—Vaghrūkūrnū says, 'The

ⁱ Enfield. ^k Enfield. ^l Enfield. ^m Page 8. Those philosophers, says Enfield, who held the system of emanation, conceived God to have been eternally the source of matter. ⁿ Page 14. ^o Page 10.
^p Page 52.

world is false, though God is united to it'¹ Kūpilū delivers a similar idea: 'That part of the world which is permanent is intellect: all the rest is contemptible, because unsubstantial.' Again, 'This error-formed world is like a bubble on the water: we can never say that it does not exist, nor that it does. It is as unreal as when the thirsty deer mistakes the fog on the meadow for a pool of water.' Visible things were regarded by Plato as fleeting shades. Yet Kūpilū speaks more rationally when he says, 'The world resembles a lodging house; there is no union between it and the occupier:' and Kūnadū thus corrects the folly of these ascetics: 'Visible objects are not to be despised, seeing the most important future effects arise out of them.'

As far as these philosophers were yogēes, or advocates for the system of abstraction, they necessarily felt but little reverence for the gods, since they considered absorption, to which the gods themselves had not attained, as a felicity far greater than all their heavens could supply: hence says Kūpilū, 'Even the residence of Brūmhā is hell, for it is full of the impurity of death: among the inhabitants of that place, those who are more glorious than yourself are miserable, in consequence of their subjection to the three goonūs; and being constantly terrified with the fear of transmigration, even they seek liberation.'

The Hindoo philosophers never directed their disciples to worship Brūmhū, the one God, except by the forms denominated yogū, and in which we find little that can be called worship: their object was not to enlarge the understanding and elevate the passions, but rather to destroy both in their attempts to attain perfect abstraction of mind. So that what Cudworth says, 'Some contend that the supreme God was not at all worshipped by the pagans,' is substantially true respecting the Hindoos.

¹ Page 54.² Page 149:³ Page 167.⁴ Page 282.

When these ascetics condescend to notice the gods, they speak of Brümha just as Hesiod and others speak of Jupiter, that he is 'the father of the gods, and that to him the creation of all things is to be attributed.'^u They also give Brümha two associates, Vishnoo and Shivü, and in the hands of this triumvirate place the work of general creation, preservation, and destruction, thus holding up a most surprising and unaccountable union between the Hindoos, the Greeks and Romans: 'Maximus Tyrius observes,' says Cudworth, 'that Homer shares the government of the world among the triumvirate of gods, Jupiter, Neptune, and Pluto. The Roman and Samothracian trinity of gods, worshipped altogether in the capitol, were Jupiter, Minerva, and Juno.'

It is inculcated in every part of the Hindoo writings that the gods were created. All the sages, though some of them made matter and even the world eternal, agree with Vrihüspütee, who certainly meant to include the gods, 'God is from everlasting: every thing else has a derived existence.'^x 'All beings,' says Harêêtü, 'from Brümha to the smallest insect, constantly reap what they have sown in former births.' Cudworth says, 'the heathen poets, though seeming sticklers for polytheism, except one only unmade deity, asserted all the other to be generated, or created gods.'

It might be asked, if Brümha, Vishnoo, and Shivü preside over human affairs, what work is there assigned to the other gods? Most of the gods, who are not the varied forms of these three, preside over some particular part of creation or of terrene affairs: thus, Kartikéyü is the god of war, Lüksmêë is the goddess of prosperity, &c. 'Cicero did not suppose,' says Cudworth, 'the supreme God to do all things immediately and by himself, but he assigned some certain parts and provinces to other inferior gods.' 'Amongst the pagans,' adds

^u Cudworth.

^x Page 24.

^y Page 36.

the same writer, ' there was nothing without a god : one presided over the rocking of the cradle, another over the sweeping of the house, another over the ears of corn, another over the husk, and another over the knots of straw and grass '

Exactly the same idea prevailed among the Hindoo philosophers as is attributed to Scævola and Varro, who, says Cudworth, ' agreed, that the civil theology then established by the Roman laws was only the theology of the vulgar, but not the true; that there was another called the theology of wise men and of truth.' Still we must remind the reader, that it was not the grossness or absurdity of image worship that offended the Hindoo sages; they aspired to a state of abstraction from earthly things which was beyond the reach of the vulgar, and which they proudly expected would elevate them to a perfect union with the deity, leaving the gods and their worshippers in a state of subjection to death, and to transmigration through every reptile form.

Respecting the state of man in this world the Hindoo philosophers appear to have taught, that all men are born under the influence of the merit or demerit of actions performed in some prior state;* and that the preponderance of merit or demerit in these actions regulates the quantity of each of the three qualities (goonūs) in each individual, viz. of the quality leading to truth and consequent emancipation, of that to activity, and of that to darkness, respectively termed the sūtwū, rūjū, and tūmwū goonūs; which qualities have an overwhelming influence on the actions and effects of the present birth. Kūpilū thus describes these qualities: ' The quality leading to truth, produces happiness; that giving rise to activity, inclines the person to seek his happiness among the objects of sense; and that

* Poit'hānūsee says, ' Merit and demerit, as well as the universe, are eternal.' p. 44. Chyvänu says, ' The fates of men arise out of works having no beginning.' p. 47.

leading to darkness produces insensibility. The first quality leads to liberation; the second to temporary happiness in the heavens of the gods, and the last to misery."

According to this system, therefore, men are not born as candidates for a celestial prize, or as probationers, having life and death set before them, every thing depending on their characters and conduct in the present state; but they are placed under the effects of actions which are said to have had no beginning, and which regulate the qualities or complexion of the character so entirely, as to remind us of what is said of the doctrine of fate according to Zeno and Chrysippus, that 'it implies an eternal and immutable series of causes and effects, to which the deity himself is subject' On this point, take the following authorities. 'Men are born subject to time, place, merit and demerit.'^a 'God formed creatures according to the eternal destiny connected with their meritorious or evil conduct.'^b 'God created every thing in an inseparable connection with the merit and demerit of actions.'^c God himself is subject in his government to the merit and demerit of works.'^d 'Some say, that the very body, the senses, and the faculties also, are the fruits of actions.'^e 'Works of merit or demerit in one birth, naturally give rise to virtue or vice in the next.'^f 'When the appointed periods of passing through the effects of meritorious and evil actions are expired, the soul will obtain emancipation.'^g 'Birth is an evil, for with birth all manner of evils are connected.'^h Seneca says, 'Divine and human affairs are alike borne along in an irresistible current; cause depends upon cause; effects arise in a long succession.'

Respecting the human *body*, the opinions of three distinguished philosophers may suffice: Kūnadū says, 'The body is

^a Page 4.

^b Goutāmū, page 9.

^c Bhṛigoo, page 24.

^d Dākshū, page 27.

^e Ushū, page 45.

^f Goutāmū, page 242.

^g Dévūlū, page 29.

^h Dākshū, page 28.

ⁱ Goutāmū, page 265.

composed of one element, earth, and that water, light, air, and vacuum are only assistants,' page 280. Kūpilū, respecting the origin of bodies, delivers this opinion : ' In the midst of that universe-surrounding egg,^k which is ten times larger than the fourteen spheres, by the will of the self-existent was produced the st'hōōlū-shūrēērū," page 142. ' Causing the rare or subtle parts of his own lingū-shūrēērū^m to fall as clothing upon the souls proceeding from himself, God created all animals;' p. 142. Vūshisht'hū says, ' From the quality leading to truth in space, arose the power of hearing; from the same in air, arose feeling; in fire, the sight; in water, taste; in matter, smell. From the quality leading to activity united to space, arose speech; from the same in air, arose the power of the hands; in light, that of the feet; in water, that of production; and in earth, that of expulsion; and from this quality in the whole of the five elements, arose the power of the five breaths, or air received into or emitted from the body. The five senses, the five organs of action, the five breaths, with the mind and the understanding, form the embryo body: a particular combination of these forms the body in its perfect state.'ⁿ Plato says, ' When that principle which we call quality is moved, and acts upon matter, it undergoes an entire change, and those forms are produced from which arises the diversified and coherent system of the universe '

The *soul* was considered by all these philosophers as God. The védantēes were of opinion, that there existed no distinction between spirit and the soul, while Kūpilū and Pūtūnjūlee maintained, that besides the soul there was no such thing as spirit, preserving a distinction at the same time between the soul as liberated from birth, and as confined in a bodily state.

^k An orphic fragment is preserved by Athenagoras, in which the formation of the world is represented under the emblem of an egg.

^l From st'hōōlū, gross, and shūrēērū, body.

^m From lingū, atomic.

ⁿ Page 21.

Those who made a distinction between the soul and spirit, contended that spirit as connected with the body was there in an unmixed and intangible state, as simple light or energy, and not as in any respect polluted by evil actions, the painful consequences of which, in a sense of misery, they contended were confined to the soul; and if in any part of this work an idea should have been given, that the Great Spirit, in an individuated state, enjoys or endures the fruits of actions, except by its confinement to a bodily state, the reader is entreated to substitute, in any such passage, the term soul. By the term *jēēvū*, or soul, the Hindoos understand an uncreated being or power, separate from spirit, the subject or worshipper of spirit, which though individuated, has one source common to all souls. *Kūpilū* says, 'some maintain the doctrine of the individuality of souls; but this is false, for all souls have the same vitality.'^o *Jēēvū* signifies life, and the author knows no term by which to identify it, but that of soul in a lower sense. The soul thus, according to some of these sages, is dependent on spirit for all its power, and under spirit regulates all the motions of the body: to the soul is also ascribed all the merit and demerit of actions. The seat of spirit is said to be in the brain, and of the soul in the heart. Strato taught, 'that the seat of the soul was in the middle of the brain.' The soul is also said to be subject, in its powers and actions, to the bodily state in which it is placed.

These philosophers further taught, that *mūnū*, the *mind*, and *booddhee*, the *understanding*, were assistants to the soul, and not faculties of the spirit. They considered all living creatures as possessed of souls; the soul of a beast being the same as that in rational creatures, that in beasts being only more confined than that in man. 'All life is *Brūmhū*,' says *Védū-Vasū*. *Arche-laüs of Miletus* taught, that animals have souls which differ in their powers according to the structure of the bodies in which they reside. The Hindoo sages distinguished, however, be-

tween the soul and animal life, the latter of which they spoke of as being mere vital breath. The following opinions on the intellectual part of man are found in the Hindoo writings : ' Mind cannot be the source of life and motion, for if this had been the case, when this power had been pursuing something else, the body would have become inanimate.'* ' The understanding, though not the cause of light, in consequence of its nearness to spirit, possesses a degree of radiance superior to every other part of nature '† ' The understanding receives the forms of things, and they are reflected upon spirit. It is through the operations of the understanding that things are perceived.'‡ ' The understanding is without beginning, for as a seed is said to contain the future tree, so the understanding contains the habits produced by fate,§' Empedocles maintained, that ' not only man but brute animals are allied to the divinity, for that one spirit which pervades the universe unites all animated beings to itself and to one another. It is therefore unlawful to kill or eat animals which are allied to us in their principle of life.'

Having thus brought man on the stage of action, the Hindoo sages point out three modes of religion, the lowest of which relates to the popular ceremonies, and the fruit of which will be a religious mind, and a portion of merit and happiness. If these religious works are splendid, a residence with the gods is promised. The next mode is that of devotion, the blessings promised to which are comprized in a dwelling near God in a future state. But that which these sages most exalted was the pursuit of divine wisdom, either in connection with ceremonies or without them, by discrimination, subjection of the passions, and abstraction of mind. The fruit promised to this abstraction is liberation or absorption. On these subjects we have the following opinions : ' Future happiness is to be ob-

* Goutāmī, page 230.
page 151.

† Pūṣāñjālee, page 223.

‡ Kūpilī, page 146

§ Kūpilī, page 146

tained by devotion, assisted by a sight of the image, by touching it, by meditation on its form, worshipping its feet, or in its presence, bowing to it, serving it from affection,' &c.: 'Those ceremonies by which the knowledge of the divine nature is obtained, and by which all evil is for ever removed, we call religion.'—'Perform the appointed ceremonies for subduing the passions; listen to discourses on the divine nature, fix the mind unwaveringly on God, purify the body by incantations and other ceremonies, and persuade thyself that thou and the deity are one.'^a 'The inferior fruit following works is happiness with the gods.' Ashwālayānū and Védū-Vasū, however, protest against the performance of works for the sake of reward: the former says, 'It is improper to seek for a recompense for works;' and the latter says, 'Works are not to be considered as a bargain.' Other philosophers, and among them Shūnkāracharyū, are opposed to all works: the latter says, 'Works as wholly excluded, and knowledge alone, realizing every thing as Brūmhū, procures liberation.'^b—In direct opposition to this, Gūrgū says, 'The man who is animated by an ardent devotion, whatever opinions he embraces, will obtain final emancipation.'^c Narādū suggests another way to beatitude: 'Reliance on a religious guide, singing the praises of God, and abstraction, lead to future blessedness.'^d All these philosophers agreed with Shūtātūpū, 'That the candidate for future bliss must renounce the indulgence of the passions.'^e

Although many things are found in the philosophical writings of the Hindoos favourable to the practice of religious ceremonies and to devotion, yet the ancient system, it is evident, strongly recommended abstraction and the practice of those austerities which were intended to annihilate the passions. In this work, wisdom, or rather discrimination, was considered as the most effective agent, united to bodily austerities. On this

^a Jāmādāgnēe, page 43.
page 33.

^b Védū-Vasū, page 177.

^c Page 16.

^d Kānadū, page 270.

^e Page 179.

^f Page 26.

^g Ugāstyū,

^h Page 41.

subject Kūpilū thus speaks: 'We call that discriminating wisdom which distinguishes spirit from matter according to their different natures: the immateriality of the one from the materiality of the other, the good of the one from the evil of the other, the value of the one from the worthlessness of the other.' 'Nothing destroys false ideas so much as discrimination.' 'Every one through visible objects knows something of God, but abstract ideas of God none possess, except as discrimination is acquired.' 'Discrimination, seeing it prevents false ideas, is the cause of liberation.'^d The reader will perceive that this discrimination was to be connected with yogū, which is thus described 'The restraining of the mind, and confining it to internal motions, is called yogū.' 'Of the eight parts of yogū, the first five serve the purpose of subduing the passions.'^e 'When the yogēē renounces all assistance from the understanding, and remains without the exercise of thought, he is identified with Brūmhū, and remains as the pure glass when the shadow has left it.'^f The exalted powers possessed by the yogēē are thus mentioned by Pūtūnjūlee: 'The yogēē will hear celestial sounds, the songs and conversation of celestial choirs.^g He will have the perception of their touch in their passage through the air.' 'The yogēē is able to trace the progress of intellect through the senses, and the path of the animal spirit through the nerves. He is able to enter a dead or a living body by the path of the senses, and in this body to act as though it were his own.'^h The happy state of stoicism to which he is raised is thus described by Kūpilū: 'To a yogēē, in whose mind all things are identified as spirit, what is infatuation? what is grief? He sees all things as one. he is destitute of affections; he neither rejoices in good, nor is offended with evil.'ⁱ 'A wise man sees so many false things in

^d Kūpilū, pages 124, 126, and 152. ^e Pūtūnjūlee, page 209. ^f Vēdā-Vasū, page 196.

^g Pythagoras is said to have been permitted to hear the celestial music of the sphere.

^h Page 215.

ⁱ Zeno imagined his wise man void of all passions and emotions, and capable of being happy in the midst of torture.—Plato says, 'Theoretical phi-

those which are called true, so many disgusting things in those which are called pleasant, and so much misery in what is called happiness, that he turns away with disgust.' 'He who in the body has obtained liberation, is of no cast, of no sect, of no order, attends to no duties, adheres to no shastrûs, to no formulas, to no works of merit; he is beyond the reach of speech; he remains at a distance from all secular concerns; he has renounced the love and the knowledge of sensible objects; he is glorious as the autumnal sky; he flatters none, he honours none, he is not worshipped, he worships none; whether he practises and follows the customs [of his country] or not, this is his character.'^k Still Pütünjulee admits the possibility of this abstraction being broken. 'If the gods succeed in exciting desire in the mind of the yogēē, he will be thrown back to all the evils of future transmigrations'^l

On the subject of *death*, these philosophers entertained no idea either just or solemn. Shoonû-Shépbû says, 'Material things undergo no real change; birth and death are only appearances.'ⁿ Goutûmû says, 'Some affirm, that death is to be identified with the completion of those enjoyments or sufferings which result from accountability for the actions performed in preceding births. Others call the dissolution of the union between the soul and the body, death; and others contend that death is merely the dissolution of the body.'ⁿ Kûnadû expresses similar ideas in these words: 'Religion and irreligion, at birth, taking the form of the understanding, the body, and the senses, become united to them, and the dissolution of this union is death.'^o

On *transmigration* these philosophers thus speak: 'The impress of actions [the mark of merit or demerit left on the

osophy produces a contemplative life, in which the mind, occupied on meditations purely intellectual, acquires a resemblance to the divinity.'

^k Kûpilû, page 169, 170.

^l Page 217.

^m Page 40.

ⁿ Page

241. ^o Page 282.

mind by actions] is to be attributed to illusion. Actions performed under the influence of illusion are followed by eight millions of births.' 'He who at death loses the human form, loses the impressions received in the human state; but when he is born again as a man, all the impressions of humanity are revived.'—'It is the thirst-producing seed of desire that gives birth to creatures'. 'Passion is the chief cause of reproduction.' 'The five sources of misery, that is, ignorance, selfishness, passion, hatred, and fear, which spring from the actions of former births, at the moment of a person's birth become assistants to actions the existence of pride, passion, or envy, infallibly secures a birth connected with earthly attachment. Men who are moved by attachment, envy, or fear, become that upon which the mind is steadfastly fixed.' The Pythagoreans taught, that 'after the rational mind is freed from the chains of the body, it assumes an ethereal vehicle, and passes into the regions of the dead, where it remains till it is sent back to this world, to be the inhabitant of some other body, brutal or human. These ideas were the foundation of their abstinence from animal food, and of the exclusion of animal sacrifices from their religious ceremonies.' 'The rational soul,' adds Pythagoras, 'is a demon sprung from the divine soul of the world, and sent down into the body as a punishment for its crimes in a former state.'

Liberation, or absorption, was thus treated of by the Hindoo sages: 'Emancipation consists in the extinction of all sorrow.' 'Future happiness consists in being absorbed in that God who is a sea of joy.'—'Exemption from future birth can be obtained only by a person's freeing himself from all attachment to sensible objects.' 'Discriminating wisdom produces emancipation.' 'The Vedantū teaches, that discriminating wisdom produces absorption into Brūmbū; the Sankhyū says,

* Pūrānjālee, pages 207, 219. † Pages 122, 123. ‡ 'Souls,' says Plato, 'are sent down into the human body as into a sepulchre or prison.'

§ Goutūmā, page 9.

¶ Vā.śiṣṭ'ā, page 22.

absorption into life." 'Emancipation is to be obtained by perfect abstraction of mind.'—'Liberation is to be obtained only by divine wisdom, which, however, cannot exist in the mind without wholly extinguishing all consciousness of outward things by meditation on the one Brūmhū. In this manner the soul may obtain emancipation even in a bodily state.'—'By ascending through the states of a student, a secular, and a hermit, a person will obtain absorption.' 'The practice of ceremonies and divine knowledge are both necessary to procure liberation.' 'Absorption will immediately succeed the removal of mistake respecting matter, or the value of material things.'^b Pythagoras thought, that the soul after successive purgations would return to the eternal source from which it first proceeded.—Chrysippus and Cleanthes taught, that even the gods would at length return to Jupiter, and in him lose their separate existence. Jūmūdūgneē, a Hindoo sage, however, rejects this idea of the extinction of all identity of existence in a future state: 'The idea of losing a distinct existence by absorption, as a drop is lost in the ocean, is abhorrent: it is pleasant to feed on sweetmeats, but no one wishes to be the sweetmeat itself.'^c

The Hindoo sages were not all agreed respecting the *dissolution* of the *universe*, or in what the Greeks called the periodical revolution of nature, or the Platonic or great year. Kopilū and others clearly taught that the world would be dissolved: Kopilū says, 'That in which the world will be absorbed is called by some crude matter, by others illusion, and by others atoms.'—Zeno says, 'At this period, all material forms are lost in one chaotic mass; all animated nature is reunited to the deity, and nature again exists in its original form

^a Kūpilū, page 126. 'It is only,' says Plato, 'by disengaging itself from all animal passions that the soul of man can be prepared to return to its original habitation.'

^x Pūthūjūlee, page 10.

^y Védū-Vasū,

page 14.

^u Joimūee, page 16.

^v Bhṛigoo, page 23.

^b Vrihāspitee, page 25.

^c Page 43.

^d Page 150.

as one whole, consisting of God and matter. From this chaotic state, however, it again emerges, by the energy of the Efficient Principle, and gods and men, and all the forms of regulated nature, are renewed, to be dissolved and renewed in endless succession.' The Egyptians 'conceived that the universe undergoes a periodical conflagration, after which all things are restored to their original form, to pass again through a similar succession of changes.'—Joiminee, on the other hand, maintains, that 'The doctrine of the total dissolution of the universe is not just.' 'The world had no beginning, and will have no end' as long as there are works, there must be birth, and a world like the present as a theatre on which they may be performed, and the effects passed through." Goutūmū, Dūkshū, and others, taught that some parts of the universe, or of the order of things, were eternal among these they included space, time, the védū, the animal soul, the primary atoms, &c.

Having thus carried this summary through the most distinguished parts of the Hindoo philosophy, the reader may be anxious to know how far these philosophers, thus incessantly contradicting each other, were persuaded of the truth of the doctrines they taught Goutūmū says, 'Evidence of the truth of things is to be obtained through the senses, by inference, by comparison, and by sensible signs or words.'^a Joiminee says, 'Truth is capable of the clearest demonstration, without the possibility of mistake,' while Katyayūnū maintains, 'that nothing is certain but existence and non-existence,'^b and Goutūmū adds, 'God has placed in our nature a disposition to err.' Arcesilaus taught 'that every thing is uncertain to the human understanding.' Protagoras is said to have taught, 'that contradictory arguments may be advanced

^a Page 15.

^f Dicaearchus maintained that the human race always existed.—Pherecydes was of opinion that Jupiter, duration, and chaos, were eternal.

^g Page 291

^b Page 6.

ⁱ Page 15.

^k Page 37.

^l Page 243.

upon every subject; that all natural objects are perpetually varying; that the senses convey different reports to different persons, and even to the same person at different times.' The Pyrrhonists maintained, that the inferences which philosophers have drawn from the reports of the senses are doubtful, and that any general comparison drawn from appearances may be overturned by reasonings equally plausible with those by which it is supported.

From all these quotations the reader will perceive such an agreement between the philosophical systems of all the ancients as may well excite the highest astonishment. The Greek and Hindoo sages, it might be supposed, lived in one age and country, imbibing the principles of each other by continual intercourse.

There are many other remarkable coincidences not noticed in these remarks for instance, the Pythagoreans taught, that after the rational mind is freed from the chains of the body, it assumes an aerial vehicle: this vehicle the Hindoos call a *prê-tũ shũrêērũ*,—Pythagoras thought with the *védũ*, that he could cure diseases by incantations;—Epicurus was of opinion that the earth was in form a circular plain, and that a vast ocean surrounded the habitable world;—both the Greek and Hindoo ascetics concealed their ideas respecting the popular opinions and worship; the subjects controverted amongst them were substantially the same;—their modes of discussion were the same; their dress and manners were very similar, of which Diogenes may afford an example. this sage, it is said, wore a coarse cloak, carried a wallet and a staff, and made the porticos and other public places his habitation.

But after all these efforts of the greatest minds, Greek and Hindoo, that ever were sent down to earth, how deplorable that, on subjects so infinitely important to man, the results should have been so painfully uncertain; and how irresistibly

are we brought to the scripture doctrine, that human wisdom is utterly insufficient, without the promised assistance from above, to lead us into the path of truth, especially as it respects the knowledge of the divine nature and will.

The author thinks he cannot conclude this part of the introductory chapter better, than by inserting from Barthelemy, a short but very animated description of the clashing opinions of the Greeks :—

“ I one day found in the portico of Jupiter some Athenians engaged in philosophical discussions. No, sorrowfully exclaimed an old disciple of Heraclitus, I can never contemplate nature without a secret horror. All living creatures are only in a state of war or ruin ; the inhabitants of the air, the waters, and the earth, are endowed with force or cunning only for the purpose of persecution and destruction : I myself murder and devour the animal which I have fed with my own hands, until I shall be devoured in my turn by vile insects.

“ I fix my attention on more pleasing objects, replied a young follower of Democritus. The flow and ebb of generations afflicts me no more than the periodical succession of the waves of the ocean, or of the leaves of trees.” What matters it that such and such individuals appear or disappear ? The earth is a theatre changing its scenery every moment. Is it not annually clothed with new flowers and new fruits ? The atoms of which I am composed will one day re-unite after their separation, and I shall revive in another form *

“ Alas ! said a third, the degree of love or hatred, of joy or grief, with which we are affected, has but too much influ-

* Mimner. ap. Stob. serm. 96. p. 528. Simonid. ap. eund. p. 530.

* Plin. Hist. Nat. lib. 7. cap. 55. t. i. p. 411. Bruck. Hist. Philos. t. i. p. 1195.

" *once on our judgments.*^o When sick, I see *nothing in nature*
 " *but a system of destruction; but when in health, I behold*
 " *only a system of reproduction.*

" *It is in reality both, observed a fourth: when the universe*
 " *emerged from chaos, intelligent beings had reason to flatter*
 " *themselves that the Supreme Wisdom would deign to unveil*
 " *to them the motive of their existence; but this secret he re-*
 " *served to himself alone, and, addressing himself to second*
 " *causes, pronounced only these two words: Destroy; repro-*
 " *duce:*^f *words which have for ever fixed the destiny of the*
 " *world.*

" *I know not, resumed the first, whether it be for their diver-*
 " *sion, or with a serious design, that the gods have formed*
 " *us;*¹ *but this I know, that it is the greatest of misfortunes*
 " *to be born, and the greatest happiness to die.*² *Life, said*
 " *Pindar, is but the dream of a shadow:*³ *a sublime image,*
 " *and which depicts with a single stroke all the inanity of*
 " *man. Life, said Socrates, should only be meditation on*
 " *death:*⁴ *a singular paradox, to suppose that we are compelled*
 " *to live only to learn to die. Man is born, lives, and dies, in*
 " *the same instant; and in that instant, so fugitive, what a*
 " *complication of sufferings! His entrance into life is pro-*
 " *claimed by cries and tears; in infancy and adolescence come*
 " *masters to tyrannise over him, and duties which exhaust his*
 " *strength;*⁵ *next follows a terrific succession of arduous la-*
 " *bours, overwhelming cares, bitter affliction, and conflicts of*
 " *every kind; and all this is terminated by an old age which*
 " *renders him an object of contempt, and a tomb that consigns*

^o Aristot. de Rhet. lib. 1. cap. 2. t. ii. p. 515. ^r Æsop ap. Stob. serm. 103. p. 564. ¹ Plat. de Leg. lib. 1. t. ii. p. 644. ² Sophocl. in Œdip. Colon. v. 1289. Bacchyl. et alii ap. Stob. serm. 96. p. 530 et 531. Cicero. Tuscul. lib. 1. cap. 48. t. ii. p. 273. ³ Pind. in Pythic. od. 8. v. 136. ⁴ Plat. in Phædon. t. i. p. 64 et 67. Id ap. Cœlem. Alexand. Stromat. lib. 5. p. 686. ⁵ Sophocl. in Œdip. Colon. v. 1290. Axioch. ap. Plat. t. iii. p. 366. Teles. ap. Stob. ap. 535.

" him to oblivion. You have but to study him. His virtues
 " are only the barter for his vices : if he refrains from one, it is
 " only to obey the other.* If he avails not himself of his expe-
 " rience, he is a child beginning every day to live : if he makes
 " use of it, he is an old man who has lived only too long. He
 " possesses two signal advantages over other animals, foresight
 " and hope. What has Nature done? She has cruelly impoi-
 " soned them with fear. What a void in every thing he does !
 " What varieties and incongruities in all his propensities and
 " projects ! I would ask you, What is man ?

" I will tell you, answered a giddy youth who entered at the
 " moment. Then drawing from under his robe a little figure
 " of wood or paste-board, of which the limbs might be moved
 " by certain strings that he stretched and relaxed at pleasure.
 " These threads, said he, are the passions, which hurry us
 " sometimes to the one side and sometimes to the other.† This
 " is all I know of the matter ; and having so said, he imme-
 " diately walked away.

" Our life, said a disciple of Plato, is at once a comedy and
 " tragedy ; in the former point of view it can have no other
 " plot than our folly, nor in the latter any catastrophe but
 " death ; and as it partakes of the nature of both these dramas,
 " it is interspersed with pleasures and with pains.

" The conversation was perpetually varying. One denied
 " the existence of motion ; another that of the objects by
 " which we appear surrounded. Every thing external, said
 " they, is only deceit and falsehood ; every thing internal only
 " error and illusion. Our senses, our passions, and reason, lead
 " us astray ; sciences, or rather idle opinions, force us from the

* Plat. in Phædon. t. i. p. 69. † Herodot. lib. 2. cap. 48. Lib. de Mund.
 ap. Aristot. cap. 6. t. i. p. 611. Lucian. de Deâ Syr. cap. 16. t. iii. p. 463.
 Apul. de Mund. &c. ‡ Plat. de Leg. lib. 1. t. ii. p. 644. § Plat. in
 Phileb. t. ii. p. 50.

“ repose of ignorance to abandon us to all the torment of uncertainty ; and the pleasures of the mind have contrasts a thousand times more painful than those of the senses.

“ I ventured to speak. Men, said I, are becoming more and more enlightened. May we not presume that, after exhausting all their errors, they will at length discover the secret of those mysteries which occasion them such anxiety ?—And do you know what happens then ? answered some one. When this secret is on the point of being discovered, nature is suddenly attacked with some dreadful disease.^b A deluge or a conflagration destroys the nations, with all the monuments of their intelligence and vanity. These fearful calamities have often desolated our globe. The torch of science has been more than once extinguished and rekindled. At each revolution, a few individuals who have escaped by accident re-unite the thread of generations ; and behold a new race of wretches laboriously employed for a long series of ages in forming themselves into societies, making laws, inventing arts, and bringing their discoveries to perfection, till a new catastrophe swallows them up likewise in the gulf of oblivion !

“ Unable any longer to sustain a conversation to me so extraordinary and novel, I precipitately left the portico, and, without knowing whither I directed my steps, presently found myself on the banks of the Ilyssus. My mind was violently agitated with the most melancholy and afflicting reflections. Was it to acquire such odious knowledge, then, that I had quitted my country and relations ! And do all the efforts of human understanding only serve to shew us that we are the most miserable of beings ! But whence happens it that these beings exist ? Whence does it happen that they perish ? What mean those periodical changes which eternally take

^b Plat. in Tim. t. iii. p. 22. Aristot. Meteor. lib. 2. cap. 14. t. i. p. 548. Polyb. lib. 6. p. 453. Heraclit. ap. Clem. Alex. lib. 5. p. 711. Not. Peter, ibid. ^c Aristot. Metaph. lib. 14. cap. 8. t. ii. p. 1003.

" place on the theatre of the world ? For whom is this dreadful
 " spectacle intended ? Is it for the gods, who have no need of
 " it, is it for men, who are its victims ? And why am I myself
 " compelled to act a part on this stage ? Why was I drawn
 " from non-entity without my knowledge, and rendered wretch-
 " ed without being asked whether I consented to be so ? I in-
 " terrogate the heavens, the earth, and the whole universe.
 " What answer can they give ? They silently execute orders
 " without any knowledge of their motives. I question the
 " sages : cruel men ! They have answered me. They have
 " taught me to know myself ! They have stripped me of all the
 " claims I had to my own esteem ! Already I am unjust to-
 " wards the gods, and ere long perhaps I shall be barbarous
 " towards men !

~ " To what a height of violence and enthusiasm does a heated
 " imagination transport us ! At a single glance I had run over
 " all the consequences of these fatal opinions ; the slightest ap-
 " pearances were become to me realities ; the most groundless
 " apprehensions were converted into torments my ideas, like
 " frightful phantoms, maintained a conflict in my mind with
 " the violence of contending waves agitated by the tempest.

" In the midst of this storm of warring passions I had thrown
 " myself, without perceiving it, at the foot of a plane tree, un-
 " der which Socrates used sometimes to converse with his dis-
 " ciples.^d The recollection of this wise and happy man served
 " only to increase my anxiety and delirium. I called on him
 " aloud, and bathed with my tears the spot where he had once
 " sitten, when I discovered at a distance Phocus, the son of
 " Phocion, and Ctesippus, the son of Chabrias,* accompanied
 " by some young men of my acquaintance. I had barely time
 " to recover the use of my senses before they approached, and
 " obliged me to follow them."

^dPlat. in Phædr. t. iii. p. 229.

* Plut. in Phoc. t. i. p. 744 et 750.

The Hindoo at the hour of death finds nothing to support him in the system of philosophy and idolatry in which he has been educated ; he is not an ascetic who has spent his days in a forest, and obtained perfect abstraction of mind, and therefore he has no hopes of absorption. He has performed no splendid acts of merit, and therefore cannot look for a situation in the heavens of the gods. He has been the slave of his passions and of the world, and therefore some dreadful place of torment, or transmigration into some brutal form, is his only prospect.—However awful it may be, the author has been surprised to find that the Hindoos at large have no expectation whatever of happiness after death. They imagine that continuance in a state of bodily existence is of itself a certain mark that further transmigrations await them. They say, that while they are united to a body full of wants, they must necessarily sin to meet these wants ; that is, worldly anxiety cannot be shaken off, and that therefore it is in vain to think of heaven.

All this load of ceremonies—all these services to spiritual guides and brahmuns—these constant ablutions—these endless repetitions of the name of God—these pilgrimages—these offerings for the emancipation of the dead—all is come to this : at death the man is only a log of wood which Yümū is going to throw upon the fire ; or he is an ill-fated spark of the ethereal flame become impure by its connection with matter, a connection which it never sought, and separation from which it can never obtain till thoroughly emancipated from all material influence ; but in endeavours to do which (and these depending not on its free agency but on the complexion of former actions) no aid from above is promised. So that in the origin of his mortal existence, in its continuance, and in its close, the Hindoo supposes himself to be urged on by a fate not to be changed or resisted ; that therefore all repentance, all efforts, are useless ;—when the stream turns, it will be proper to row, but never till then. While he retains these ideas, therefore, a Hindoo can never avail himself of the help and consolation held out to

him by divine Revelation. It is of no avail to invite a man, unless his views can be changed, to the use of prayer, who firmly believes that an almost endless succession of transmigrations inevitably await him, and that in these states he must expiate by his own sufferings every atom and tinge of his offences. Such a Hindoo can have no idea that the Almighty is accessible ; that he " waits to be gracious ;" that " this is the accepted time and the day of salvation ;" that " if the wicked forsake his way, the Lord will abundantly pardon ;" and that " whosoever shall call on the name of the Lord shall be saved."—O horrid system ! O deplorable infatuation ! Never was there a people more ardent, more industrious, more persevering in the pursuit of secular schemes. Never was there a people reduced to so fatal an apathy respecting eternal redemption, an apathy brought on by belief in doctrines having for their basis an unchanging necessity, without beginning and without end.

THE author would recommend, that a SOCIETY should be formed, either in Calcutta or London, for improving our knowledge of the *History, Literature, and Mythology*, of the Hindoos;—that after collecting sufficient funds, this Society should purchase an estate, and erect a *Pantheon* which should receive the images of the most eminent of the gods, cut in marble—a *Museum* to receive all the curiosities of India, and a *Library* to perpetuate its literature. Suitable rooms for the accommodation of the officers of the society, its committees, and members, would of necessity be added. To such a Society he would venture to recommend, that they should employ individuals in translations from the Sūṅskritū, and offer suitable rewards for the best translations of the most important Hindoo works. On some accounts, the metropolis of British India appears to be most eligible for this design, though such an institution might, the author conceives, do the highest honour to the capital of Britain, crowded as it is already with almost every thing great and noble.—The author recommends an Institution of this nature from the fear that no Society now existing, that no individual exertions, will ever meet the object, and that, if (which may Providence prevent), at any future period, amidst the awfully strange events which have begun to rise in such rapid succession, India should be torn from Britain, and fall again under the power of some Asiatic or any other despotism, we should still have the most interesting monuments of her former greatness, and the most splendid trophies of the glory of the British name in India. Another argument urging us to the formation of such a Society is, that the ancient writings and the monu-

ments of the Hindoos are daily becoming more scarce, and more difficult of acquisition : they will soon irrecoverably perish. Should the funds of the Society be ample, literary treasures would pour in daily into the Library, and scarce monuments into the Museum, from all parts of India. And if it were formed in London, *how interesting would a visit to such an establishment prove to all England, and to all foreigners visiting it, and how would it heighten the glory of our own country !* And if formed in Calcutta, how would persons from all parts of India, European and native, and indeed from all parts of the world, be drawn to it ; and how greatly would it attach the Hindoos to a people by whom they were thus honoured By the employment of an artist or two from England, all the sculptured monuments of India would soon be ours, and thus be carried down to the latest posterity.

A VIEW

OF THE

HISTORY, LITERATURE, AND RELIGION

OF

THE HINDOOS.

PART III.

Literature.

CHAP. I.—SECT. I.

OF THE HINDOO PHILOSOPHERS, AND THEIR OPINIONS.

Swayúmbhoovû, or Mūnoo.

THIS sage is known in the pooranus as the son of Brūmha, and one of the progenitors of mankind. He is also complimented as the preserver of the védus at the time of the Hindoo deluge, and as having given an abstract of the contents of these books in the work known by his name, and translated by Sir William Jones. It does not appear improbable, that during the life of Mūnoo, certain works were written, perhaps from tradition, which, after many additions, were called the *védû* or *shrootee*, “that which has been heard.” Perhaps Mūnoo himself, and Ulûrkû and Markündéyû,^a are to be considered as the compilers, from tradition, of what then existed of these books; for, we are not to suppose that the védûs were all compiled at one period.

^a See page 3, vol. iii

SECT. II.—*Kūpilū*.

This sage, the grandson of Mūnoo, was the founder of the Sankhyū sect, the author of the original aphorisms to which the sect appeals, and is mentioned in several works as the most eminent of all the ascetics, knowing things past, present, and to come, and, in fact, as able to accomplish whatever he wished.^b The Shrēē-bhagūvūtū speaks of him as an incarnation of Vishnoo, and declares, that his appearance on earth was to lead mankind to future happiness, by teaching the doctrines of that school of philosophy of which he was the founder. The Pūdmū pooranū says, that his father, Kūmūdū, was one of the progenitors of mankind, that his mother, Dé.ū-hootēē, was the daughter of Swayūmbhoovū; that Kūpilū was born at Pooskūrū, and lived at Gūnga-sagūrū, and that he was of a dark complexion, and wore yellow garments. —The Kūpilū sūnghita is ascribed to his pen.

Kūpilū's opinions appear to approach very near to Bouddhism. he taught, that God exists in a state wholly distinct from the universe, as the water on the leaf of the water-lily; or, to speak more plainly, that his nature and existence are inscrutable; that he has nothing to do with creatures, nor they with him. In some parts of his writings, he denies the divine existence altogether; and, indeed, one of his aphorisms is, "There is no God." He called the universe the work of nature, as being possessed of the three qualities which give rise to divine wisdom, to activity, and to stupidity. He declared, that nature was undefinable, uncreated, destitute of life, and liable to dissolution. In reply to the question, how that which is

^b He is said to have reduced to ashes the 60,000 sons of king Sagūrū.

destitute of life can give rise to creatures, he referred to the spider's web, spun from its own bowels, to the fall of inanimate bodies, to the production of milk in the udder of the cow, &c. He considered nature as the root or origin of the universe, because every thing proceeded from it, or was to be traced to it; and that beyond it nothing was discoverable. Nature, he said, was indescribable, because none of the senses could comprehend it, and yet, that it was one, under different forms; as time, space, &c. are one, though they have many divisions; that there was in nature a property which he called Greatness, from which arose pride, or consciousness of separate existence, or appropriation; from the latter quality, spring water, fire, air, and space, or the primary atoms: and he described these elements combined as forming a pattern, or archetype, from which the visible universe was formed.^d Pride, the primary elements, and the eleven organs, he taught, were not essential properties, but modifications of nature.

After defining the powers of the human mind, and the members of the body, he spoke of an undefined power, inherent in the different parts of the human system, and necessary to their effective use, which he called an emanation from nature. He considered man as composed of matter and spirit, and affirmed, that the active power enjoys or suffers, but remains wholly separate from the passive power, as a mere spectator of its operations, or as a

^c The brahmins explain this, as the desire to increase, or to become great, or to possess.

^d "Intelligible numbers" said Pythagoras, "are those which subsisted in the divine mind before all things, from which every thing hath received its form, and which always remain immutably the same. It is the model, or archetype, after which the world, in all its parts, is framed"

person blind. He compared the passive to a lump of inanimate matter, and yet affirmed that nature was the source of life.

Kūpilū further taught, that we derive our proofs of the truth of facts from the senses, from inference, and from testimony, or revelation ; that we know nothing of God but by inference. He made no distinction between the soul and the animal spirit, but declared, that when the soul became united to matter, it was absorbed in animal cares and pleasures.^e He said, happiness arises from the quality leading to truth ; that the quality giving rise to activity or restlessness, inclines the person to seek his happiness among the objects of sense, and produces sorrow, and from that leading to darkness, insensibility. The first quality led to emancipation ; the second, to temporary happiness in the heavens of the gods, and the third, to misery. Exemption from future birth can be obtained only by a person's entirely freeing himself from all attachment to sensible objects.^f Space, he taught, arose from sound ; air, from sound and contact ; fire, from sound, contact, and colour ; water, from sound, contact,

^e " Plato appears to have taught, that the soul of man is derived by emanation from God ; but that this emanation was not immediate, but through the intervention of the soul of the world, which was itself debased by some material admixture ; and consequently, that the human soul, receding farther from the first intelligence, is inferior in perfection to the soul of the world. The relation which the human soul, in its original constitution, bears to matter, Plato appears to have considered as the source of moral evil. Since the soul of the world, by partaking of matter, has within itself the seeds of evil, he inferred, that this must be the case still more with respect to the soul of man."

^f The Stoics taught, that " the sum of a man's duty with respect to himself, is, to subdue his passions ; and that in proportion as we approach towards a state of apathy, we advance towards perfection."

colour, and flavour; earth, from sound, contact, colour, flavour, and odour.

SECT. III.—*Goutūmū*.

This is the founder of the Noiyayikū sect. From the Ramayūnū, and the pooranūs, we learn, that he was born at Himalūyū, about the time of Ramū, that is, at the commencement of the tréta yoogū; that his father's name was Dēērgḥū-tūma; that he married Ūhūlya, the daughter of Brūmha, and afterwards cursed her for criminal conversation with Indrū, the king of the gods; that his dress was that of a very austere ascetic, and that all his hair had fallen from his body, through age, and exposure to the elements. His son, Shūtanūndū, was priest to Jū-nūkkū, king of Mit'hila, the father of Sēēta. From this account, we see what little reliance can be placed on the pooranūs: these works assure us, that Goutūmū, though he lived in the second, or silver age, married a daughter of Brūmha; but they meet the objection arising from this anachronism, by affirming, that all the sages live through the four yoogūs. According to the same authority, Goutūmū lived as an ascetic, first, at Prūyagū; next in a forest at Mit'hila, and that, after the repudiation of his wife, he retired to mount Himalūyū. His chief disciples were Kanayūnū and Jabalee; to the former of whom is attributed a chapter of the rig védū, which goes by his name; and the latter was a student with Goutūmū at the time Ramū retired from the court of his father, and became an ascetic; he was sent by Goutūmū to forbid Ramū's embracing such a life.

Goutūmū wrote a work called Nayū, the aphorisms of which are still preserved, though not much studied.

He also wrote the law treatise which bears his name. He was followed by Vatsyayünü, who wrote a comment on the *Nayü*. At the close of the *dwapürü* *yogü*, *Gälüvü* wrote a comment on both these writers, and, during the time of the *Bouddhü* kings, *Oodüy* *inacharyü* is said to have collected into a small treatise what had been before written. After the death of the last writer, *Bachü-pütee-mishrü* wrote a comment on the works of his predecessors; and, two or three generations afterward, *Güngéshü* wrote the *Tüttwü-chinta-munee*, the work which is read now by the *pündits* of this school throughout Bengal. Numerous comments have been written on the work of *Güngéshü*, but in Bengal that of *Shiromünec*, the scholar of *Vasoo-dévü-sarvü-bhoumü*, of *Nüdēya*, is almost exclusively studied.* *Shiromünec* also enjoyed the instructions of *Pükshü-dhürü-mishrü*, a learned man of *Jünükü-poorü*. The famous *Choitünyü* was his fellow student at *Nüdēya*. Many comments have been written on the work of *Shiromünec*, but those of *Jügdēshü* and *Güdadbhürü* are chiefly consulted by students in Bengal.

Goutümü taught, that God is the Great or Excellent Spirit, whose nature has been defined, in various ways, by the philosophers of the different schools; that evidence of the truth of things is to be obtained by proofs discernible by the senses, by inference, by comparison, and by sensible signs, or words; and these modes of proof he applied to things; the qualities of things; work, or motion; kinds; divisions, or parts; and absence. In things,

* I ought to mention another comment scarcely less popular, that of *Müthoorä-nat'hü*, one of *Shiromünec*'s scholars; and a small compilation by *Vishwä-nat'hü-siddhamü*, given as the substance, or outlines of the *Naiyayikü* philosophy. This small work has likewise met with a commentator, whose name I have not heard.

he comprised matter,^h water,^b light,^a air, space, time, regions, animal spirit, the Great Spirit, and mind. Under the head *light*, he introduced eleven subdivisions; under that respecting *air*, nine; under *space*, six; under the two next heads, five each; and under the two last, eight. He taught, that God is capable of unity; of separation; of being multiplied; of assigned dimensions; that he is possessed of wisdom, desire, and thought. The capacities and feelings which he ascribed to the animal spirit, were, wisdom, joy, sorrow, desire, envy, anxiety, numerical increase, definition, separation, union, disjunction, vice, and virtue. To the understanding he ascribed the capacity of discerning first and second causes, and the final end of things; the property of unity and numerical increase, definition, separation, union, disjunction, and velocity. Under the head of *qualities*, he included colours; tastes, six; sorts; kinds, two; scents, touch, numbers, measures, distance, union, separation, bulk, wisdom, joy, sorrow, desire, envy, carefulness, heaviness, liquidness, affection, natural order, merit, demerit, sound. By *work* or *motion*, he understood, ascending, descending, desiring, stretching, going. Of *sorts*, he made two divisions, the great and the small. Under the head *divisions*, or *parts*, he made no separate distinctions. Under *absence*, he placed four divisions,^c as distance, the absence of previous existence, destruction, non-existence. Under the head of wisdom, he made three divisions: certain knowledge, uncertain, and error: these he again subdivided. He likewise taught his disciples, that space, time, region, kind, the human soul, the Great Spirit, and primary atoms, were eternal.¹ He divided sounds into two kinds, that of

^h Under each of these three heads he made fourteen subdivisions.

¹ "All bodies," says "Epicurus, consist of parts, of which they are composed, and into which they may be resolved; and these parts are either sim

the voice, and all other sounds ; and taught, that significant sounds, as gutturals and palatals, proceed from those parts which receive a stroke in the act of pronunciation. He also described sound in its formation, continuance, and extinction ; and declared that all sounds are to be ascribed to air. . Respecting colours, he opposed those who maintain, that they are derived from the process through which things of various colours pass, as an earthen pot becomes red in burning, &c. He further taught, that, the primary atoms excepted, all material things were open to the senses ; that material things were destroyed in three ways : first, by water, during the night of Brūmha ; secondly, by pestilence, famine, war, and other extraordinary methods ; thirdly, when all sentient beings obtain absorption in Brūmhū. In this manner, Goutūmū proceeded through the divisions already mentioned, with their subdivisions, defining the nature of things according to the logical rules he prescribed to himself.

On the subject of creation, Goutūmū taught, that God, being possessed of eight qualities, or dispositions existing eternally within himself, manifested himself as a body of light,^k and that from hence the primary atoms issued ; that the creator next gave existence to *Hirūnyū-gūbhū*, the first form or pattern of things, and, having formed

ple principles, or may be resolved into such. These first principles, or simple atoms, are divisible by no force, and therefore must be immutable."

^k " With respect to God, Pythagoras appears to have taught, that in substance he is similar to light." " According to Zoroaster, the human soul is a particle of divine light, which will return to its source, and partake of its immortality : and matter is the last or most distant emanation from the first source of being, which, on account of its distance from the fountain of light, becomes opaque and inert, and whilst it remains in this state is the cause of evil ; but, being gradually refined, it will at length return to the fountain whence it flowed."

vice and virtue, directed this imagined being to create things agreeably to this model.¹ After this, Hirūnyā-gūrbhū, in union with these qualities, taking the primary atoms, formed the universe; and Brūmha uttered the védūs. According to the divine appointment, men are born subject to time, place, vice and virtue.

He directed the person who wishes for supreme happiness, first, to seek wisdom, by rejecting what is doubtful; by ascertaining what is capable of proof, and what is certain, particularly respecting divine objects; what belongs to the senses; to comparison; to the reason of things; to proofs from the nature of things; to the inseparable nature of things; to that which is not doubtful; to that which contains difficulties; to that which is capable of dispute; to that in the proofs of which there are faults; to make himself master of what is unanswerable; to ascertain the distinctions of things; and to learn how to expose errors. He must then extinguish in himself all sorrow, [the causes of] birth, vice, and false wisdom; he must listen to discourses on God, and fix them indelibly in his mind; and in this manner he will obtain emancipation, consisting in the eternal extinction of all sorrow.

SECT. IV.—*Pātñjūlee*.

The Roodrū-jamūlū, the Vrihūnnūndee-késhwūrū, and the Pūdmū-pooranū, supply some information respecting

¹ “God, that he might form a perfect world, followed that eternal pattern, which remains immutable.” “By ideas, Plato appears to have meant patterns, or archetypes, subsisting by themselves, as real beings, in the Divine Reason, as in their original and eternal region, and issuing thence to give form to sensible things, and to become objects of contemplation and science to rational beings. It is the doctrine of the *Timæus*, that the Reason of

this sage, to whom the Patñjñlū school of philosophy owes its origin, and who wrote a work on the civil and canon law. He is said to have been born in Ilavritū-vūshū, where his father Ūngira and his mother Sūtēē resided, and that immediately on his birth he made known things past, present, and future. He married Loloopa, whom he found on the north of Sooméroo, in the hollow of a vūtū tree, and is said to have lived as a mendicant to a great age. Being insulted by the inhabitants of Bhogū-bhandarū, while engaged in religious austerities, he reduced them to ashes by fire from his mouth.

He taught that the Divine Spirit and the soul of man were distinct; that the former was free from passion, but not the latter; that God was possessed of form, or was to be seen by the yogē; that he is placable, glorious, the creator, preserver, and the regenerator of all things; that the universe first arose from his will or command, and that he infused into the system a power of perpetual progression; that the truth of things was discoverable by the senses, by experience, comparison, and revelation; that some material things were unchangeable, and others changeable; and that the latter pass through six changes, as birth, increase, &c.; that every thing arose from five elements, fire, water, &c.; that knowledge is of five sorts, certain, uncertain, &c.; that there are five kinds of men: those who are governed by their passions, the wrathful, the benevolent, the pious, and those who are freed from worldly attachments; that emancipation is to be obtained by yogñ, that is, by perfect abstraction of mind.^m

God comprehends exemplars of all things, and that this Reason is one of the primary causes of things." "The exemplar," says Seneca, "is not the efficient cause of nature, but an instrument necessary to the cause."

^m Pythagoras taught that "in the pursuit of wisdom, the utmost care must be taken to raise the mind above the dominion of the passions, and the

SECT. V.—*Kūnadū.*

The founder of the Voishéshikū school, is to be placed in the same age with Goutūmū. According to the rig védū, he was a tall man, with a grey beard, his hair tied round his head like a turban, and his whole body withered with age and religious austerities. His father received the name Védū-shura, or, he who carried the védū on his head, on account of the great regard he shewed to these works. He lived as an anchorite upon mount Nēclū : his disciple Moodgūlū was a very learned ascetic, whose posterity became so numerous, that even to this day many bramhūns are known as the descendants of Moodgūlū.^a

The Pūdmū pooranū speaks of him as a most devout ascetic, living on almost invisible particles of grain. When his austere devotions had drawn Vishnū from heaven, to ask him to solicit some blessing, he informed the god, that he had only one favour to ask, which was, that he might have eyes in his feet, that he might not stumble on the road, but that, even in his pilgrimages, with his eyes closed, he might continue to meditate on Vishnū.

Kūnadū taught, that the visible form of God was light ; that when the desire of creation arose in the divine mind, he first gave existence to water, and then to innumerable

influence of sensible objects, and to disengage it from all corporeal impressions, that it may be inured to converse with itself, and to contemplate things spiritual and divine. Contemplative wisdom cannot be completely attained, without a total abstraction from the ordinary affairs of life."

^a One of these descendants, Moorace-mishrū, who died about two hundred and fifty years ago, is famed as a poet, and to him are attributed a comment on a work of Shavūrū, one of the Mēemangsa writers ; and an epic poem founded on the story of the Ramayānū.

worlds, floating on the waters like the mundane egg ; that in these primeval eggs water was contained, on which lay Vishnoo, and from whose navel issued a lotos, in which Brūmha was born ; that Brūmha, receiving instructions from God, created the world, first from his mind, and then with the primary atoms ; that spirit and animal life werè separate subsistences.

In his aphorisms, he first explains the nature of religion ; ~~then~~ ^{he} arranges the component parts of the universe : and lastly, gives a discourse on the divine nature, which he divides into three heads, that God is essentially possessed of wisdom, which, however, does not comprise the whole of his nature, that he is the ever blessed, and in all his works irresistible. Emancipation from matter, he held, was connected with complete deliverance from sorrow.

SECT. VI.—*Védū-Vasū.*

Of the birth of this wonderful man, who divided the vedū into distinct parts, wrote the eighteen pooranūs, the eighteen oopū-pooranūs, the Kulkee pooranū, the Mūha-Bhagūvūtū, the Dévēcē-Bhagūvūtū, the Ekainrū-pooranū, the Védantū dūrshūnū, and founded the Védantū sect, an account is given by himself in the Mūhabharūtū : but, being very indelicate, it is suppressed in this edition. Having been born on an island, or rather a sand bank of the river Yūmoona, he received the name *Dwoipayūnū* ; having resided in a forest of Vūdūrees, he was called *Vadū-rayūnū*, and as he arranged the védūs, he became known by the name now commonly given him, *Védū-Vasū*. It is said, that he was very tall, and of a dark complexion ; that he wore a tyger's skin, and that his hair, tied round

his head like a turban, was changed into the colour of gold by the rays of the sun. By his wife Shookēē he had one son, Shookū-dévū.

It is said, that Védū-Vasū obtained his knowledge of the védūs and pooranūs by the favour of Vishnoo, without study ; that he wrote the Shrēē-Bhagūvūtū from the instructions of Narūdū ; that he communicated to Poilū, one of his disciples, the knowledge of the rig védū, and that Poilū published it to the world ; that he communicated to Joiminee the samū védū, to Voishūmpayūnū, the yūjoor védū, and to Soomūntoo, a descendant of Ūngira, the ūt'hūrvū védū ; that he taught the pooranūs, and the Mūhabharūtū, to Lomū-kūrshūnū, who became the instructor of his own son Sōōtū ; and that Sōōtū read these works to 60,000 sages in the forest Naimisha.

The opinions of this philosopher are to be seen in the works of the Védantū sect. He taught, that the best idea we can form of God is that he is light, or glory. At the same time he maintained, that God was a spirit, without passions, separated from matter ; that he is pure wisdom and happiness ; one without a second, everlasting, incomprehensible, unchangeable ; and that, after describing all modes of existence, he is that which is none of these.

He taught, that the universe was formed from vacuum, air, fire, water, and earth ; that the world, being destitute of life, was liable to dissolution ; that God himself was the sole possessor of life, and that one spirit pervaded the whole animated creation.

When the desire to produce creatures arose in the divine mind, God united to himself what is called *shūktee* or energy, in which reside three qualities, leading to divine wisdom, to activity, and to sensuality. The first thing created was vacuum, from which arose wind; from wind, fire; from fire, water, and from water, earth. All these, at their first creation, were produced in an atomic form: dividing each of these into four parts, the creator caused to arise the first forms of things.

He further taught, that deliverance from matter, or return to God, was to be obtained in the following manner: First, the devotee must read the *védūs*; must suffer no desire of advantage to mix in his religious services; must renounce every thing forbidden in the *shastrū*, must render himself pure by daily duties, duties for the good of others, atonements, and mental worship; must acquaint himself with the unprofitableness of that which is fleeting, and transitory, and the value of that which is unchangeable; renounce all hope in present or future rewards; govern all his members; and meditate on God in the forms by which he is made known. By the power of these meditations, the soul will leave the body through the basilar suture, and ascend to the heaven of *Ugnee*; from thence, in succession, to various heavens, till, in the heaven of *Vūroonū*, obtaining a body called *Ativahikū*,^o the devotee will ascend to the heaven of *Brūmha*, and, after a hundred years of *Brūmha* have expired, and this god is absorbed into the divine nature, the devotee will likewise obtain the same blessedness. This, he affirmed, was the method of obtaining gradual emancipation. Immediate emancipation was to be obtained only by divine

^o An ærial body.

wisdom which wisdom could not exist in the mind without wholly extinguishing all consciousness of outward things, by meditations on the one Brūmhū: that when this was done, the soul would obtain emancipation even in a bodily state.

SECT. IX.—*Joiminec,*

The founder of the Mēēmangsa sect, is described in the Skūndū pooranū as a short young man, of a light complexion, wearing the dress of a mendicant, and living at Nēēlūrūtū-mōōlū. He was born at Dwoitū-vūnū; his father, Shakūtayūnū, was author of a Sūngskritā dictionary. His son Kritee wrote certain verses in the Dēvēc-Bhagūvūtū.

Joiminec taught, that God was to be worshipped only in the incantations of the védūs; that the védūs were uncreated, and contained in themselves the proofs of their own divinity, the very words of which were unchangeable. His reasonings on the nature of material things were similar to those of Goutūmū; he insisted that truth was capable of the clearest demonstration, without the possibility of mistake. He taught, that creation, preservation, and destruction, were regulated by the merit and demerit of works; but rejected the doctrine of the total destruction of the universe. He maintained, that the images of the gods were not real representations of these beings, but only given to assist the mind of the worshipper; that the mere forms of worship had neither merit nor demerit in them; and that the promises of the shastrā to persons who presented so many offerings,

so many prayers, &c. were only given as allurements to duty.

He directed the person who sought final emancipation, to cherish a firm belief in the védās, as well as, persuasion of the benefits of religion, and the desire of being engaged in the service of the gods; and then, by entering upon the duties of religion, and, by degrees, ascending through the states of a student, a secular, and a hermit, he should obtain absorption in Brūmhū.

SECT. X.—*Narūdū.*

The Vrihūn-narūdēcēyū and the Pūdmū pooranūs mention this philosopher, the son of Brūmhā, as having been born in the Pūdmū kūlpū. The Shrēē-Bhagūvūtū says, that on his appearance in the next, or the Vūrahū kūlpū, he was born of a female slave; that his complexion was a light brown; that he went nearly naked; that he wore the mark of the sect of Vishnoo on his forehead, and had the name of the same deity imprinted on his arm; that he rode on the pedal with which the Hindoos cleanse their rice from the husk, playing on his flute; that he lived in a hermitage near the river Yūmoona; and had among his disciples the 60,000 bramhūns mentioned in several pooranūs as being the size of a person's thumb.

This philosopher taught, that future happiness was to be obtained by reliance on a religious guide; by singing the praises of God;^p and by yogū, or abstraction.

^p "Next to numbers, music had the chief place in the preparatory exercises of the Pythagorean school, by means of which the mind was to be raised above the dominion of the passions, and inured to contemplation."

He considered the worship of God in the material forms he assumes as leading to gradual emancipation ; ceremonies as leading to happiness in the form and presence of God ; and yogū, or meditation on God considered as separated from matter, as leading to entire absorption.

He is said to have been the author of a law treatise ; of the Narūdēyū pooranū ; of a work on sacred places the resort of pilgrims ; of another called Pūchū-ratrū, and of another on music.

SECT. IX.—*Mūrēchee.*

This sage, according to the Shrēe-bhagūvūtū, was born in the heaven of Brūmha : the Kūpilū pooranū describes him as an old man, in the habit of a mendicant, and says, that he lived as an anchorite at Bhūdrashwū-vūrshū, where he had two sons, Kūshyūpū and Pournūmasū.

The doctrines taught by Mūrēchee were similar to those of the védantū sect.—He had 10,000 disciples, among whom was Kashū-krishnū, the writer of a Sūngskritū grammar, and of the Vishishta-Dwoitūvadū, a work on natural philosophy. Mūrēchee himself wrote a law treatise, and another on religious services.

SECT. X.—*Poolūstyū.*

A tall dark man, in the habit of a mendicant ; whom the Hindoo writers call the son of Brūmha. He was married to Hūvirbhō, and had seven sons, who became seven celebrated sages.¹ Vishwūshrūva, one of the sons

¹ The Hindoos have seven other wise men, viz. Mūrēchee, Utree, Ungira,
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of this sage, was the father of Ravānū, and other giants, the heroes of the Ramayānū. Poolūstyū is said to have spent his days in devotion at Kédarū, a place near Himālyū. His opinions were, in almost all points, like those of the Noiyayikū sect; but he admitted, respecting God, that all the varying opinions of the philosophers might be right. He was one of the smritee writers; an astronomical work is also mentioned as his, and the origin of the ceremonies called vrūtū is ascribed to him.

SECT. XI.—*Poolūhū.*

The Brūmhandū poorānū describes this sage, produced from the mind of Brūmha, as a tall aged man, in the dress of a mendicant. By his wife Gūtee he had two sons, Vūrēyanū and Sūhishnōo. To the first is ascribed the custom of preserving the sacred fire from the time of marriage; and to the last, the origin of those religious austerities performed by yogēes amidst all the inclemencies of the seasons. While Sūhishnōo was one day at his devotions, an atheist coming to him, requested to be informed in what emancipation consisted: the sage, after a little hesitation, declared, that emancipation was not an object of the senses, and that, as he would believe nothing

Poolūhū, Krootū, Vāshisht'hū, and this Poolūstyū, who are pronounced to be equal to Brūmha. Has this any agreement with the seven wise men of Greece?

' This is something like Socrates. " A wise man will worship the gods according to the institutions of the state to which he belongs " Or, perhaps, rather more like Epicurus, who, according to a fragment of his found in Herculaneum, says, " the gods being described as good and beneficent, [he advises us] to honour them with such sacrifices. but for himself he has made no vows to the gods, thinking it a folly for one, who has no distinct conceptions respecting them, to give himself trouble on their account; and regarding them with silent veneration only."

but what could be exhibited to the senses, he must return as he came. The unbeliever still urging him to give a more explicit answer, Sūhishnoo directed him to shave his head, to cover his body with ashes; and give loose to all his passions, telling him that this was emancipation. Whether the sage gave this reply in sincerity or in jest, it is a fact, that his sober opinions were equally licentious : he maintained, that supreme happiness was to be found in women, wine, and the luxuries of diet; or, as the learned bramhūn who collected these facts from the pooranūs would have it, in that fixedness of thought, and that sensation of pleasure, which are produced by these indulgences, especially wine. Many of his opinions were similar to those of the védantūs; he did not believe that God was possessed of passions; such an opinion, he said, was founded upon ignorance; for, the man who was himself free from the influence of the passions, attributed none to God. Poolūhū lived as a hermit on mount Mūndūrū, where he had 10,000 disciples, the most eminent of whom was Pilipinjū, who made known the formulas for conducting sacrifices. To Poolūhū is ascribed one of the smritees.[†]

SECT. XII.—*Vūshusht'hū.*

The Shrēē-bhagāvūtū mentions a birth of this celebrated philosopher in the sūtyūoyoogū, in the heaven of Brūmha, from whose mind he was born, and the Kalikū pooranū gives an account of another birth in the Pūdmū kūlpū, when his father's name was Mitra-vūroonū,

[†] "That pleasure is the first good," said Epicurus, "appears from the inclination which every animal, from its birth, discovers to pursue pleasure and avoid pain."

[†] This is another proof that the védūs and the smritees must have been written in one age, for Poolūhū is said to have been the son of Brūmha.

and his mother's Koombhū.¹ The Ramayṇū mentions him as priest to the kings of the race of the sun for many ages. The description given of him, is that of an ascetic, with a long grey beard, having his hair, yellow as saffron, tied round his head like a turban. He is said to have lived as an ascetic on mount Himalyū; but, according to the Tūntrū, in what the Hindoos call Great China.

his first birth, he was married to Sūndhya, the daughter of Brūmha, whose chastity her father attempted to violate; and, in the next birth, to Oorja. By the first marriage, he had several sons, the eldest of whom was Shūk-tree; and by the next he had the seven rishees, who have been deified, and are said to be employed in chanting the védās in the heaven assigned to them. These seven sages are worshipped at the festival of Shūst'hēē, and at the sacrifice called Swūryagū; and a drink-offering is poured out to them at the Maghū bathing festival: their names are Chitrū-kétoo, Swūrochee, Virūja, Mitrū, Oo-rookrūmū, Vūhōōddamū, and Dootiman.

This philosopher taught, in substance, the doctrines of the Védantū school: that God was the soul of the world; that he was sentient, while all beside him was inanimate;² incapable of change, while every thing else was constantly changing; was alone everlasting; undiscoverable; indescribable; incapable of increase or diminution, and indestructible. He further taught, that the universe was produced by the union of the divine spirit with matter;³

¹ This is the name of a water-pao, in which this sage was born; but the story is too indelicate to be published.

² "Pythagoras appears to have taught, that God was the universal mind, diffused through all things, the source of all animal life; the proper and intrinsic cause of all motion."

³ "Through the whole dialogue of the Timæus, Plato supposes two eter-

that in this union the quality of darkness prevailed and hence arose the desire of giving birth to creatures; that the first thing in creation was space;² from which arose air; from air, fire; from fire, water; and from water, matter. Each of these five elements contained equally the three qualities which pervade all things (the *sūttā, rūjū, and tāmūgoonās.*)³ From the first quality, in space, arose the power of hearing; from the same quality in air, arose feeling; in fire, the sight; in water, taste; in matter, smell. The whole of the five elements

and independent causes of all things one, that *by* which all things are made, which is God; the other, that *from* which all things are made, which is matter."

* "Empedocles, the disciple of Pythagoras, taught, that in the formation of the world, ether was first secreted from chaos, then, fire, then, earth; by the agitation of which were produced water and air."

² Cicero, explaining the doctrines of Plato, says, "When that principle which we call quality is moved, and acts upon matter, it undergoes an entire change, and then forms are produced, from which arise the diversified and coherent system of the universe." It was also a doctrine of Plato, that there is in matter a necessary, but blind and refractory force, and that hence arises a propensity in matter to disorder and deformity, which is the cause of all the imperfection which appears in the works of God, and the origin of evil. On this subject, Plato writes with wonderful obscurity: but, as far as we are able to trace his conceptions, he appears to have thought, that matter, from its nature, resists the will of the supreme artificer, so that he cannot perfectly execute his designs, and that this is the cause of the mixture of good and evil which is found in the material world. "It cannot be," says he, "that evil should be destroyed, for there must always be something contrary to good:" and again, "God wills, *as far as it is possible*, every thing good, and nothing evil." What property there is in matter, which opposes the wise and benevolent intention of the first intelligence, our philosopher has not clearly explained, but he speaks of it as "an innate propensity" to disorder, and says, "that before nature was adorned with its present beautiful forms, it was inclined to confusion and deformity, and that from this habitude arises all the evil which happens in the world." It is not improbable, but that the three *goonās* will explain what appears so obscure in Plato.

gave birth to the power of thought and decision. From the second quality in space, arose speech; from the same quality in air, arose the power of the hands; in light, that of the feet; in water, that of generation; and in matter, that of expulsion. From this quality in the whole of the five elements arose the power of the five breaths, or air received into and emitted from the body. The five senses, the five organs of action, the five breaths, with mind, and the understanding, or the embryo body. A particular combination of these forms the body in its perfect state, and in this body all the pleasures of life are enjoyed, and its sorrows endured. The soul, as part of God, cannot suffer, nor be affected by the body; as a chrystal may receive on its surface the shadow of the colours from a flower, while it undergoes no change, but remains clear and unspotted as before.

He taught men to seek future happiness in the following order: first, to purify the mind by religious ceremonies; then to renounce ceremonies, and seek a learned man to instruct them in the austerities called *yog*; in which the disciple must rigidly persevere till his mind shall be wholly absorbed in God, and he shall become so assimilated to the deity, as that he shall behold no difference between himself and God.^b This is the commencement of emancipation, which is consummated at death, by his absorption into the divine nature. In another place, *Vūshist'hū* says, future happiness consists in being absorbed into that God who is a sea of joy.

This sage is said to have had 10,000 disciples. He

^b Is it not this sentiment which is intended to be expressed in the celebrated maxim ascribed to Apollo, "*know thyself*?" "How different the scripture doctrine of likeness to God: "*Be ye holy, for I am holy*."

wrote a law treatise known by his name; as well as the *Yogi-Vashist'hū Ramayūnū*, and a *Tūntrū* called *Bhavū-nirnūyū*.

SECT. XIII.—*Bhrigoo*.

The description of the person of this sage is given in several pooranūs: he is said to have been tall, of a light brown complexion, with silver locks, wearing the beard of a goat,^c a shred of cloth only round his loins, and holding in his hands a pilgrim's staff and a beggar's dish.^d He was born in the heaven of Brūmhu, from the skin of this god; and in another age, as the son of the god Vūroonū, at Arya-vūrttū. By his wife Khatee he had three sons, Dhata, Vidhata, and Bhargūvū, and a daughter, Shrēē. He dwelt on mount Mūndūrū, where he taught, that the soul and life were distinct,^e that space, time, the védūs, &c. were uncreated; that proofs of the reality of things were derived from sight, conjecture, comparison, sound, and the evidence of the senses; that error was not real, but arose out of previous impressions respecting realities; that knowledge was of two kinds, universal, and that which arose from reflection. Of God, he taught, that he was not without form, but that none of the five primary elements contributed to his form: he maintained the necessity both of ceremonies, and of the true

^c Shriv gave him this beard from the head of a goat which had been sacrificed by king Dūkshū, at the same time that Dūkshū, restored to life, obtained the head of the goat.

^d "Diogenes wore a coarse cloak, carried a wallet and a staff; made the porches and other public places his habitation; and depended upon casual contributions for his daily bread."

^e "Pythagoras taught, that the soul was composed of two parts, the rational, which is a portiqu of the soul of the world, seated in the brain; and the irrational, which incluces the passions, and is seated in the heart."

knowledge of God, to obtain emancipation. God, he said, created the world as an emanation of his will; and formed creatures according to the eternal destiny connected with their meritorious or evil conduct. The man who has, in successive births, suffered all the demerit of sin, and secured the true knowledge of Brūmhū, will obtain emancipation.

To him is ascribed a law treatise, and one of the sakhas, or parts, of the rig védū. He is said to have had 12,000 disciples, among whom was Nūchikéta, who embraced the opinions of Shandilyū, disregarding the interdictions of the cast respecting food.

SECT. XIV.—*Vrihūspūtee.*

To this philosopher are attributed several law works, and one or two others on the Bouddhū doctrines. He is described, in the Skūndū pooranū, as of a yellow complexion, and well dressed, not having assumed the garb of a mendicant. Hīmalūyū is mentioned as his birth-place, and the celebrated Ūngira as his father; his mother's name was Shrūddha, and his wife's Tara.

Vrihūspūtee lived as an anchorite in Ilavrūtū. He taught the doctrine of the divine unity, in connexion with a plurality of gods; likewise that God was light; invisible; from everlasting, while every thing else had a derived existence; that God was the source of all life, and was wisdom itself; that from ten primary elements every thing first arose, one of which, ūvidya, was uncreated;^f

^f This word, though it generally means incorrect knowledge, must here be understood as referring to inanimate matter. "Matter, according to Plato, is an eternal and infinite principle."

the nine others were matter, water, fire, air, vacuum, time, space, life, and the soul including the understanding; that the way to final happiness was through the purification of the mind by religious ceremonies; by knowledge obtained from a religious guide; which knowledge, he said, would lead a man to happiness according to his idea of God: if he worshipped God as a visible being, he would attain happiness by degrees, but if as invisible, he would be absorbed in Brūmbhū; which absorption would immediately succeed the removal of ūṛidya.*

He taught, that the desire of producing beings having arisen in the divine mind, God united to himself ūṛidya, after which he gave existence to vacuum, from which arose air; from air, fire; from fire, water; and from water, earth: from these the whole material system.

Among the disciples of Vrihūspṭee, in addition to all the gods, was Sūmēkū, Védū-gūrbhū, and others.

SECT. XV.—*Ungira.*

The Yogū-Vashist'hū Ramayānū describes this philosopher, whose hair and beard had become grey, as very majestic in his person; he wore a shred of cloth only round his loins; in one hand he carried a pilgrim's staff, and in the other a beggar's dish. His father's name was Ooroo; his mother was the daughter of Ūgne. He had three wives, by whom he had four daughters and many sons: two of whom were, Vrihūspṭee and Angirūśū.

Ūngira lived as an hermit on mount Shūtūshringū, and

* Here this term must be confined to its primary signification, or error but error arising out of connection with matter

taught, that the védās existed from everlasting, and were not delivered by Vishnoo; that Vishnoo only chanted them; that nothing was to be found in the védū but the nature of meritorious works; that space, &c. were uncreated; that animal life and the soul were distinct; that God was possessed of a visible shape; that he created the world according to his own will; that future happiness was to be obtained by abstraction of mind; and that it consisted in deliverance from all sorrow. Yavalee, Jūrūtkaroo, and others, became the disciples of this philosopher. Ūngira was the author of a law treatise known by his name, and still extant.

SECT. XVI.—*Utsee.*

In the pooranūs, this philosopher, the son of Brūmha, is described as a very old man, in the dress of an ascetic. Dūttū, Doorvasū, and Chūndrū, his three sons, were born on mount Rikshū, where he practised religious austerities, and abstained from breathing one hundred years. The opinions of this sage were the same as those of the védantū philosophers. To him is attributed one of the smritees, and a comment on one of the oopūnishāds of the védūs.

SECT. XVII.—*Prūchēts.*

Ten persons of this name are mentioned in the pooranūs: the sage now before us is described as tall, of a light complexion, wearing the dress and ornaments of a king. His father, Prachēēnū-vūrhee, is said to have been an eminent sage and monarch living in the sūtyūyoogū.

A work known by the name of this sage is placed among the smritees. His philosophical opinions were similar to those of the védantū school.

SECT. XVIII.—*Dūkshū.*

This person, another of the progenitors of mankind, is mentioned as the writer of a law treatise. The *Mūha-bharītū* says, that he was tall in stature, of a yellow complexion, and very athletic; that he wore a crest on his head, rings in his ears, and was dressed like the Hindoos at the present day. The same work says, that when *Brūmha* commenced the work of creation, in the *pādmū kūlpū*, *Dūkshū* was produced from the great toe of his right foot; at his birth in the *vūrahū kūlpū*, his father's name was *Prūchéta*. *Dūkshū* lived as an anchorite on mount *Vrindhū*, and by his first wife, had five thousand sons, the eldest of whom was *Hūryūshwū*; and sixteen daughters, one of whom, *Sūtēē*, was afterwards married to the god *Shivū*. He had a thousand sons, and sixty daughters by his next wife. *Médhūsū*, *Mandūvyū*, *Ūbhūkshū*, and many others, were his disciples. *Médhūsū* is said, in the *Markūndéyī pooranū*, to have related the history of the eight *mūnoos* to king *Soorūt'hū*, and to *Sūmadhēē*, a *voishyū*.

Dūkshū denied that the gods appeared in human shape, and affirmed, that worship was only to be paid to the formulas which contained their names; that space, time, the *védū*, &c. were uncreated; that the Being who was everlastingly happy, was God; and that the way to obtain emancipation was, to perform the duties prescribed in the *shastrās*. He considered creation as having arisen at the command of God, uniting every thing by an inse-

parable connection with the foreseen merit or demerit of creatures; and that when the appointed periods of enjoying the fruit of meritorious works, or of suffering for those of demerit, have expired, the soul will obtain emancipation.

SECT. XIX.—*Shūlatūpū*.

The Skūndū pooranū describes this sage as a middle aged ascetic: in the Markūndéyū pooranū he is said to have reared those birds which related to Jūyūmince the stories recorded in the Chūndār, a work on the wars of Doorga and the giants. He taught, that God was possessed of form, though invisible to mortals; that the candidate for future bliss must first perceive the necessity of religion; then learn it from revelation; then bring his mind to be absorbed in devotion; renounce the indulgence of the passions; continue incessantly to meditate upon the divine nature, to celebrate the praises of the deity, and to listen to others thus employed. Future happiness he considered as including absorption into the universal soul.

One of the smritees, and a work called Kūrmā-vivékā, were written by this philosopher. The latter work attributes the origin of diseases to sins committed in the present or preceding births; describes their symptoms, and the meritorious works by which they may be removed.

SECT. XX.—*Dévūlū*.

This is another of the smritee writers; his parents, Prūṭyūśhū, and Nūddūla, according to the Pūdmā pooranū, lived at Ūvūntē. Dévūlū resided as a mendicant

at Hūree-dwārū, where Karkshēēvanā and others were his disciples.

Dévülū worshipped God in the formulas of the védā; he believed that the védū was from eternity, and contained in itself the proofs of its own divinity; that the world was eternal, needing neither creator, preserver, nor destroyer; that, except God, all existences were subject to joy and sorrow, as the fruit of actions; that works of merit or demerit in one birth naturally gave rise to virtue or vice in the next, as the seeds of a tree give rise to future trees; that future happiness was to be obtained through the merit of works; and that this happiness consisted in the everlasting extinction both of joy and sorrow.

SECT. XXI.—*Lomūshū.*

In the Ekamrū pooranū, and the Yogū-Vashisht'hū Ramayñū, this philosopher is described as a tall, hairy, and aged man, of a dark complexion, dressed in the habit of a mendicant. He was born at Sourashtrū,^b where his father Poolūhū lived; and had his hermitage at Chūndrū-skékūrū; his wife's name was Oorjūsmūtēc.

This philosopher's opinions were almost the same as those of the védantū sect. He wrote a law treatise, and three other works, Mūha-prūst'hanū-Nirñyū, Oopasññ-Nirñyū, and Yogū-vadū.

SECT. XXII.—*Sūmbārtū*

Is mentioned as an old man, of a complexion rather fair, dressed as an ascetic. The Yogū-Vashisht'hū Ramayñū

^b Surat

says, that he was born at Benares; that Lomūshū was his father, and that he once cursed a celestial courtesan sent by the gods to interrupt his devotions. He maintained the opinions of the Mēemangsa school, and, beside one of the smritees, wrote a compilation from certain works on astronomy.

SECT. XXIII.—*Apūstūmbū.*

This philosopher, born at Komūlū, is described in the pooranūs as a young man, dressed like a mendicant, with a tyger's skin thrown over his shoulders. He continued in the practice of religious austerities at Kēdarū in a posture so immoveable, that the birds built their nests in his hair. At length he transferred the merit of his devotions to a child, restored it to health, and then pursued these austerities for 2000 years longer.

He followed the opinions of Pūtūnjūlēē; and is said to have been the author of one of the smritees, and of a comment on the formulas of the védū.

SECT. XXIV.—*Boudhayūnū.*

The Yogū-Vashisht'hū Ramayūnū, and the Mūtsyū pooranū, describe this sage, the son of Brūmha, and born in the heaven called Sūtyū-lokū, as a very aged man, in the dress of a mendicant. By his wife Poorūndhrēē he had several children, Médhatit'hee, Sūvūnū, and Vēētee-hotrū, &c. He lived in Ilavritū, the country which surrounds Sooméroo.

This philosopher taught, that the soul was subject to joy or sorrow, according to its actions, but that God was

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not so ; that though some things might retain their forms during a very long period, that God alone was unchangeable ; that actions arising out of the quality of darkness, led to misery ; that ceremonies led to happiness in the heavens of the gods, and that divine knowledge led to emancipation. To this sage are ascribed a law treatise known by his name ; and the division of some parts of the védũ into chapters.

SECT. XXV. — *Pitamũhũ.*

The Pũdmũ-pooranũ describes this philosopher as a hump backed young man, in the garb of a mendicant, having a dark scar on his right arm ; born at Gourẽcshi-kũrũ ; his father's name Vẽdũ-gũrbhũ ; his mother's Ũmbalika, his wife's Mishrũkẽshũ : respecting the father it is related, that he received his learning from Indiũ, for protecting the cattle of his spiritual guide at the risk of his own life, and that his son Vrihũdrũt'lhũ read the védũs while in the womb. Pitamũhũ lived at Kooroq-kshẽtrũ, near five pools filled with the blood of the kshũ-triyũs whom Pũrũshooramũ had killed in battle, and where Pũchũtũpa, a bramhũn, offered his own head as a burnt offering to Brũmha.

Pitamũhũ worshipped the formulas of the védũs as God ; he taught that the world was eternal ; that the fate of all mankind was regulated by works ; that the gods were destitute of form ; or assumed forms only for the sake of being worshipped ; that time and space, were, like God, eternal : that the quality of truth existed in all creatures ; that, creatures were formed according to the merit or demerit of previous works. Future happiness, he said, was to be secured by practising the duties of the

three sects, the soiv'yūs, the shaktūs, and the voishnūvūs. He had 15,000 disciples, the chief of whom was Nūchiké-ta, respecting whom it is fabled, that while offering a sacrifice, fire ascended from his skull, when Brūmha promised him, that he should always have his food without seeking it; and that he should understand the language of irrational animals, and be able to do whatever he pleased.

SECT. XXVI.—*Ūgūstyū.*

The following notices of this sage have been extracted from the Mūtsyū and Pūdmū pooranīs, where he is described as middle aged, and corpulent; wearing a tyger's skin, and other parts of the dress of an ascetic.

Three remarkable stories are related of this philosopher: he once drank up the sea of milk, in order to assist the gods in destroying two giants who had taken refuge there. On another occasion, he devoured Vatapee, a giant in the form of a sheep, and destroyed another named Hwālū. The third story is thus told: mount Vindhyū growing to such a height as to hide the sun from a part of the world, the gods solicited Ūgūstyū to bring down its pride, and he, to oblige them, and promote the good of mankind, proceeded towards the mountain; which, at his approach, fell flat on the plain (as a disciple prostrates himself before his spiritual guide), when the sage, without granting it permission to rise, retired; and not returning, the mountain continues prostrate to this day.

Ūgūstyū's first birth, when he was known by the name Būrahagnee, is placed in the vārahūkūlpū, in the trētū yoogū; his father Poelūstyū lived at Oojjūyinēē. He

was again born, in the same water-pan with *Vishisht'hū;* and, in a following *sūtyū yoogū*, in the *pūdmā kāl-pū*, his father's name was *Mitra-Vūroonū*. He married *Iopamoodra*; his hermitage was first at *Kashcē*, and then near a pool named after the god *Kartikēyū* at *Gāngasagūrū*.

This sage taught the continual necessity of works; also, that time, regions, space, the human soul, and the *védūs*, were from eternity; that truth was discoverable by the senses, by inference, comparison, revelation, and through the unavoidable consequences resulting from facts; that God, when the active and passive powers were united, was possessed of form, which union *Ūgūstyū* compared to the bean, composed of two parts covered with the husk; that God creates, preserves and destroys, and will exist alone after the dissolution of all things; that he guides the hearts of men, and watches over them, awake or asleep. To obtain God, or absorption, he directed the disciple to perform the appointed ceremonies for subduing the passions; to listen to discourses on the divine nature; to fix the mind unwaveringly on God; to purify the body by incantations and particular ceremonies; and to persuade himself, that he and the deity were one.—Heaven, he said, consisted in being entirely and for ever happy.

In creation, he said, the active power directed the passive, when the latter surrounded the universe with a shell, like that which incloses the seven different ingredients which compose an egg. From a water-lily growing from the navel of the active power, while asleep, sprang the

[†] See note to page 20

god Brūmha, who soon peopled the earth, first, by beings issuing from his mind, and then by others from natural generation. Brūmha divided his body into two parts, male and female; the former called Swayūmbhoovū, and the latter Shūtū-rōpa.

Ūgūstyū had many disciples: the most distinguished were Kooṣhikū, Koushikū, and Kannayānū. He was the author of the Ūgūstyū-sūnghita, and of two small works on the pooranās.

SECT. XXVII.—*Kūshyūpū*.

Particulars respecting this philosopher are found in the Mūbhabharūtū, the Shrēṭ-bhagūvūtū, and the Pūdmā pooranū. In the latter work, he is described as an old man, in the dress of a religious mendicant, and is mentioned as one of the progenitors of mankind. His father was the celebrated Nūrēēchee, who married Kūla. The place of his birth Kēdarū, and his hermitage was at the base of mount Himalūyū. His wives were Ūdītec, Vināta, Kūdroo, Dūnoo, Kasht'ha, Kakēc, Shénēc, Shookēc, and Mūnoo. He gave birth to many gods, giants, birds, serpents, beasts, and men.

Kūshyūpu taught, that God was from everlasting; that the world was subject to perpetual change, and the human body to alternate joy and grief; that the earth was formed from five elements; that there belonged to it birth, existence, growth, age, decay, and destruction; that man had six passions, desire, anger, zeal, covetousness, insensibility, and pride; that God gave the védās; that he was the creator, the enjoyer, and the destroyer; that God was independent of all, and that all was subject to

him; that he was possessed of form; that the way to obtain final happiness was by works of merit, and by divine knowledge, which knowledge, when perfected, led to emancipation; that the earth arose from the union of the active and passive principles in nature; that Brümha was first created, who then gave birth to the rest; and that final happiness consisted in the absence of all sorrow.—Kūshyüpi is said to have written a law treatise, and another on the virtues of the holy place Kédarü.

SECT. XXVIII.—*Parüskürü*

Is described as a young man, of middle stature, of a dark brown complexion, covered with ashes, wearing a tyger's skin, having a pilgrim's staff in one hand, and a mendicant's dish in the other. He was born at Jalüdhürü, and resided at Hüridwarü: his father's name was Boudhayüñü, and his mother's Koohöö. He taught, in general, the same doctrines as Üngira. Bibhandükü was one of his disciples

SECT. XXIX.—*Haräetü*

Was born at Yogü-gandharü. His father, Chüvñü, is mentioned in the pooranüs as cursing Indrü, and compelling the gods to partake of a feast given by Üshwinēē and Koomarü, the two physicians of the gods, who were of the voidyü cast.

He taught his disciples, that God and all the inferior deities existed only in the prayers of the védü, and had no bodily shape; that the world was eternal; that men were placed in the world according to their merits or demerits in former births; that the védüs were without

beginning, and contained in themselves the proofs of their divinity; that all beings, from Brūmha down to the smallest insect, constantly reaped what they had sown in former births; that future happiness was obtained first by works, and then by wisdom; that emancipation consisted in the enjoyment of uninterrupted happiness.

Mooskoondū, one of Harēētū's disciples, substituted for the worship of images, that of the védū, and was employed day and night in reciting the verses of these books. Harēētū wrote a law treatise still known by his name.

SECT. XXX.—*Vishnoo.*

This philosopher, says the Pūdmū pooranū, was very thin, of a dark brown complexion, and wore a large clothed turban of his own hair. He was born at Ekamrūkanūnū, a sacred place on the borders of Orissa, but lived as an anchorite at Kamūgiree. Boudhayūnū, his father, was the author of the Toitirēcyūkū oopūnishūd, &c.; his mother's name was Mūnorūma. Vishnoo's son Kūborū, wrote the Madhyūndinū shakha of the yūjoorū védū.

Vishnoo taught, that the védū was uncreated: that works previously performed influenced the birth, as well as the present and future destiny of men; that space, time, &c. were eternal; that the supreme cause existed like the seed of the cicer arectinum, in which the two parts made one seed, and which represented the active and passive powers of nature; that persons should first study the védū; next embrace a secular life, and discharge its duties; then retire to a forest, and practise the duties of a hermit; and that from thence they would ascend to future happiness, which consisted in an eternal

cessation from evil. His other opinions agree, in substance, with those of Védū-vasū. Vamū-dévū, a shoivū, often mentioned in the pooranūs as an ascetic of great parts, was one of Vishnoo's disciples. Vishnoo wrote one of the smṛitees distinguished by his name, and also a work on Pooshkūrū, a place to which pilgrims resort.

SECT. XXXI.—*Katyayñū.*

The following particulars respecting this sage, the son of Krūtoo, born near Sooméroo, have been collected from the Yogū-vashisht'hū Ramayñū, the Nūdikéshwūrū, and the Vūrahū pōoranū. The latter work describes him as a very old man; in the dress of an ascetic, with high shoulders, very long arms, and a broad chest. He was born when his mother Védū-vūtē had only attained her twelfth year. Katyayñū married Sūdhūrminē, and dwelt on mount Mūndūrū, near the sea of milk. Here he taught, that the védū was eternal, as well as air, space, and time; that nothing was certain but existence and non-existence; that the reality of things was discoverable by the senses, by inference, by comparison, by sound, and by the necessity of things; that the destiny of all intelligences was regulated by the merit or demerit of works; that in the union of spirit and matter God existed in unity; that future unmixed and eternal happiness was to be obtained by discharging the duties of either of the three states assigned to men, that of a student, a secular, or a hermit. Among other disciples of Katyayñū, the names of Vibhabūsoo and Shringū-vérū are mentioned.

This philosopher wrote a law treatise which bears his name; also the Gourē-shikhūrū-mahatmū, an illustration

of Panmee's grammar, and an explanation of the Sāṅgskritū roots.

SECT. XXXII—*Shūṅkhū*

Was born in Noimishū forest ; his father's name was Poolūhū. By his wife Prūmūdbūra, he had a son, Ootūt'h-yū. He is described in the Brūmhūndū pooranū as of a yellow complexion, wearing a deer's skin thrown over his back, and twisted reeds instead of a garment round his loins.

Shūṅkhū taught, that emancipation was to be obtained by works of merit, with the true knowledge of Brūmhū ; that God gave existence to things by an act of his will ; that Brūmha was born from the navel of Vishnoo ; that from the wax of the ears of Vishnoo two giants arose, who died soon after their birth : that from the flesh of these giants the earth was created ; that Brūmha next caused creatures to spring from his mind, and afterwards gave birth to them by natural generation. Next, he created, or rather defined, sin and holiness ; and, being regulated by these, finished the work of creation. I find the names of two of Shūṅkhū's disciples, Kūhorū and Ootūnkū, mentioned as having written on the Hindoo law. One of the smritees bears the name of this philosopher.

SECT. XXXIII.—*Lakhitū*.

This philosopher is said by the Pūdmū-pooranū to have been born at Oottūrū-kooroo, from which work we learn that his father's name was Javalee, and his mother's Ūlūmboosha ; that he was tall, and of a dark-complexion ;

that he covered his body with ashes, and wore over his loins a tyger's skin. He performed his devotions as a yogē upon Mündürū, the mountain used by the gods in churning the sea.

He taught that future happiness was to be obtained by divine wisdom, assisted by the merit of works; that both were equally necessary, for that a bird could not fly without two wings; that God was visible to the yogē, and that the body in which he appeared was unchangeable. Respecting creation, his doctrine was similar to that taught by the philosopher Vishnū. He considered future happiness as consisting in absence from all things connected with a bodily state. Richērkū, a sage, who employed himself constantly in offering the burnt-sacrifice, was one of Likhitū's disciples. A law work, known by his name, is attributed to Likhitū.

SECT. XXXIV.—*Ashwālayānū.*

Two or three pooranūs describe the person of this sage: the Pūdmū pooranū mentions him as an old man, in the dress of a yogē. Mūrēēchee was his father; his wife Ayūtee invented various religious customs known at this day among the Hindoo women. One of his disciples, Akūnayū, is famed as an excellent chanter of the védūs at sacrifices.

This philosopher taught the necessity of ceremonies, as well as of divine wisdom; but forbad his disciples to seek for a recompense from works; further, that God was not a being separate from his name; that taking to himself his own energy he created the universe; that being

all-wise, he could not be disappointed in his decrees ; that creation arose by degrees, not all at once : that every separate existence had a variety of uses ; that the works of God were wonderful and indescribable : they arose, they existed, they perished ; that they contained properties leading to truth, to restlessness, and to darkness ; that God was a visible being, not composed of the primary elements, but a mass of glory ; that creatures were formed in immediate connexion with their future merits and demerits ; and that absorption consisted in the enjoyment of undecaying pleasures. Two works are ascribed to this sage, one of the smritees, and a compilation from the rig védû, on the ceremonies called Ashwûlayünû Grihyû.

SECT. XXXV — *Pûrashûrû*.

In the Pûdmû and Brûmhû-voivûrttû pooranûs this philosopher is described as a very old man, in the dress of a mendicant. His father's name was Shûktree, and his mother's Ila. He resided at Shrêc-shoilû, and is charged with an infamous intrigue with the daughter of a fisherman ; to conceal his amour with whom, he caused a heavy fog to fall on the place of his retreat.* Vêdû-vasû, the collector of the védûs, was the fruit of this debauch.

The doctrines embraced by this philosopher were the same as those afterwards promulgated by his son, and which form the system of the védantû school. Pûrashûrû had 15,000 disciples, the chief of whom were Idhmûsêntû, and Ūrûvindû.

SECT. XXXVI.—*Gûrgû*.

A few particulars respecting this sage are scattered up and down in several pooranûs. He is said to have been

born at Mit'hila, and to have performed his devotions on the banks of the Gündükē. He was a follower of Kūpilū, the founder of the Sankhya philosophy ; but added to the opinions of his master, that the man who was animated with ardent devotion in his religious duties, whatever opinions he embraced, would obtain final emancipation.

SECT. XXXVII.—*Koot'hoomee.*

Several pooranūs describe this sage, born at Būdūrik-ashrūmū,* and living at Gandharū, as a tall man, advanced in years, dressed as a mendicant. His father, Nara-yūnū, was a philosopher ; and his son Kootsūnū wrote a small tract on the rules of poetry.

Koot'hoomee taught that God was visible ; that he who sought emancipation must practice the duties incumbent on a person in a secular state till the age of fifty ; then retire to a forest, practise the five modes of austerity, and offer a constant sacrifice with clarified butter, fixing his mind on God. He further taught, that God created the world in immediate connection with works of merit and demerit ; that the védū existed from eternity, and derived its proof from itself ; that time and space were invariably the same ; that the body was subject to change ; that the animal spirit, and the soul, were immortal ; that instinct belonged to animal life, and wisdom to the soul ; that error was not absolute, there being no fault in the senses ; but that it arose from confusion in the memory united with conjecture ; that happiness and misery were the inseparable companions of works of merit and demerit.

* The jājūbee hermitage ; from būdūrū and ashrūmū.

SECT. XXXVIII.—*Vishwamitrū.*

The Ramayñū and the Mūhabharātū contain a number of facts respecting this sage, the son of king Gadhee. Ramū drew him from his retirement at the Siddhasbrūmū,¹ the place of his devotions, and placed him near himself.

This sage taught, that there were five kinds of knowledge, certain, uncertain, false, apparent, similar; that the works of God were incomprehensible, and though without beginning, were created, flourished, and then decayed; that creatures were possessed of desire, anger, covetousness, insensibility, excessive passion, envy; that the power and the providence of God were wonderful and inconceivable; that both the will and the decrees of God were irresistible. He also taught, that God was visible, but that he was not clothed with a human body, in which we see, first, the child, then the youth, and then the aged man; that he was not susceptible of the sensations common to bodies, but that he was able to perform whatever he chose with any of the powers of his body; that God formed the universe by his own will, connecting the fates of men with works arising from the circumstances of their lives. The way to emancipation he said, was, first, to receive the initiatory incantation from a spiritual guide; then to listen to his instructions; then to fix the mind on God, and perform works of merit without the desire of reward. He affirmed, that future happiness consisted in the absorption of the soul into the ever-blessed Brūmbū.

Vishwamitrū had 10 000 disciples, at the head of whom was Mitrū; who taught that the whole of the religion of

¹ The hermitage of perfection.

the *kalec-yoogū* consisted in repeating the name of God. One of the *smritees* is attributed to this philosopher, as well as a work in praise of the holy place *Jwala-mookhū*.

SECT. XXXIX.—*Jūmūdūgnēe*.

Accounts of this philosopher, the son of *Bhrigoo*, are found in the *Shrēē-lhagūvūtū*, in the *Ramayūnū*, in the *Ekamrū*, the *Nūndikéshwūrū*, and the *Pūdmūpooranūs*; he is described as an old man, of the middle size, dressed like a mendicant. He resided at *Gandharū*, and, by his wife *Rénooka*, had *Pūrūshoo-ramū*, the ferocious destroyer of the *kshūtriyūs*. Among his disciples were numbered *Hūddū*, *Shatyayūnū*, &c. This last person is mentioned as the author of the *Dhūnoorvédū-karika*, a work on archery.

Jūmūdgnēe taught, that God was visible, and assumed every variety of form; that future happiness was to be obtained by devotion, assisted by a sight of the image, by touching it, by meditation on its parts, worshipping its feet, or in its presence, bowing to it, serving it from affection, and giving up the whole person to it. All other religious ceremonies he rejected; as well as the doctrine of absorption; he disliked the idea of losing a distinct existence, as a drop is lost in the ocean: he facetiously observed, that it was delightful to feed on sweetmeats, but that he had no wish to become the sweetmeat itself. He taught the pouranic absurdity, that *Vishnoo* formed the universe out of the wax in his ears.—*Jāmūdūgnēe* is considered as the author of a law treatise, and of another on religious ceremonies.

SECT. XL.—*Poit'hēēnūśē.*

In the Skūndū pooranū, this philosopher is described as a young man, in the dress of a religious mendicant, with arms long enough to reach down to his knees. His father's name was Pūrvūtū, and his mother's Dēvū-sēna; by his wife Sooshēla he had one son, Gourū-mookhū. He resided at Hūridwarū, and taught that God was visible and eternal; that the universe was composed of uncreated atoms, incapable of extension, and that merit and demerit, as well as the universe, were eternal;^m that future happiness, consisting in unchangeable joy, was secured by attention to religion, and by divine knowledge; that creatures were born in circumstances regulated by previous merit or demerit — Arshnisēnū was one of this philosopher's most distinguished disciples.

SECT. XLI.—*Ushira.*

The Pūdmū pooranū states, that this philosopher was born in Kashmīcērū; that his father was the celebrated sage Doorvasa; and the name of his mother Raka. His wife's name was Ila, and that of his son Vēdū-gūrbhū. Vishwū-rōōpū, whose name is mentioned as the priest of Indrū, was one of his disciples. Ushira lived as a yogē at Shrēē-shoīlū.

^m It was the opinion of this philosopher, as well as of most of the Hindoos learned men, that happiness and misery arise only out of human actions having merit or demerit in them; but that creatures, immediately on their birth, and before they have done any thing good or evil, begin to enjoy happiness or endure misery; and that this is the same if we trace through a person's preceding births up to indefinable periods. By these doctrines they were driven to the necessity of concluding, that to men were attached merit or demerit from all eternity.

He taught, that the védûs were eternal ; that Vishnoo was not their author, but the first who chanted them ; that they contained the rule of duty, and that whatever was forbidden in them was evil ; that human actions produced consequences in a future state ; that all the events of life were regulated by the actions committed in a preceding birth : that God himself was subject in his government to the merit and demerit of works ; that is, he could do nothing for or against his creatures but according to their works ; that the gods have no visible form, but are to be worshipped in the prayers or incantations of the védûs ; that the way to procure emancipation was by first performing the duties of a brâmhacharê, then those of a secular person, and then those of a hermit, offering constantly the sacrifices prescribed in the védûs ; and that future happiness consisted in possessing uninterrupted eternal joy.

SECT. XLII.—*Prûjapûtec.*

The Shivû-dhûrmû, Bayûvêçyû, and the Kûpilû oopû-pooranûs contain partial accounts of this sage, who is described as a very old man, with a grey beard, dressed as a mendicant. His father Prût'hoo dwelt on the banks of the Réva, the son at Hingoola, where, though a sage, he lived a secular life, and reared a family.

Prûjapûtee taught, that God was invisible, though possessed of form, and dwelt in unapproachable light or glory, as the gods who dwell in the sun are not seen except in the rays of glory proceeding from that luminary ; that final happiness could only be obtained by those who possessed a fixed mind, and practised uninterrupted devotion ; that the souls of the wicked left the body by the

vents in the lower extremities ; those of the pious by the eyes, or by the openings in the head ; and those of perfect yogēś from the suture of the head ; that final beatitude consisted in absorption into the Great Spirit.

SECT. XLIII.—*Narējūnghū.*

In the Skūndū pooranū, and the Nū idēe-bhashitū, this sage is described as a very old man, in the dress of a yogēś. A place at Benares has been named after his father Joigēśhūvyū, who is said to have lived there as an ascetic. Narējūnghū was born at Hingoola, but resided at Benares.

He taught that God was visible ; that the merit and demerit of works were inseparably interwoven with a person's fate ; that from ceremonies arose desire ; from desire, anger ; from anger, intoxication of mind ; from intoxication, forgetfulness ; from forgetfulness, the destruction of wisdom ; and from the latter, death, in one of its eight forms, viz. disgrace, banishment, &c. He traced time from moments up to the four yogūs ; described the sins which produced the different transmigrations ; laid down seven modes of ascertaining truth ; taught that God produced the universe by his command, and united the fates of men to works of merit and demerit ; and that by a progression, through ceremonies, the devotee would arrive at perfect abstraction, and then obtain absorption.

SECT. XLIV.—*Chyūnū.*

The Dēvēś-bhagūvūtū and the Pūdmū pooranū give something of the history of this sage, describing him as

a young man, in the dress of a mendicant, living on the banks of the Yūmoona. Boudhayūnū was his father; his mother's name was Kūbēērdhanēē.—Chyvūnū seems to have entertained atheistical opinions. He taught, that the world had no creator; that sound alone was God; that the védū was eternal, and contained its own evidence within itself; that happiness and misery arose out of the conduct of mankind; that the primary elements were eternal; that the fate of men arose out of works having no beginning; that there were three states proper for men, that of the student, the householder, and the hermit; that the four degrees of happiness belonging to a future state were to be obtained by the performance of religious ceremonies; that this happiness followed the renunciation of works and their fruit.—Chyvūnū was the author of a law treatise known by his name; of the Yogū-sūnghita, and of the Acharū-kūdūmbū.

SECT. XLV.—*Bhargūzū.*

This sage, the son of Bhrigoo, and one of the smritee writers, for assisting the giants, was devoured by Shikū, and afterwards discharged with his urine, when he assumed the name of Shookracharyū, and became preceptor to the giants. He was born in Kétoomalū beyond Himā-lūyū, where he practised his devotions, living on chaff.

SECT. XLVI.—*Rishyūshringū.*

The pouranic writers have given a filthy account of the birth of this sage, and placed deer's horns on his head. Notwithstanding this approach to the brutal shape, he is said to have married Shanta, the daughter of king Lomū-padū; and to have written one of the smritces: he em-

braced the opinions of the Patñjñlū school. His father, Vibhandākū, was learned in the samū vēdū.

SECT. XLVII.—*Shatyayñnū*.

The Mūhabharūtū and Pūdmū pooranū describe this sage as an old man, of dark complexion, habited as a yogē. His opinions were the same as those of Pūtn-jñlē: he taught his disciples to devote body, mind, speech, and their whole existence to God; continually repeating his name, celebrating his praise, listening to descriptions of his qualities, and preserving entire devotion to him.

SECT. XLVIII.—*Moitrayñnēyū*.

A fragment of the history of this sage, the son of Mītrayññī. I have found in the Skñndū and Doorvasñ-ooktū pooranūs, where he is described as a young man, in the dress of a yogē. His opinions were similar to those of the Voisheshikū school. Kashūkrishñū, one of his disciples, is mentioned as the author of a very ancient Sñngskritī grammar. The sage himself wrote one of the smritees.

SECT. XLIX.—*Shoonū-shéphū*

Three works, the Vayñvēyū pooranū, the Shrē-bhagvñtū, and the Mūhabharūtū, contain fragments respecting this sage, whose father, Toombooroo, was a celebrated musician. Niyūtee, his mother, became famous by the instructions she gave to her sex. Shoonū-shéphū was once on the point of being offered as a human sacrifice, but was saved by Vishwanutrū.—He taught the doctrines of the Mēemangsa school; to which he added, that mate-

rial things underwent no real change; that birth and death were only appearances. He recommended the life of a hermit after the age of fifty, and declared that, after completing in a forest the devotions of such a state, a person would obtain emancipation. He further taught, that God did not so entirely place man under the influence of works, as that he should not be able to change his destiny.

SECT. L.—*Yūgnū-parshwā.*

This ascetic is described in three pooranās as a young man of light complexion, in the dress of a mendicant. His father Sakyayūnū was a celebrated philosopher; his mother's name was Soomūtee. He was born on the banks of the Nūrmūda, where the vanū-lingīs are found; but lived at Hūridwarū, where he collected a number of disciples, and directed their attention to what was of constant obligation; to what was obligatory in certain circumstances, and what might be obtained from certain religious actions. He described the effects of the different qualities born with man, and the way of drawing a man born with bad qualities into the path of truth: he maintained that God was invisible, indescribable; that in fact the védū was God; that God formed creatures in an inseparable union with their future destiny; that absorption consisted in the enjoyment of perpetual happiness; and that the person who, by works, raised his mind, and fixed it supremely on God, would obtain absorption. He wrote one of the smritees, and a work called Tēert'hā-Nirātū.

SECT. LI.—*Karahnajinee,*

Another of the smritee writers, noticed in the pooranās as a mendicant, taught, that God was a material being,

dwelling at the extremity of his works, and giving rise to the universe by his own will; that religious ceremonies and austerities led to future happiness. Many of the opinions of Karshnajinee were like those of the Noiyyaikkā sect. Some medical information, especially relating to the pulse, is said to have been given by this philosopher.

SECT. LII.—*Voiyūsapū.*

This sage, descended from Unjira, is placed among the mendicants known by the name of Pūrumbūngsūs; like them he wore no clothes, nor conversed with men. His opinions were similar to those of the Védantū sect.^a

SECT. LIII.—*Lokakshee.*

This sage is mentioned in several pooranūs as a young man, blind of one eye, wearing the dress of a mendicant. His father, Chitrūkētoo, lived at Kanchee; but Lokakshee made mount Shrēē-shoilū the place of his devotions. He taught, that the true shastrū substantiated its own legitimacy, and needed not foreign proof; that the works

^a While this sheet was going through the press, the learned Hindoo who was assisting in the work, and who belonged to the védantū sect, was taken ill: the author visited him, and in conversation, when the custom of the Hindoos of offering a goat to Kalēē, to obtain recovery from sickness, was mentioned, he expressed his abhorrence of taking away one life under the hope of restoring another—he added, that he knew he must shake off this body to-day, or to-morrow, or the next day; that he must go through his unprocured measure of sufferings; that though he was aware that he was culpable, he could not suppose that a few confessions could influence God in his judgment towards him; that in fact, he would lay no burden upon God—he would repeat his name—~~that he would not omit—and then, leave the rest to God.~~

of philosophers were full of contradictions ; hence, being liable to error, they were obliged to derive their proofs from the védû. A celebrated verse, often quoted by the Hindoos, but difficult to be understood, is ascribed to Lokakshee :

“ The védûs are at variance—the smritees are at variance.

He who gives a meaning of his own, quoting the védûs, is no philosopher ; True philosophy, through ignorance, is concealed as in the fissures of a rock ;

But—the way of the Great One—that is to be followed ”

The creator, he taught, communicated a power to the universe by which all things were kept in existence ; he likewise maintained, that God was possessed of form, otherwise he could not be light and the source of light, as he is described in the védûs ; that all things were subject to the divine will ; that a person should first seek divine wisdom ; then join the devout, and recite the praises of God, read the sacred books, and excite his passions to a devout fervour. Future happiness he described as perennial joy, unmixed with sorrow. One of the smritees, also Lobayûtûkû, one of the tûntrûs, and an astrological work, are ascribed to his pen.

SECT. LIV.—*Gargyû.*

The *Skûndû* and *Pûdmû pooranûs* describe this sage, the son of *Gûrgyû*, born at *Prîyagû*, and residing chiefly at Benares, as a tall man, in the dress of *yogêê*. His

^m This learned man appears to have been disgusted with the contradictions and absurdities of the Hindoo writings, not excepting even the védûs. To meet the objection—If all are false, what then are the people to do ? We add, the way of the Great One, or of him whose mind is absorbed in religion, must be followed.

opinions were those of the Patñjñlī¹ school. His son, Trinūvindoo, is mentioned as learned in the samū védā.

SECT. LV.—*Soomūntoo.*

This sage is mentioned in the Bhāvishyūt and other pooranūs as a descendant of Vūshisht'hū. A work on the civil and canon law goes by his name.—He taught his disciples, that God was to be worshipped through the incantations of the védūs, and that future happiness was to be obtained by acquiring wisdom, and performing works of merit. It is difficult, however, to distinguish the opinions of this sage on the origin of things from pure atheism. He maintained, that there was in nature an uncreated seed, from which all beings sprung, but that their future destinies were determined by their own conduct.

SECT. LVI.—*Jatookūrnū.*

This philosopher is described in two of the pooranūs as a mendicant of middle stature, and of dark complexion : his father's name was Ashwūlayānū ; his son Bhūdiūvūrma is mentioned as a religious writer. Jatookūrnū was born in Kooch-Véharū, and resided at Chūndrū-Shékūrū.

He taught, that God was possessed of form ; and yet, that he was not to be conceived of ; that he was unchangeable, and ever-blessed ; that the reality of things was discoverable by five kinds of proof ; that the world consisted of matter partly eternal and partly created ; that space, time, &c. were uncreated ;^a that creation arose

^a Panchā-jñū, one of the disciples of this sage, contended, that making any thing beside God eternal, was to make more than one God.

out of the will of God, who created a power to produce and direct the universe. He exhorted the person in pursuit of future happiness, first to think on God, then to listen to discourses on the divine nature, to speak of God, and to have the mind filled with thoughts of him, which would be followed by absorption.—One of the smritees, and a compilation on military tactics, are ascribed to this sage.

SECT. LVII.—*Yayanū.*

I have extracted a fragment respecting this philosopher from the Pūdmū pooranū and the Yogū-Vashisht'hū-Ramayūnū, in which he is described as a tall young man, dressed as a mendicant. His father's name was Oorooloma; his birth-place Gandha; and the scene of his devotions, the side of the river Nūrmūda.—This sage embraced the opinions of the Mēēmangsa school.

SECT. LVIII.—*Vyaghrū-padū.*

The Yogū-Vashisht'hū-Ramayūnū, and other works, describe this sage, the son of Boudhayūnū and Vipasha, as a very tall mendicant, dressed like an ascetic; his bunch of matted hair as reaching down to the ground, his nails as growing to such a length as to curl round the ends of his fingers; and his feet as resembling those of a tyger.* He is said to have been born in the forest of Ekamrū; the place of his devotions was Jwala-mookhū. From his son, the country Ooshēēnūrū derives its name.

He acknowledged only nature, or chaos, as the mother

* Hence his name was formed out of *vyaghrū*, a tyger, and *padū*, a foot.

of the universe ; and taught, that greatness,^p pride,^q matter, water, fire, wind, and space, were first created, and that from these arose the sixteen powers of animated nature ; that there was no other God but mind, or rather life, but that God was sometimes abstracted from matter, and at other times united to it ; that to destroy life for any other purpose than for sacrifice was wholly evil ; and to do it for sacrifice, though commanded by the védũ, was partly evil ; that the reality of things was discovered by inference, by the senses, and by sounds ; that he who possessed the true knowledge of God was in the way to final emancipation, and that separation from matter was in reality absorption, or led immediately to it.—To this sage is ascribed one of the smritees. Among his disciples was Oodēechũ, the founder of a sect of philosophers.

SECT. LIX.—*Vyaghrũ-kũrnũ.*

Several of the pooranũs mention this sage, who is described as a naked old man, in the dress of a yogēē ; his behaviour sometimes resembled that of an insane person ; at one time he sung ; at another danced, at another wept, and at other times he stood motionless. Vilwodũ-kēshwũrũ is mentioned as the seat of his devotions. He taught, that God was eternal, but that the world was false, though God was united to it. His other opinions were similar to those of the védantũ philosophers.

^p Mũhũt, here translated greatness, means, in the Hindoo philosophical works, intellect.

^q The word ũhũnkũrũ, here translated pride, means consciousness of distinct existence.

Or, perhaps, the archetypes of organized matter.

CHAP. II.

The Hindoo Writings.

SECT. I.

THE Hindoos arrange the whole of their learned works under eighteen heads, and speak of them as embracing eighteen kinds of knowledge.

The *four védūs*, viz. the rik, the yŭjoosh, the samŭ, and the ūt'hŭrvŭ.

The *four oopŭ-védūs*, comprize the ayoo, on the science of medicine, drawn from the rig-védŭ; the gandhŭrvŭ, on music, from the samŭ-védŭ; the dhŭnoo, on military tactics, from the yŭjoosh, and the silpŭ, on mechanics, from the ūt'hŭrvŭ.

The *six āngūs*, viz. shikshyŭ, on pronunciation; kŭlpŭ, on ceremonies; vyakŭrŭnŭ, on grammar; chŭndŭ, on prosody and verse; jyotishŭ, on astronomy; and uirook-tŭ, an explanation of difficult words, &c. in the védŭ.

The *four oopangŭs*, viz. the pooranŭs, or poetical histories; the nayŭ, or ethics; the mēcmangsa, on divine wisdom and on ceremonies, and the dhŭrmŭ shastrŭ, or the civil and canon laws.

The author has prefixed to the succeeding account of the Hindoo writings, arranged under their appropriate heads, lists of all the works in each department of literature, so far as collected by the College of Fort-William, by H. T. Colebrooke, Esq. and by the Society of Mission-

aries at Serampore. The author is aware, that there will be little in this assemblage of names either to amuse or inform the reader ; but he thinks he can hardly give any thing, more likely to convince the reader of the extensive nature of the Hindoo literature ; and he has added explanations, as far as he could obtain them, of the leading subjects embraced by each treatise.

SECT. II.—*List of Treatises now extant, under the head Védū.*

The whole védū is divided into three parts : the mūn-trūs and ganūs, or prayers, hymns, &c.—the theological part, called the bramhūnū ;—and the gnanū, or philosophical kandū ; beside which, many selections have been made from the védū by different sages. The author, as far as he has been able, has arranged the following treatises in this order ; though he fears that some errors may have crept into his arrangement,

A Division of the Védū, containing (Ganū, Mūntū) Hymns, Prayers, &c.

Rig-védēyū-sūnghita,* part of the rig-védū.

Rig-védēyūng-pūdūng,* prayers, &c. from ditto.

Apūstūmbū-pūdashtūkū, prayers, &c. by Apūstūmbū, from ditto.

Arūnyū-pūchūkū, first prayers, &c. from ditto, in five parts.

Shūtūpūt'hū, rules, prayers, &c. from ditto.

A comment on the rig-védū-chūndū.

Yūjoor-védū-sūnghita, with a comment.

* The complete collection of prayers in each védū is called its sūnghita.

* From pūdū, a measure of verse.

Arūnyū-gaṇū-pūddhūtee, directions for chanting in forests, from the yūjoor-védū.

Shooklū-yūjoosh-sūnghita, part of the white yūjoor-védū.

Shooklū-yūjoosh-pūddūg, ditto.

Vajūsūnéyū-sūnghita, ditto

Krishnū-yūjoosh-sūnghita, prayers, &c. from the black yūjoor-védū.

Krishnū-yūjoosh-pūddūg, ditto.

Oitūréyū-sūnghita, a collection of prayers, &c. from the yūjoor-védū.

Toitūréyū-sūnghita, from ditto.

Oudgatritwū, hymns from the samū-védū.

Arūnyū-gaṇū,^u ditto, to be chaunted in forests.

Oohū-gaṇū, ditto, to be sung with abstraction of thought.

Samū-védū-arūnyū-gaṇū, ditto, to be chaunted in forests.

Pūddū-stobhū, hymns from the samū-védū.

Mūhanamna-pūddūg, from the samū-védū.

Samū-védū-oottūrchikū, the last mūtrū of this védū.

Samū-védū-vishwū-gaṇū.

Stotrū-yūgnūka, hymns sung while the clarified butter is poured on the fire.

Ūtiriktū-stotrū-yūgnūka, hymns from the samū-védū.

Prūstotrū-yūgnūka, ditto.

Vrihūn-mūha-nandēckū, prayers, &c. from ditto.

Sūptū-ēēshū-stotrū-yūgnūka, seven divine hymns, from the samū-védū.

Ūt'hūrvū-védū-sūnghita, prayers, &c. from the ūt'hūrvū.

The Bramhūnū, or Theological Part of the Védū.

Rig-védū-bramhūnū, and its comment.

Yūjoor-védū-bramhūnū, and its comment.

Samū-védū bramhūnū.

Ūt'hūrvū-védū-bramhūnū, and its comment.

^u Gaṇū, a hymn or song.

Rig-védū-vidhanū*-vrihūt, an explanation of the rig-védū-bramhūnū.

Arshéyū-bramhūnū, a part of the rig-védū.

Ūgnee-bramhūnū, rules for burnt sacrifices, from the rig-védū.

Madhyūndinū-bramhūnū, a part of the rig-védū, with a comment.

Būdhoo-grihū-prūvéshūnū-vidhee,[†] rules towards a bride, part of the rig-védū.

Rig-védanoo-vakhyū, a comment.

Nimbadyū, part of the rig-védū, with a comment,

Koondū-mundūpū-vishūyū, part of ditto.

Yūgnū-prayūshehittū-vivūrnū[‡]-shroutū, part of ditto.

Arūrt'hisū-yūgnūka, part of ditto.

Nēētee mūnjūrē-rig-védū, duties prescribed in this védū.

Nrisinghū-tapinē, from the rig-védū, with a comment.

Prūpat'hūkū-grūhū-kandū, part of the rig-védū.

Vishwūjidūtiratrū, instructions respecting two sacrifices known by the names vishwūjit, and ūtiratrū, from the yūjoor-védū.

Gopalī-tapinee-mōōlū, a part of the yūjoor-védū.

Yūjoor-védū-sūngskarū[§]-gūnū-pūtee.

Shōōnyū-pūrishishtū-ahitagnee-shroutū, an appendix, on the duties of the sagnikū bramhūns, from ditto.

Yūgnū-tūntrū-soodha-nidhee, part of the yūjoor-védū.

Toittirēyashūkū,^{||} rules, &c. from the black yūjoor-védū.

Toittirēyū-bramhūnū, rules from the yūjoor-védū.

Védūka-bramhūnū, a part of the yūjoor-védū.

Kénopitū-bramhūnū, ditto.

Ōitūrēyū-bramhūnū, ditto, with a comment.

* Vidhanū, law. † Būdhoo, a wife; grihū, a house; prūvéshūnū, to enter; vidhee, a law. ‡ Prayūshehittū, atonement; vivūrnū, account.

|| Mr. Colebrooke has translated sūngskarū, by the word sacrament.

§ See a following paragraph on the divisions of the védū.

Bramhûnû-pûnchâkû, with a comment.

Sûvûnû-kandû, rules respecting the closing ceremonies at sacrifices, from ditto.

Yishwû-prûkashû, a part of the yûjoor-vêdû.

Ûgnishtomû-pûddhûtee, part of ditto.

Voishwanûrêeyû-yûgnûka, part of ditto.

Koondû-dotû-bûtêekû,^c part of ditto, on sacrificial pits, with a comment.

Sûngskarû gunû-pûtee, part of the yûjoor-vêdû.

Eeshadhyayû, part of ditto, with a comment (*bhashyû*),^d and another on the *bhashyû*.

A comment on the **Kûrmû-pûddêpû**, part of the yûjoor-vêdû.

Triratrû-yûgnûka,^e part of ditto.

Yûgnûkalakhyû-homû-pûddhûtee, ditto.

Dêvû-yagnikû-bhashyû-yûgnûka, ditto.

Yûgnû-tûntrû soodha-nidhee-kûndû, ditto.

Yûjoor-vêdû-bramhûnû-bhashyû.

Samû-vidhanû-bramhûnû, explanation of the *bramhûnû*.

Sûrvûswû-bramhûnû, forms from the *samû-vêdû* for the sacrifice called *Sûrvûswû*, in which the royal sacrificer offers all his wealth, and the taxes of his kingdom for six months

Chandogyû-bramhûnû, rules from the *samû-vêdû*, with a comment on ditto.

Samû-vêdû-grûhû-shantee, hymns, &c. for removing the influence of an evil planet.

Sôoryû-shûtûkû,^f part of the *samû-vêdû*.

Arûnêeyû, part of ditto.

Somû-sangikû pûdbart'hû, instructions respecting sacrifices with the juice of the moon-plant, from the *samû-vêdû*.

^c *Sû*, with; and *têeka*, a comment. ^d *Bhashyû* signifies a comment by a divine sage; and *têeka*, a comment by a human writer.

^e *Yûgnû*, a sacrifice; ^f *Grûhû*, a planet. ^g *Shûtûkû*, a hundred.

Ūgnishtomū-samū-yūgnūka, rules respecting a sacrifice called ūgnishtomū.

Bramhūnū-chūndūsee, rules for poetical measures.

Ūt'hūrvū-védū-mūngūlū-kandū, a part of this védū, termed the propitious, in opposition to those parts termed sanguinary.

Ūt'hūrvū-tapinēē, devotional forms^b from the ūt'hūrvū-védū, with a comment.

Prayūschittū-kūndū, a part of the ūt'hūrvū-védū, relating to expiations.

Shroūtū-yūgnūka, on the sacrifices commanded in the védū.

Vūsū-bramhūnū.

Bramhūnū-pūnjika, a directory regulating the times for different ceremonies.

Jotee, rules for sacrifices.

Prūtishakhyū-sūtēēkū, a comment on the shakhas of the védū.

Shiksha, rules for chanting the védū.

Apūstūmbū-bramhūnū, rules by this sage.

Ūtiriktū-yūgnūka, an appendix on sacrifices.

Oottūrū-tapinēē-vivūrūnū.

Chūndū, on the poetical measures of the védū.

Bramhūnū-mūntrū, theological instructions and prayers.

The Philosophical Treatises, or Oopūnishhūds.

*Vrihūdarūnyūkopūnishhūd, a part of the rig-védū, with a bhashyū and tēēka.

Shwétashwūtūropūnishhūd, ditto.

Yūjoor-vedopūnishhūd.

^b The oopūnishh, partly devotional and partly philosophical, is another division of the védū; the devotional respects those parts which teach the worship of God in some visible form with the mind only.

- *Oitûréyopûnishûd, with a comment on ditto, and another on the bhashyû, from the black yûjoor-védû.
- Oitûréyûkarûnyart'hopûnishûd, a part of the yûjoor-védû.
- *Eeshavashyopûnishûd, part of the yûjoor-védû, with a comment on ditto (bhashyû,) and another on the bhashyû.
- Varoonyoopûnishûd, ditto.
- Nirooktû-gûrbhopûnishûd, ditto.
- *Kénopûnishûd, part of the samû-védû, with a comment on ditto, and another on the bhashyû.
- *Chandogyoopûnishûd, a part of the samû-védû, with a bhashyû and tēeka.
- Narayûnopûnishûd, from the samû-védû.
- *Toitirēyopûnishûd, with a comment on ditto, and another on the bhashyû, from the ût'hûrvûnû.
- *Kat'hûkopûnishûd, with a comment on ditto, and another on the bhashyû, from the ût'hûrvû-védû.
- *Prûshnopûnishûd, with a comment on ditto, and another on the bhashyû, from the ût'hûrvû-védû.
- *Mandookyopûnishûd, with a comment on ditto, and another on the bhashyû, from the ût'hûrvû-védû.
- *Mûndûkopûnishûd, with a comment on ditto, and another on the bhashyû, from the ût'hûrvû-védû.
- Ût'hûrvûnopûnishûd.
- Bramhûnopûnishûd, from the bramhûnû of one of the védûs, with a comment.
- Sûkûlû-védopûnishûd, a philosophical treatise common to all the védûs.
- Ûrû-oopûnishûd.
- Sûnghitopûnishûd.

The oopûnishûds are sixty-two in number, though many are comprised in a few leaves; of the ten which are chiefly studied in Bengal, because they contain matters of dispute between the sects who follow the six

dīrchānūs, and which are distinguished in the preceding list by a star, the Vrihūdarānyūkū and the Chandogyū only are of any length. "The proper meaning of oopū-niehūd," says Mr. Colebrooke, "according to Shānkūrū, Shāyānū, and all the commentators, is divine science, or the knowledge of God: and, according to the same authorities, it is equally applicable to the theology itself, and to a book in which this science is taught."

Selections from the Védū, by different Sages.

Hirūnyūkéshee-sōōtrū-yūgnūka, part of the yūjoor-védū. Bramhūnū-bhashyū, a comment on the bramhūnū by Madhūvū.¹

A comment on the Mourū-padū, with a comment on ditto.

Kūrmantū-sōōtrū-bhashyū-shroutū, a treatise on different ceremonies, with a comment.

Ūgnishtomū-prūyogū-shroutū-yūgnūka, a treatise on sacrifices.

Ūgnishtomū-prūyogū-yūgnūka, ditto.

Vishnoo-bhūttee-shroutū-yūgnūka, on ditto, by Vishnoo-Bhūttee.

Pratishakhyū-bhashyū, on the sakhas, by Oovūtū.

Ragū vihingsūnū-vrūtū-nirnūyū, on the subjugation of the passions.

Sōōtrū-pōōrvū-oottūrū, the first and last sections of the védū-sōōtrūs.

Ashwūlūyūnoktū-vrittee-narayūnēē, a treatise by Ashwūlayūnū.

Ashwūlayūnū-sōōtrū, an abridgment of the forms of the rig-védū by Ashwūlayūnū.

¹ Madhūvū wrote a commentary on the whole védū, and is esteemed a very excellent writer.

Amplification of ditto (written).

Apüstümbü-védü-pūrikhasha, an explanatory preface by Apüstümbü.

Apüstümbü-prüyogü, a treatise, by this sage.

Apüstümbü-sōōtrü, a similar work, from the yūjoor-védü.

Apüstümbü-bhashyü, a comment on the preceding work by some sage.

Apüstümbü-tēcka, a comment on the bhashyü, by a human writer.

Apüstümbü-püdü-prüt'hümü-shroutü, on different duties.

Apüstümbü-sōōtrü-bhashyü-sütēckü, the text, comment, and a comment on the latter.

Apüstümbü-sōōtrü-dēcpika, a comment on the védü-illustrations of Apüstümbü.

Boudhayünü-sōōtrü-shroutü-yügnüka, prayers and instructions by Boudhayünü, from the rig-védü.

Boudhayünü-külpü-bhashyü, a comment on Boudhayünü, and another on this comment.

An explanation of the prayers, &c. of the yūjoor-védü, by the same sage.

Shroutü-yügnüka, a collection of ditto, and a comment.

Boudhayünü-sōōtrü-shroutü-yügnüka, a treatise by this sage.

Boudhayünü-külpü-bhashyü-vivürünü, another on the védü-külpüs.

Boudhayünēcyü-shoolkü-mēēmangsa. Mēēmangsa signifies a decision after weighing evidence on both sides.

Boudhayünēcyü-shoolkü-mēēmangsa-shroutü-yügnüka.

Yütee-süngskarü-nirnüyü, initiatory forms for a dündēc.

Adhanü-nirnüyü, rules for sacrificing.

Lūghoo-pādmü-nabhee, a brief treatise by Pādmü-Nabhee.

Pürüshooramee-pūddhütee, a treatise by Pürüshooramü.

Bhūvū-swamee-bhashyū, a comment by Bhūvū-swamee.

Kūlpū-vakhya, account of the védū-kūlpūs.

Roodrū-pūddhūtee, a treatise by Roodrū.

Samū-védū-prūyogū, rules from this védū.

Grihyū-sōōtrū, the duties of particular classes of bramhūns, with a comment.

Yūgnū-sōōtrū-karika, rules for sacrifices versified.

Kandanookrūmū-mōōlū, text of a treatise on sacrifices, with a comment on ditto (bhashyū) and a comment on the bhashyū.

Sūrvātomookhū-sōōtrū yūgnū, a collection of prayers, maxims, &c.

Katyayūnū-sōōtrū-pūddhūtee, an abridgment of the forms of the samū-védū.

A comment on ditto (vyakhya).

Chūndogū-pūrishishtū, a selection from the samū-védū with a comment.

Samū-védū-chūndogū-sōōtrū, axioms from the samū-védū.

Samū-védū-gobhilū-sōōtrū. Gobhilū was a considerable writer in the samū.

Samū-védātiriktū-shroutū-yūgnūka, an appendix to the samū-védū.

Poochū-sōōtrū. Sōōtrū is explained by Paninee, as a lucid interpretation in the fewest words.

Chūndrū-chōōrē-shroutū-yūgnūka, a collection from the védū, by Chūndrū-chōōrū.

Yūjoor-védū-vishwū-prūkashū, explanation of the yūjoor-védū.

Sankhyayūnū-sōōtrū, from the yūjoor védū, by Sankhyayūnū, with a comment

Somū-sōōtrū-shroutū, rules for sacrificing with the juice of the moon-plant.

Rig-védū-narāyūnēyū, a work by Védū-vyasū.

Rig-védānookrūmūnika, a table of contents, with a comment.

Dhōortū-swamee-bhashyū-vrītee, a comment by Dhōortū.

Dhoortū-swamee-bhashyū-sūtēkū, another.

Yūgnū-sōōtrū-karika, on sacrifices.

Kūpūrdee-swamee-bhashyū, a comment on ditto by Kūpūrdee.

Kandanookrūmū-mōōlū-bhashyū-vivūrūnū, text, comment, and explanation.

Pūshoo-būndhū-prūyogū-bhashyū, rules for binding animals for sacrifice.

Prūyogū-sarū-yūgnūka-shroutū, the essence of the prūyogū.

Bhūvū-swamee-kūlpū-vivūrūnū-yūgnūka, on the védū-kūlpūs.

Bhavee-prayūshchittū-prūyogū-yūgnūka, rules for atonements for expected offences.

Soumū-prūyogū-yūgnūka, on sacrifices with the juice of the moon-plant.

Sūvūtomookhū-sōōtrū-yūgnū, on the first ceremonies at sacrifices.

Dūrshūpournū-masū-prūyogū-krūmū-yūgnūka, on sacrifices at the full and new moon.

Nirooktū, an explanation of difficult and obscure texts.

Nirooktū-dēēpūnee, a comment on the above.

Nighūntū, a glossary.

SECT. III.

Difficulties in obtaining the Hindoo Shastrūs, Existence of the Védās proved;
—profound Reverence for these Treatises.

The difficulties attending first attempts to obtain from the bramhūns a knowledge of their shastrūs, were no doubt very great. I have been informed, that the endeavours of Sir William Jones, and others, were at first

every where resisted. This will not appear wonderful, when it is considered, that the śāstrīs denounce the heaviest penalties on a brāmhūn who shall teach the knowledge of the sacred books to persons of low cast. Yet this reserve has at length been so completely overcome by the perseverance, influence, and the gold of Europeans, that the brāmhūns will now, without the slightest hesitation, sell or translate the most sacred of their books, or communicate all they know of their contents. The difficulty lies more in the scarcity and obscurity of these works, than in the scrupulosity of the brāmhūns, their guardians.

Though it is a fact, that no person at present in existence has seen the whole védū, yet there can be no reasonable doubt of the existence of these treatises, nor of their being divided into four parts, called the rik, the yūjoosh, the samū, and the ūt'hūrvū.¹ Distinct portions, evidently belonging to each of these four divisions, are in the hands of Europeans, by whom they have been identified, and their contents in some degree examined. Mr. Colebrooke, in his very learned essay on the védū, has completely established this point by powerful arguments, and by giving us large extracts from their contents. Indeed, it seems, that by this essay he has laid public curiosity so completely asleep, that if a translation of the four védūs were to be published, the translator would hardly find readers sufficient to reimburse him for his trouble.

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¹ "It appears," says Mr. Colebrooke, "that the rik, yūjoosh, and samū, are three principal portions of the védū, that the ūt'hūrvū is commonly admitted as a fourth; and that divers mythological poems, entitled itihāsā and pōoranās, are reckoned a supplement, and as such, constitute a fifth védū."

rence for the védū than for any other of the shastris.¹ Two or three causes may be assigned for this : they are at present little known, and ignorance, in this case, is no doubt the mother of devotion ;—they are declared to be the peculiar inheritance of bramhūns, and are kept from the lower castes, so that a shōōdrū cannot hear any part of them repeated without incurring guilt ;—they are supposed to be the source of all the shastris : every thing, it is said, is to be found in the védū ,—they claim an inscrutable antiquity ;—many believe them to have proceeded immediately from the mouth of God , the védantū writers say, “ the self-evident word proceeding out of the mouth of God—this is the védū.”

SECT. IV.

The Védū written by human Authors,—to whom first taught.

When we look, however, into the védū itself, we find the names of many of the writers : “ hence, says Mr Colebrooke,^m “ the names of the respective authors of each passage are preserved in the ūnookrūmānika, or explanatory table of contents, which has been handed down with the védū itself, and of which the authority is unquestioned.”

¹ On this subject, a friend observes, “ Perhaps much of this may appear more rational, if we consider the word védū as signifying knowledge, or true ideas, or philosophy in general, and not the books called védū ”

^m The author does not conceive, that there is much necessity for making an apology, except to Mr Colebrooke himself, for the use he has made of his essay in this and the next sheet ;—his readers, he doubts not, will be really gratified by the assistance thus obtained for procuring a correct idea of these writings, which have excited such a profound attention.

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According to this index, Vishwamitrū is author of all the hymns contained in the third book of the rig-védū; as Bhūrūdwayū is, with rare exceptions, the composer of those collected in the sixth book; Vāshisht'hū, in the seventh; Gritsūmūdū, in the second; Vamū-dévū, in the fourth; and Boodhū' and other descendants of Ūtree, in the fifth. But in the remaining books of this védū, the authors are more various; among these, besides Ūgūstyū, Kūshyūpū, son of Mūrēchce, Ūngirū, Jūmūdūgne, son of Bhṛigoo, Pūrashūrū, father of Vyasū, Gotūmū and his son Nodhū, Vrihū-pūtee, Narūdū and other celebrated Indian sages, the most conspicuous are Kūnwū and his numerous descendants, Médhatit'hee, &c.; Mūdhoochūdū and others among the posterity of Vishwamitrū; Shoonūshéphū, son of Ūjigūrtū; Kootsū, Hirūnyūstōyū, Sūvyū, and other descendants of Ūngirū; besides many other sages, among the posterity of personages above-mentioned.

“ It is worthy of remark, that several persons of royal birth (for instance, five sons of king Vrihūngir, and Trūyūroonū and Trūsūdūshyoo, who were themselves kings) are mentioned among the authors of the hymns which constitute the rig-védū: and the text itself, in some places, actually points, and in others obviously alludes, to monarchs, whose names are familiar in the Indian heroic history.

“ The sixth hymn of the eighteenth chapter of the first book, is spoken by an ascetic named Kakshēvūt, in praise of the munificence of Swānuyū, who had conferred immense gifts on him.

* “ First of the name, and progenitor of the race of kings called children of the moon.”

“ The next hymns applaud the liberality of the kings Vibhindoo, Pūkūst’hūmūn (son of Koorūyanū), Kooroon-gū, Kū-soo (son of Chédee) and Tirindira (son of Pūrī-shoo), who had severally bestowed splendid gifts on the respective authors of these thanksgivings. In the third chapter of the same book, the seventh hymn commends the generosity of Trūsūdīshyoo, the grandson of Mandhatree. The fourth chapter opens with an invocation containing praises of the liberality of Chitrū; and the fourth hymn of the same chapter celebrates Vūroo, son of Soosamūn.

“ Among other hymns by royal authors, in the subsequent chapters of the tenth book of the sūnghita, I remark one by Mandhatree, son of Yoovūnashwū, and another by Shivee, son of Ooshēēnūrū, a third by Vūsoomā-nūs, son of Rohidūshwū, and a fourth by Prātūrdhātū, son of Divodasū, king of Kashēē.”

Some parts of the védū are ascribed to divine persons, and even to the one Brūmhū, under different names. Where the author was unknown, the compiler probably gave to that part or section a divine origin, yet it cannot be doubted, that the whole of the védū was written by the persons who were called moonees.

“ Vyasū, having compiled and arranged the scriptures, theogonies, and mythological poems, taught the several védūs to as many disciples: viz. the *rik* to Poilū; the *yajūsh* to Voi-ūmpayūnū, and the *samā* to Joumīnee; as also the *āt’hūrvānū* to Soomūntoo, and the *itihasū* and *pooranūs* to Sōōtū. These disciples instructed their respective pupils, who becoming teachers in their turn, communicated the knowledge to their own disciples; until,

at length, in the progress of successive instruction, so great variations crept into the text, or into the manner of reading and reciting it, and into the no less sacred precepts for its use and application, that eleven hundred different schools arose.

“ Poilū taught the *rig-védū*, or Būhvrīch, to two disciples Būhkūlū and Indrūprāmūtee. The first, also called Būhkūlee, was the editor of a *sūnghita*, or collection of prayers; and a *sakha*, bearing his name, still subsists: it is said to have first branched into four schools; afterwards into three others. Indrūprāmūtee communicated his knowledge to his own son Mūndookéyū, by whom a *sūnghita* was compiled and from whom one of the *sakhas* has derived its name. Védū-mitrū, surnamed Shakūlyū, studied under the same teacher, and gave a complete collection of prayers. it is still extant; but is said to have given origin to five varied editions of the same text. The two other and principal *sakhas* of the rich are those of Ashwālayānū and Sankhya-yānū, or perhaps Koushāṇṭhikē; but the Vishnū pooranū omits them, and intimates, that Shākūpōornēe, a pupil of Indrūprāmūtee, gave the third varied edition from this teacher, and was also the author of the Nīrooktū. if so, he is the same with Yaskū.

“ The *yūjoosh*, in its original form, was at first taught by Voishūmpayānū to twenty-seven pupils. The white *yūjoosh* was taught by Yagnūwālkyū to fifteen pupils, who founded as many schools. The most remarkable of which are the *sakhas* of Kūwū and Madhyāndinū; and, next to them, those of the Javalū, Boudhayānū, and Tapānēyū. The other branches of the *yūjoosh* seem to have been arranged in several classes. Thus the Chūrūkū, or students of a *sakha*, so denominated from the teacher of it, Chūrūkū, are stated as including ten sub-

divisions : among which are the Kût'hûs, or disciples of Kût'hû, a pupil of Voishûmpayûnû ; as also the Shwê-tashwûtûrûs, Oopûmûnyûvûs, and Moitrayûnôëyûs : the last mentioned comprehends seven others. In like manner, the Toittirêyûkûs are, in the first instance, subdivided into two, the Oukhyéyûs and Chandikéyûs ; and these last are again subdivided into five, the Apûstûmbêëyûs, &c. Among them, Apûstûmbû's sakha is still subsisting ; and so is Atréyû's, among those which branched from Ookhû : but the rest, or most of them, are become rare, if not altogether obsolete.

“Soomûntoo, son of Joiminee, studied the *samû-vêdû*, or Chandogyû, under his father and his own son, Sookûrmûn, studied under the same teacher, but founded a different school ; which was the origin of two others, derived from his pupils, Hirûnyûnabhû and Poushpinee, and thence branching into a thousand more.

“The *ût'hûrvû-vêdû* was taught by Soomûntoo, to his pupil Kûbûnd'hû, who divided it between Dêvûdûrshû and Pût'hyû. The first of these has given name to the sakha stiled Dêvûdûrshêë ; as Pippûladû, the last of his four disciples, has, to the sakha of the Poippûladees. Another branch of the *ût'hûrvûnû* derives its appellation from Sounûkû, the third of Pût'hyû's pupils. The rest are of less note.

SECT V.

Divisions of each Vêdû.

“The *vêdûs* are a compilation of prayers, called *mûn-ûrûs* ; with a collection of precepts and maxims, entitled

brahmñū; from which last portion, the oopñishād is extracted. The prayers are properly the védūs, and apparently preceded the brahmñū. The whole of the Indian theology is professedly founded on the oopñishāds. The several sūnghitas, or collections of prayers, in each védū, constitute the sakhas or branches of each védū. Tradition, preserved in the pooranūs, reckons sixteen sūnghitas of the rig-védū: eighty-six, of the yājñoosh: or, including those which branched from a second revelation of this védū, a hundred and one; and not less than a thousand of the samū-védū; besides nine of the ūt'hurvñū. But treatises on the study of the védū reduce the sakhas of the rich, to five; and those of the yājñoosh, including both revelations of it, to eighty-six.

“ The collection of prayers in the *rig-védū* is divided into eight parts (chūndū); each of which is subdivided into as many lectures (udhyayū). Another mode of division also runs through the volume; distinguishing ten books (mūndū), which are subdivided into more than a hundred chapters (ūnoovakū), and comprise a thousand hymns or invocations (sōōktū). A further subdivision of more than two thousand sections (vūrgū) is common to both methods. and the whole contains above ten thousand verses, or rather stanzas, of various measures.

“ The *white yujoosh* is the shortest of the védūs; so far as respects the first and principal part, which comprehends the mūntrūs. The sūnghita, or collection of prayers and invocations, belonging to this védū, is comprised in forty lectures (ūdhyayū), unequally subdivided into numerous short sections (kūndika); each of which, in general, constitutes a prayer or mūntrū. It is also divided, like the

rig-védũ, into ũnoovakũs, or chapters. The number of ũnoovakũs, as they are stated at the close of the index to this védũ, appears to be two hundred and eighty-six : the number of sections or verses, nearly two thousand (or exactly 1987). But this includes many repetitions of the same text in divers places. The lectures are very unequal, containing from thirteen to a hundred and seventeen sections (kũndika). The *black yũjoosh* is more copious (I mean, in regard to mũntrũs), than the white yũjoosh, but less so than the rig-védũ. Its sũnghita, or collection of prayers, is arranged in seven books (ũshtũkũ or kandũ), containing from five to eight lectures or chapters (ũd'h-yayũ, prũsnũ or prũpatũkũ). Each chapter, or lecture, is subdivided into sections (ũnoovakũ), which are equally distributed in the third and sixth books, but unequally in the rest. The whole number exceeds six hundred and fifty.

“Not having yet obtained a complete copy of the *samũ védũ*, or of any commentary on it, I can only describe it imperfectly from such fragments as I have been able to collect. A principal, if not the first, part of the *samũ-védũ* is that entitled *Archikũ*. It comprises prayers, here arranged, as appears from two copies of the *Archikũ*,^p in six chapters (prũpat'hũkũ) subdivided into half chapters, and into sections (dũshũtẽc); ten in each chapter, and usually containing the exact number of ten verses each. The same collection of prayers, in the same order, but prepared for chanting, is distributed in seventeen chapters, under the title of the *Gramũgỹũ-ganũ*.—Another portion of the *samũ-védũ*, arranged for chanting,

^p “One of them dated nearly two centuries ago, in 1672 *Samvāt*. This copy exhibits the further title of *Chandũsẽẽ sũnghita*.”

bears the title of *Arūnyū-ganū*. Three copies of it,[†] which seem to agree exactly, exhibit the same distribution into three chapters, which are subdivided into half chapters, and decades or sections, like the *Archikū* above-mentioned.[‡] But I have not yet found a plain copy of it, divested of the additions made for guidance in chanting it. The additions here alluded to, consist in prolonging the sounds of vowels, and resolving diphthongs into two or more syllables, inserting likewise, in many places, other additional syllables, besides placing numerical marks for the management of the voice. Some of the prayers, being subject to variation in the mode of chanting them, are repeated, once or oftener, for the purpose of showing these differences; and, to most, are prefixed the appropriate names of the several passages.—Under the denomination of *bramhūnū*, which is appropriated to the second part, or supplement of the *védū*, various works have been received by different schools of the *samū-védū*.[§] Four appear to be extant; three of which have been seen by me either complete or in part. One is denominated *Shūrvingshū*; probably from its containing twenty-six chapters. Another is called *Ūdbhōtū*, or, at greater length, *Ūdbhōtū-bramhūnū*. The only portion which I have yet seen of either has the appearance of a fragment, and breaks off at the close of the fifth chapter. The best

† “The most ancient of those in my possession, is dated nearly three centuries ago, in 1587 *Sūmvūt*.”

‡ “This *Arūnyū* comprises nearly three hundred verses (*śaman*), or exactly 290. The *Archikū* contains twice as many, or nearly 600.”

§ “Sir Robert Chambers’s copy of the *samū-védū* comprised four portions entitled *Ganū*, the distinct names of which, according to the list received from him, are *Viganū*, *Arna*, *Végūnū*, *Ooganū* and *Oohyū-ganū*. The first of these I suspect to be the *Arūnyū*, written in that list *Arna*; the last seems to be the same with that which is in my copy denominated *Oohū-ganū*.”

known among the bramhûns of the samû-védû is that entitled Tandyû. The Chandogyû, its principal oopûnishûd, which is one of the longest and most abstruse compositions, contains eight chapters (prûpatûkûs), apparently extracted from some portion of the bramhûnû, in which they are numbered from three to ten. The first and second, not being included in the oopûnishûd, probably relate to religious ceremonies. The chapters are unequally subdivided into paragraphs or sections; amounting, in all, to more than a hundred and fifty. A great part of the Chandogyû is in a didactic form: including, however, like most of the other oopûnishûds, several dialogues.

“ The sūnghita, or collection of prayers and invocations belonging to the ūt’hûrvûnû, is comprised in twenty books (kandû), subdivided into sections (ūnoovakû), hymns (sooktû), and verses (rich). Another mode of division by chapters (prûpatûkû) is also indicated. The number of verses is stated at 6015: the sections exceed a hundred; and the hymns amount to more than seven hundred and sixty. The number of chapters is forty nearly. The most remarkable part of the ūt’hûrvû-védû consists of theological treatises, entitled oopûnishûds, which are appendant on it. They are computed at fifty-two: but this number is completed by reckoning, as distinct oopûnishûds, different parts of a single tract. Four such treatises, comprising eight oopûnishûds, together with six of those before described as appertaining to other védûs, are perpetually cited in dissertations on the védantû. Others are either more sparingly, or not at all, quoted.”

SECT. VI.

Subjects treated of in the Védû.

The subjects treated of in the védû are so numerous, that it is difficult to give an analysis of them in a small compass: Hymns, addressed to the gods; to kings in praise of their munificence;¹ prayers, to insure a long and happy life;—ceremonies, to be performed by a secular person;—rites, enjoined to hermits and ascetics;—prayers or incantations, adapted to sacrifices, or to be addressed to the firmament, to fire, the sun, the moon, water, air, the spirits, the atmosphere, the earth, &c.; and to be used at the sacrifice of a horse for obtaining universal empire;—dialogues on different subjects,—incantations, for preservation from poison, for the destruction of enemies, &c.;—accounts of sacrifices performed by kings;—of ceremonies, performed at the consecration of kings; at oblations to the manes; and on the full and change of the moon, &c.; description of the rewards resulting from entertaining an officiating bramhûn;—method of consecrating perpetual fire;—the ceremony called ūgnishtomû, including that of drinking the juice of the acid asclepias.

“Prayers, employed at solemn rites called yûgnûs,” says Mr. Colebrooke, “have been placed in the three principal védûs: those which are in prose are named yûjoosh; such as are in metre, are denominated rich; and some, which are intended to be chanted, are called samûn: and these names, as distinguishing different por-

¹ “The eighth book of the rig védû contains a hymn written by a king, in praise of his own munificence towards a sage whose incantations had restored him to manhood, after he had been metamorphosed into a woman; and strains of exultation uttered by his wife on the occasion.”

tions of the védûs, are anterior to their separation in Vyasû's compilation. But the ūt'hûrvûnû, not being used at the religious ceremonies above-mentioned, and containing prayers employed at lustrations, at rites conciliating the deities, and as imprecations on enemies, is essentially different from the other védûs; as is remarked by the author of an elementary treatise on the classification of the Indian sciences.

" Each védû consists of two parts, denominated the mûntrûs and the bramhûnûs; or prayers and precepts. The complete collection of the hymns, prayers, and invocations, belonging to one védû, is entitled its sūnghita. Every other portion of Indian scripture is included under the general head of divinity (brahmûnû). This comprises precepts, which inculcate religious duties; maxims, which explain those precepts; and arguments, which relate to theology. But, in the present arrangement of the védûs, the portion, which contains passages called bramhûnûs, includes many which are strictly prayers or mûntrûs. The theology of the Indian scripture, comprehending the argumentative portion entitled the védantû, is contained in tracts denominated oopûnishûds; some of which are portions of the brahmûnû, properly so called; others are found only in a detached form; and one is a part of a sūnghita itself.

" The sūnghita of the *rig-védû* contains mûntrûs or prayers, which, for the most part, are encomiastic; as the name of the *rig-védû* implies."

" " The mûntrûs or prayers of the *rig-védû* are, for the most part, encomiastic, as the name of this védû implies, *rich to laud*; properly signifying any prayer or hymn, in which a deity is praised. As those are mostly in verse, the term becomes also applicable to such passages of any védû, as are

“The *yajoor-védû* relates chiefly to oblations and sacrifices, as the name itself implies.* The first chapter, and the greatest part of the second, contain prayers adapted for sacrifices at the full and change of the moon : but the six last sections regard oblations to the manes. The subject of the third chapter is the consecration of a perpetual fire, and the sacrifice of victims ; the five next relate chiefly to a ceremony called *ñgnishtomû*, which includes that of drinking the juice of the acid asclepias. The two following relate to the *vajûpéyû* and *rajûsôôyû* ; the last of which ceremonies involves the consecration of a king. Eight chapters, from the eleventh to the eighteenth, regard the sanctifying of sacrificial fire : and the ceremony, named *Soutramûnee*, which was the subject of the last section of the tenth chapter, occupies three other chapters from the nineteenth to the twenty-first. The prayers to be used at an *ûshwûmédhû*, or ceremony emblematic of the immolation of a horse and other animals, by a king ambitious of universal empire, are placed in four chapters, from the twenty-second to the twenty-fifth. The two next are miscellaneous chapters ; the *Soutramûnee* and *ûshwûmédhû* are completed in two others ; and the *poorooshû-médhû*, or ceremony performed as a type of the allegorical immolation of *Narayûnû*, fills the thirtieth and thirty-first chapters. The three next belong to the *Sûrvû-médhû*, or prayers and oblations for universal success. A chapter follows on the *Pitree-médhû*, or obsequies in

reducible to measure according to the rules of prosody. The first *védû*, in *Vyasû*'s compilation, comprehending most of these texts, is called the *rig-védû* ; or, as expressed in the commentary on the Index, ‘because it abounds with such texts (rich)’”

* “*Yûjoosh* is derived from the verb *yûj*, to worship or adore. Another etymology is sometimes assigned. but this is most consistent with the subject ; viz. (*yâgnu*) ‘sacrifices, and (*homû*) oblations to fire.”

commemoration of a deceased ancestor: and the five last chapters contain such passages of this védũ, as are ascribed to Dũdhyũk, son or descendant of Ūt'hãrvũn: four of them consist of prayers applicable to various religious rites, as sacraments, lustrations, penance, &c. and the last is restricted to theology. The first section (ũnoovakũ), of the black yũjoosh, in this collection of prayers, corresponds with the first section (kũndika) in the white yũjoosh; but all the rest differ; and so does the arrangement of the subjects. Many of the topics are indeed alike in both védũs, but differently placed, and differently treated. Thus the ceremony called rajũsũũyũ occupies one kandũ, corresponding with the eight prũshnũ of the first book (ũshũkũ;) and is preceded by two kandũs relative to the vajũpũyũ, and to the mode of its celebration, which occupy fourteen sections in the preceding prũshnũ. Consecrated fire is the subject of four kandũs, which fill the fourth and fifth books. Sacrifice (ũdhwũrũ) is noticed in the second and third lectures of the first book, and in several lectures of the sixth. The subject is continued in the seventh and last book; which treats largely on the Jyotishtomũ, including the forms of preparing and drinking the juice of acid asclepias. The ũshwũ-mũdhũ, nree-mũdhũ, and pitree-mũdhũ, are severally treated of in their places; that is, in the collection of prayers, and in the second part of this védũ. Other topics, introduced in different places, are numerous; but it would be tedious to specify them at large.

“A peculiar degree of holiness seems to be attached, according to Indian notions, to the *samũ-vũdũ*; if reliance may be placed on the inference suggested by the etymology of its name, which indicates, according to the deri-

vation^y usually assigned to it, the efficacy of this part of the védûs in removing sin. The prayers belonging to it are, as before observed, composed in metre, and intended to be chanted; and their supposed efficacy is apparently ascribed to this mode of uttering them.

“ The *ülhürvû-védû*, as is well known, contains many forms of imprecation for the destruction of enemies: But it must not be inferred, that such is the chief subject of that védû, since it also contains a great number of prayers for safety and for the averting of calamities: and, like the other védûs, numerous hymns to the gods, with prayers to be used at solemn rites and religious exercises, ~~accepting~~ such as are named *yügnû*.”

SECT. VII.

Method of reading the Vêdu.

“ In a regular perusal of the védû, which is enjoined to all priests, and which is much practised by Marhatas and Telingas, the student or reader is required to notice, especially, the author, subject, metre, and purpose of each *müntrû* or invocation. To understand the meaning of the passage is thought less important.^z The institutors of the Hindoo system have indeed recommended the study of the sense; but they have inculcated with equal stre-

^y “ From the root *sho*, convertible into *so*, and *sa*, and signifying ‘ to destroy ’ The derivative is expounded as denoting something ‘ which destroys sin.’ ”

^z It was not, I dare say, because the brahmûs were ashamed of the védûs, that they taught students to regard the meaning of a passage as of less importance than to know the author, the metre, and the purpose of each incantation but, in giving such advice, surely their ideas of the importance of the meaning of their most sacred books must have been very low.

nuousness, and more success, attention to the name of the rishee or person, by whom the text was first uttered, the deity to whom it is addressed, or the subject to which it relates, and also its rhythm or metre, and its purpose, or the religious ceremony at which it should be used. Accordingly the védũ is recited in various superstitious modes : word by word, either simply disjoining them, or else repeating the words alternately, backwards and forwards, once or oftener. Copies of the rig-védũ and yũjoosh (for the samũ-védũ is chanted only) are prepared for these and other modes of recital, and are called pũdũ, kũmũ, jũta, ghũnũ, &c. But the various ways of inverting the text are restricted, as it should appear, to the principal védũs ; that is, to the original editions of the rig-védũ and yũjoosh : while the subsequent editions, in which the text, or the arrangement of it, is varied, being therefore deemed subordinate sakhas, should be repeated only in a simple manner."

SECT. VIII.—*Specimens of the Hymns of the Samũ-védũ,*

From the Arunỹi-ganu.

" Possessed of innumerable heads, innumerable eyes, innumerable feet, Brũmhũ fills the heavens and the earth ; he is whatever was, whatever will be ; he is separate from all ; in this separate state he exists in a three-fold form above the universe, the fourth part is transfused through the world ; he is therefore called the Great Being ; his command is as the water of life ; from him proceeded the Viratũ, poorooshũ ;* he is the source of universal motion ; he is

* " The Shrẽã bhagvãtũ and several poorãnũs thus describe what is here called the Viratũ-poorooshũ, viz the whole universe existing as the body of the deity ; in which he dwells as the animating soul :—The upper part of

not separate from the universe; he is the light of the moon, of the sun, of the fire, of the lightning, and of all

his thighs form the earth, his navel the firmament; his breast, the heavens; the higher parts of his body, the heavens of the rishees, the back of his shoulders, the heaven of the pitrees, his neck, the heaven of those who were the most rigid ascetics; his head, the heaven of Brümha; his breach, the first of the regions below the earth, his thighs the second region, his knees, the third; his legs, the fourth; his ankles, the fifth, the surface of his feet, the sixth; the soles of his feet, patalü, or the world of snakes. His mouth, words, (the védn) fire and its regent, the seven principles of bodies, and the rules of verse. his tongue, burnt-offerings, food, the water of life, water, and the regent of the waters, his nose, the five breaths, the regent of air, scents; his eyes, every shining substance, the sun and moon, his brows, the evening; his ears, the ten regions and their regents, also vacuum and sound, his whole body, the excellent part of every thing on earth; his skin contact, sacrifices and offerings, the hair of his body, the trees, grasses, &c., the hair of his head, the clouds, his beard, the lightning, his nails, the metals; his arms, the guardians of the regions, his feet, prayer, and preservation; his penis, children, &c., his anus, death, injury, hell, his left side, ignorance, and irreligion; his veins, the male and female rivers, his bones, the mountains; his belly, the sea that surrounds the earth; his mind, religion, Brümha, and Shívü; his heart, the rishees, Vishnoo, and true wisdom; his favour, religion, his frown, irreligion. In short, Brümha, Shívü, the gods, the titans, precious stones, men, serpents, birds, beasts, creeping things, the úpâtürs, the dákshäs, the rakshäsas, the bhōōtäs, the siddhas, whatever passes through the waters, dwells in the earth, or flies in the air, the planets, stars, the clouds, thunder, lightning, and all that composes the visible universe, are parts of the Viratü-poorooshü — *How strikingly does this agree with a Fragment by Epicetius, lately found in Herculaneum.* “Chrysippus, referring every thing to Jupiter, maintains, that the world is as it were an animated body, and that God is the governing power, and the soul of the whole; that the world is one of the intelligent principles, governing in common with gods and men. Diogenes, the Babylonian, also, in his book concerning Minerva, asserts, that the world is the same with Jove, and that it comprehends that divinity as the body of man does his soul. All the followers of Zeno, therefore, if they have left us any gods at all, as some of them have left none, and others have taken away many, say, that God is one; or, in other words, the universe and its soul; and those who allow a plurality, vary in their statements, being aware, that, if they affirmed the existence of one God only, they might be traduced before the multitude as destroying the gods, by allowing only one universal deity and not several,

that shines; the védū is the breath of his nostrils; the primary elements are his sight; the agitation of human affairs is his laughter; his sleep, is the destruction of the universe; in different forms he cherishes the creatures, as, in the form of fire, he digests their food; in the form of air, he preserves them in existence; in the form of water, he satisfies them; in the form of the sun, he assists them in the affairs of life, and in that of the moon, he refreshes them with sleep; the progression of time, forms his footsteps; all the gods are to him as sparks from fire. In the form of fire,^b he cherishes the gods;^c—therefore I bow to Him, who is the universe; to the gods who dwell in heaven, I bow; to the gods who dwell in space, I bow; to the gods on earth, I bow; to the regent of waters, I bow; to the gods who guard the regions, I bow.”

“Brūmhū is the life of life, mind of mind, sight of sight; he dwells in the centre of light; he without eyes, sees whatever was, is, or shall be; without hands or feet, he holds every thing, and executes his purposes with the rapidity of lightning; without the appropriate members, he hears and tastes of every thing; becoming the cultiva-

much less all those who are generally held in estimation while we assert the existence not only of the gods worshipped by the Greeks, but also of many more. Besides, they have not thought fit to leave even those, respecting whom they agree with us, in a form like that in which they are universally worshipped for they admit no gods in the resemblance of men, but only the air, and the winds, and the æther, so that I should confidently assert, that they are more reprehensible than even Diagoras: for he has treated the gods with levity almost, but has not directly attacked them, as Aristoxenus has observed in the customs of the Mantinean; and in his poetry, he remarks Diagoras has adhered to the truth, introducing nothing like impiety in any of his verses; but in the capacity of a poet, speaking with reverence of the deity.”

^b The sacrificial fire.

^c Fire is said to be the mouth of the gods.

tor, he tills the ground; becoming the clouds, he waters it; becoming corn, he fills the creatures.⁴ His power is seen in the cooling draught, the burning fire, the scorching sun, the cooling beams of the moon; in the butter-yielding milk; while he dwells in the body, it retains the vital heat; when he retires, it becomes cold; he preserves the life of those appointed to live; he conceals those who are appointed to be hid; he beholds the world; he appoints the names and forms of things, and thus makes them known; he who seeks refuge in him, is worshipped by all the gods; he destroys the sins of such a devotee as fire consumes the cotton thread; to the holy, he is ever near; from the wicked he is far off; he is the source of truth and of falsehood; to assist men in their worship, to him have been assigned name, form, and place; he who takes refuge in him, is a holy person; he whose face is turned from him, is a blasphemer."

It appears, that when the Hindoos chant these hymns, the sounds are modified by peculiar rules of prosody, which may properly be called the melody or tune in which they are chanted.⁴

SECT. IX.—*Specimen of the Prayers of the Védū.*

"O Ūḡnee, come and eat; sit on this kooshā seat; I invite thee to feed on clarified butter, that thou mayest invite and entertain the gods; thou art adored by all the gods. The gods have placed thee on earth to cherish all. O Ūḡnee, thou who dwellest in the mind, as well as in all places, thou knowest all creatures; make known my desires to God, that my sacrifice may be accepted, and that I may be honoured among men. He has no enemies who

⁴ See a paragraph in page 81.

praises Ūgnee, and who presents offerings to him in the sacrifice, while the flame, unmixed with smoke, burns bright, and surrounds the altar from the south. Like a guest, Ūgnee is welcome among men. He is applauded as an excellent charioteer, or as a swift messenger; to know him is the object of desire. He is the most excellent of all the gods; the Great Lord of earth: he makes known the good and evil belonging to all. O Ūgnee, satisfy, as Chündrū by his welcome beams; preserve us from our enemies; come before us; deliver from all fear of future birth."

"O Ushwinee-koomarū! we entreat your presence. The juice of the somū is prepared in one place, on the seat of the kooshū, for you both. Come, and receive all this somū. What do you resemble? you are the destroyers of enemies; the removers of disease; the lovers of truth. As the giants make their enemies weep, so make our enemies weep."

"We seek for more riches from Indrū. Whether thou procure it from men, or from the inhabitants of heaven, or the lower heavens, or from whatever place, only make us rich."

"O Indrū! for our preservation, collect riches."

"By riches we obtain strength to wound and destroy our enemies in war, therefore give us riches."

"O Indrū! we entreat thee to order it, that we may have excellent jewels, and precious stones, and a very large portion of riches. We call those riches which may

be enjoyed, Vibhoo; a great quantity of riches we call Prübhoo (Lord)."

"At the close of the sacrifice, increase the fruit of the sacrifice, which is food."

"O Ūgnee! thou who receivest the clarified butter, and art always glorious, reduce to ashes our enemies, who are constantly injurious and spiteful."

"O Indrū and Vūroonū! according to our desires, give us riches, and in every respect fill us. We pray thee always to continue near us."

"O Indrū! the active, the possessor of divine wisdom, the all-powerful in the field of battle, to obtain riches, we bring thee food."

"O Indrū! the giants stole the cows, and concealed them in the cave: thou with the vayoos (winds) soughtest and obtainedst the cows.* What do the vayoos resemble?—They can penetrate into the most difficult recesses; in an invisible manner they can remove things from one place to another."

"Indrū! He at once harnesses his two horses named Hūree. They are so well instructed, that at the mere word of Indrū they become united in the chariot. Indrū is covered with ornaments."

* This alludes to a story, that the giants stole some cows from heaven, and hid them in a dark cave. Indrū, in conjunction with the winds, overcame the giants, and delivered the cows. There are forty-nine different winds, which are represented as the servants of Indrū.

“ Formerly, the giant Vritrũ brought darkness on the world ; to remove which, and give light to the inhabitants of the earth, Indrũ fixed the sun (Sōōryũ) in the heavens. Sōōryũ, by his rays, has rendered the mountains and the world visible.”

“ All the beneficent gods have excellent praise addressed to them : but these forms of praise are not sufficient to celebrate the praise of Indrũ. Indrũ is possessed of boundless excellence. Wherefore, the most excellent praise addressed to other gods is inconsiderable when addressed to Indrũ.”

“ In the war in which the soldiers fly before mighty enemies, let the straight-flying arrow Eeshoo comfort us. Let it give us increase ; make our bodies like flint. Let the mother of the gods (Ūditee) increase our happiness.”

“ O excellent and powerful horses ! fly to the field of battle. O whip ! thou lashest the horses till they are urged on to the war. Make our horses fly to the battle.”

“ O Ūgnee ! O beautiful tongued ! who partakest of the clarified butter of various gods, and of whose orts the gods partake, do thou increase our wisdom and our sacrifices, and receive us with our wives among the gods.”

“ Indrũ is possessed of universal power : and he gives without trouble whatever is requested.”

“ O Ūgnee ! formed out of two, [by rubbing two sticks together], favour the priest who holds in his hands the torn kooshũ for a seat, and convey all the gods [hither].

Thou bringest the gods to our assistance: therefore art thou deserving of praise."

"O all ye singers! extol Ūgnee at the sacrifice. Ūgnee! he is of excellent memory; he religiously speaks the truth; he is glorious; he is the destroyer of the injurious and of disease."

"O Ūgnee! there are none among the excellent gods whose worship is not performed at thy sacrifice, and none among excellent men who worship thee not."

"This praise is offered, to obtain the friendship of the Ribhoo gods, by the priests of excellent memory. This praise procures excellent riches, jewels, and other favours."

"The Ribhoo gods restored their aged parents to youth again. By poorooshū-chūrūnū,^f having obtained the perfect incantations, they are able to procure whatever they desire. They are without deceit, and on all occasions they repeat the above perfect incantations."

"O all ye priests, according to the forms of the samū-védū, in the sacrifice praise the before-mentioned gods, Iadrū and Ūgnee."

"When Vishnoo was incarnate under the name of Tri-vikrūmā, and brought into his mind the three worlds, heaven, earth and patālū, he threw his feet in three directions: then were these three worlds found in Vishnoo's feet covered with dust."

^f Here is an allusion to a ceremony which is supposed to have been first taught in the tūntrūs.

“ O all ye bramhũn priests, the water contains immortality. From ũpũ is derived jũũ (water). In its transformation it becomes the water of life. This is recorded in the védũ. The waters contain medicine; for food, which is nourished by water, removes the disease of hunger. Therefore to exalt in praise the god of the waters, delay not.”

“ The god Somũ has said, that all medicines exist in the waters; that the medicinal climbing plants, plants, trees, roots, &c. are produced in the waters. Ũgnee, called Shookrũ, is the giver of happiness to all the world. This is made known in the Toittirẽyũ chapter.”

“ Those who are exceedingly wise, through the god Vũroonũ obtain the knowledge of the past, the present, and the future.”

“ I have seen the god Vũroonũ, who is to be seen of all, and who is come here to shew me favour; I have also seen his chariot on earth; and he has readily received the praise which I have addressed to him.”

“ O Indrũ and Vũroonũ! performing these works for your preservation (nourishment), we receive riches. Obtaining riches, we treasure up what remains after enjoyment. Provide an overplus of riches for us, beyond what we now enjoy, and what we lay up for future use.”

“ I invite the god Indrũ and the god Ũgnee to come and drink the juice of the somũ. Let them both arrive for my good: having thus begun this sacrifice, I am the receptacle of their affection.”

“ O Ūṅnee, bring to the place of sacrifice Indranēē and the other goddesses, who desire to be present at this sacrifice; and bring also the Twūshtree gods to drink the somū juice.”

“ For our preservation, and to drink the somū juice, we invite the goddesses Indranēē, Vūroonanēē, and Agnéyēē, to this sacrifice.”

“ O Prit'hivēē ! give us a suitable place to dwell in, free from thorns; bestow on us very long dwelling houses.”

“ We pray that the wicked and evil speaking giant Vritrū may not have power to contend with us.”

“ O Sōōryū ! as the husbandman cultivates his field all the year round to obtain barley, so do thou provide for me, the sacrificer, somū juice during the spring and the other five seasons of the year.”

“ O waters ! for the preservation of my body forbid diseases; that in health we may long behold the sun; create medicines.”

“ O waters ! with your waters wash away all the guilt that I the sacrificer have committed in sinning, with and without knowledge, in cursing a holy person, or in speaking falsely.”

“ O Vūroonū ! thou destroyest all sinners; this is thy nature. Therefore, if at any time, through ignorance, we have neglected to honour thee, we pray, that if thou art

displeased with us on account of this sin, thou wilt not destroy us."

"O Ūḡnee, and all ye who are invited, assemble, and receiving this our sacrifice, and this our praise, supply us with plenty of food."

"O Indrū ! let us spend our time each with his own wife. Let the messengers of Yūmū go to sleep, that they may not see us. Do thou give us thousands of beautiful cows and horses ; number us among the great."

"O Indrū ! destroy all our covetous enemies, and cherish our bountiful friends. Give us thousands of beautiful cows and horses ; number us among the great."

"O Ūḡnee ! enable us abundantly to increase these our prayers. We extol thee to the utmost of our ability : being subdued by our praises, bestow upon us food, power, and excellent wisdom."

"O Hūrishchūdrū, the priest ! O Hūrishchūdrū, the god ! Separate the purified somū juice which I have brought to this sacrifice ; and pour into a holy vessel the somū juice which has not yet been purified ; and that which remains, place in a leathern vessel."

"Shoonū-shéphū says, O Ūḡnee, as the birds at a great distance from their nests, on their return to these nests, fly with all their strength, so my mind, destitute of anger, and having no desire to return to the enjoyment of great riches and wealth, flies to thee."

"O Vūroonū ! as the charioteer, after fatigue in run-

ning to a great distance, pleases his horse by different services, so we, for our happiness, please thee."

"I praise Ūṇee, the priest [completer] of the offering, [first placed in the sacrifice] the impregnated with gifts to bestow; the consuming sacrificator, supplying abundantly the gems (of reward)."

"O fire, be thou the way of our happiness; as a father to his child, be near to us."

"O visible Vayoo, come. These somū (offerings) are prepared; drink them; hear the invitation."

"O Vayoo and Indrū, who dwell in the stream of butter mixed with food, ye know (that the somū) is ready; come speedily."

"O Indrū, possessor of the horse, come speedily for the védū-incanted praises; accept the food prepared."

"May this Sūrūswūtē, who commands affectionate and true words, the accomplisher (of the work) of the wise, accept the sacrifice."

"O Indrū, preserved by thee, we ask for the strong thunderbolt, that we may conquer in battle."

"O Indrū, give us incalculable, excellent, and undecayable wealth, which consists in cows, food, and long life."

"O Ūṇee, let these women, with bodies anointed with clarified butter, eyes (coloured) with stibium, and void of

tears, enter the parent of water,^s that they may not be separated from their husbands, may be in union with excellent husbands, be sinless, and jewels among women."

" *Let us meditate on the divine ruler (Savitṛē) may it guide our intellects. Desirous of food, we solicit the gift of the splendid sun (Savitṛē), who should be studiously worshipped. Venerable men, guided by the understanding, salute the divine sun (Savitṛē) with oblations and praise.*"^h

SECT. X.—*Specimens of the Bramhũnũ, from the Rig, yãjoorũ, and Ut'hũrvũ Védũs.*

Instructions relative to Sacrifices.

" Let the priest present offerings to Ūshwinee-koomarũ from the flesh of the fourth sheep which is dressing, and from the flesh of the goat. Let the mighty Ūshwinee-koomarũ partake of the flesh prepared with clarified butter, and of the fat and entrails which have been taken from the belly. Let the priest also offer the flesh of other goats to Ūshwinee-koomarũ, and to Sũrũswũtēē, and to Indrũ. Let him present to Ugnee, to Somũ, and to Indrũ, clarified butter mixed with honey; sesamum and barley; and let him so conduct my sacrifice that it may be perfected.

" In the sacrifice of the horse, the priest must repeat forms of praise and petition to the animal; bathe him; repeat incantations in his ears and nose; sprinkle him with water; slay him; and, removing the entrails, offer the burnt sacrifice with his flesh.

^s Fire.

^h This forms the celebrated incantation called the gayãtrēē.

“ O priest, with the flesh of the goat worship Ūshwīnee-koomarū ; with the flesh of the sheep, Sūrūswūtē ; with the flesh of the bull, Indrū ; and with that of the goat and the sheep, Vrihūspūtee.”

Of the Sacrifice of Animals.

“ Three altars must be erected ; also posts of three kinds of sacred wood ; seventeen animals must be selected for the occasion, from each of which three pieces of flesh must be cut, one from the right side, another from the breast, and another from the back of the head. Black, or white, or speckled animals are to be preferred. They must neither have lost a member, nor have a superfluous one, nor be too young, nor too old, nor labour under any distemper, nor be burnt or cut in the skin, nor have any scars arising from wounds inflicted by other animals. Sesamum anointed with clarified butter must be offered in this sacrifice ; in the middle altar must be offered on the fire honey, sugar, and milk ; on another of the altars a meat offering, consisting of boiled rice, honey, and clarified butter. Near to each altar must sit a bramhūn to watch the sacred fire, called Brūmha.¹ Round the fire on the middle altar must be placed meat offerings for the ten regents of the quarters. If the sacrificer wish to make any petition during this sacrifice, he must do it, offering curds to the deity whom he addresses.”

Of a Sacrifice offered by the sage Twūshṭa, for the Destruction of the King of the Gods.

“ Twūshṭa, a sage, offered a sacrifice for the destruction of Indrū, the king of heaven, who had cut off the

¹ See vol. ii, page 17.

three heads of his son. First, the sage kindled three fires, eastward, westward and southward, and began to offer on that to the east, and to invite the gods. The gods arrived, but not desiring the destruction of Indrũ, they began to perplex the sage in his work, stealing the different appurtenances belonging to the sacrifice: for instance, they concealed two pestles which were required to pound the rice for the meat-offering; and this compelled the sage to bruise the rice between his nails: the law of the sacrifice is, that if the priest be desirous of scratching his body, he shall do it, not with his nails, but with the horn of a deer; this horn the gods likewise took away. He offered the curds to the god Vishwũ, but the water which should have been offered to another god, Vajec, the divine guests clandestinely removed. The bruised rice intended to be offered to Sũõryũ, who is described as having no teeth, they removed in the same manner. The three kinds of wood which should have been offered in the three fires, the gods also stole, as well as the clarified butter, which should have been poured on the fire in the second stage of the sacrifice. An awning of three kinds of cloth, white, blue, and yellow, is used on these occasions: the white part the gods conveyed away; a pan of water used at this sacrifice, which was surrounded with a piece of cloth, on the top of which three kinds of green branches were laid; the body of which was anointed with curds and rice; and into which five kinds of precious metals or stones, and nine of bruised branches, had been thrown, shared the same fate; of ten wooden dishes placed round the altar, containing offerings, the two placed at the top and bottom of the altar, the gods also conveyed away. In this manner they vexed the sage, till the tears were seen to fall from the fire to the westward; hence one name of the regent of fire became Roodrũ,

from *redhū*; to weep; from these tears sprung silver; and hence silver is forbidden to be placed among gifts to the gods, as tears are a mark of uncleanness. The sage too fell into a state of perplexity; and hastening to bring more clarified butter, to supply the place of that which had been stolen, he repeated the prayers incorrectly; for instead of repeating "Be thou the enemy of *Indrū*," he said, "*Let Indrū be thy enemy*," and thus the giant, which was brought into existence by the merit of the sacrifice, and which was to have destroyed *Indrū*, was destroyed by him."^k [The account of this sacrifice is continued to a considerable length, but the particulars resemble so much what the author has given in vol. ii. p. 45, &c. that it appeared unnecessary to go further into the subject.]

The *Shénū* Sacrifice for rendering an Enemy speechless.

"The priest who offers this sacrifice is to sit on a black seat, wear black garments, offer dark coloured flowers; the four images of the person against whom the sacrifice is to be offered, are also to be dressed in black, the eyes and mouth painted red, and the breast white. The priest must take a hawk, and slay it, placing its flesh upon a yellow garment; after a number of other preparatory ceremonies, he must offer pieces of the flesh in the fire, eight, twenty-eight, one hundred and eight, up to one thousand, one hundred thousand, or a million times,¹ and at each offering use a separate prayer; as he draws back his fingers after casting the flesh into the fire, he must touch the mouth of the image of the enemy with

See the *rig-védū*.

¹ When offerings are made up to or beyond a thousand; it is supposed that an enemy is soon destroyed.

them. On this occasion the following prayers are uttered:

“ O Ūḡnee ! make dumb the mouth and words of this my enemy.” “ O Ūḡnee ! fasten with a peg the tongue of this my enemy.” “ O Ūḡnee ! fill with distraction the mind of this my enemy.” “ O Ūḡnee ! confound the speech of the friends of this my enemy.” “ O Ūḡnee ! destroy the senses of this my enemy.”

“ O Ūḡnee ! all the gods are centered in thee ; do thou render propitious the judge who is to decide between me and this enemy.” “ O Ūḡnee ! make this judge the enemy of my enemy.”

In this manner, he must continue the sacrifice for fifteen days and nights : in the darkest part of the night, he must place a lamp near the altar, and thus address it : “ O lamp ! as the insect, attracted by thee, falls into the blaze, so let my enemy be overthrown in the seat of judgment.”

“ O Ūḡnee ! thou who art the mouth of all the gods, as the smoke entering the eyes renders them dim, so do thou destroy the wisdom of my enemy.”

“ O Ūḡnee ! thou who, by digesting their food, nourishest mankind, reduce to ashes this my enemy.”

* Having thus offered the sacrifice, he must take the ashes, the yellow cloth, &c. and throw them where four roads meet.^m

^m See the ūbhicharâ-kapdû of the ūḡhurvû-védû. These revengeful prayers, from the ūḡhurvû-védû, belong to the preceding section ; but the

Of the Devotion called Oopasānū.

“ There are two kinds of oopasāntū, or devotion ; first, that wherein an invisible being is worshipped through a visible object ; this is called aropū. The other is meditation on the deity through a description by sensible objects. In these acts of devotion, the mind is employed on the name, form, and qualities of the god, by singing, prayer, repetition of his name, or meditation, so as to excite in the mind religious affections. The mind must be fixed on the object of devotion, without any intermission, except that which is absolutely necessary for the preservation of life ; it must be free from injurious thoughts ; full of compassion towards the poor, the blind, and even enemies ; happy both in pain and pleasure ; insensible to the injuries of others ; free from desire of unlawful gains ; must desire no more than necessary food and clothing ; and be free from distraction and error.”

“ Let the person who wishes to worship the deity in his mind, first choose a place on the banks of a river, or near a temple of Shivū, or near a shalgramū, or in a field where cows are grazing, or near a grove of vilwū trees, or on the roots of a grove of dhatries, or in a holy place, or in a cave, or near a water-fall ; at any rate in a secret spot, where the mind can remain undistracted. He must sit on the skin of a tyger or a deer, or on a kooshū mat, or on a blanket ; a white seat is to be preferred. He may sit in any form common to the animals, but there are eighty-four methods peculiarly excellent ; the pūdmū posture, which consists in bringing the feet to the sides, and holding the right foot in the left hand, and the left foot in

account of this sacrifice seemed to require that the prayers should be inserted with it.

the right hand, is one of the best ; another method is to sit cross-legged, and to close with the fingers and feet all the avenues of respiration. The worshipper must next withdraw his mind from all sublunary things, and confirm his distaste of them, by perpetually holding up to himself their unreal nature. He must also bring his mind to an undivided attention to the deity, and in a perfectly abstracted manner fix it on him : thus prepared, he must in imagination prepare a beautiful seat for the god, and realize in his mind all the visible attributes of him on whose form he meditates, he must so realize every feature and member, as to feel all the sensations of joy, love, tenderness, &c. arising from real vision. In this state of mind, he must mentally present all the usual offerings to the deity, as, from the primary elements of which his body is composed, earth, water, fire, air, and vacuum, he must present, first, from earth, all the fruits of the earth ; from the water, water to wash his feet ; from the fire, the sacred lamps ; from the air, incense, and from the ethereal elements, flowers ; and from whatever the mind delights in, he must present the most precious offerings. Addressing himself to the deity, he must say, " Like myself there is not another sinner on earth ; and like thyself there is no saviour ; O god, seeing this is the case, I wait thy will." He must next present a bloody sacrifice, by slaying all his passions, as desire, anger, covetousness, inordinate attachment, intoxication, and envy. He must add, " All my works, good or evil, in the fire of thy favour, I present to thee as a burnt-offering."ⁿ

ⁿ See the *Vrihâdarûnyâkû Oopânishûd.*

SECT. XI.—*Specimen of the Oopänishāds.*

Of the Creation

“ Formerly this world (Brūmhū) was in the form of a male. He, reflecting, saw nothing but himself. He first uttered the sound I: from hence his name became I. Therefore to the present time people first say I, and then mention any other name. The first being became the subject of fear. He thought within himself, if there exists no one except myself, from what does my fear arise? By looking at himself, his fear was removed. What should he fear, when there was none but himself. He enjoyed not pleasure alone; therefore at present men enjoy not pleasure alone. He wished for another. He divided his body into two parts like the lobes of a seed of pulse, and one became a male and the other a female.”

“ At first, only Brūmha, the bramhūn, existed. Being alone, he was unable to manage the world, and therefore he created the excellent cast of the kshūtriyūs. Among the gods, they created Indrū, Vūroonū, Somū, Roodrū, Mayū, Yāmū, Mrityoo, Eeshanū, &c. Therefore there are none more excellent than the kshūtriyūs; at the rajasooyū sacrifice, the bramhūns were placed below the kshūtriyūs, and served the kshūtriyūs. The kshūtriyūs alone enjoy this honour; they sprung from Brūmha, the bramhūn; and though they have obtained from Brūmha the greater excellency, yet at the close of any ceremony the kshūtriyūs seek for the benefits of the ceremony through the bramhūns. Those kshūtriyūs who injure the bramhūns, destroy their own race, and become great sinners.”

"First, was created vacuum, from vacuum air, from air fire, from fire water, from water earth, from the earth food; from food man," who may thus be compared to a bird: of the head no comparison is pretended; the right arm is the right wing, the left the left wing; the body to the navel, is Brûmbû;^a the lower extremities, the tail. Some persons regard as an established truth the opinion, that the body is the whole of man; others separating the actions of body and spirit, discard this opinion, and contend for the existence in the body of an immaterial spirit. The writer then adds another comparison; two birds having perched on a tree, one [pûûm-atmû] eats not of the fruit; the other, [the animal spirit] partakes of the fruit of works. The seed of the tree is delusion; the fruit, religion and irreligion, the roots, the three goonûs; the four kinds of sap, religion, riches, desire, final emancipation; the five actions of the tree, the five senses; the six natural properties of the tree are, desire, anger, lust, excessive attachment, infatuation, envy; the seven barks are the seven transmutations of food, as explained in the preceding note; its eight branches, are the five primary elements, the reasoning faculty, personal identity, and wisdom; its nine apertures, the nine openings in the body; its ten leaves, the ten kinds of air in the body. As a house forsaken by its occupant becomes dark, so the body, when forsaken by the deity, is filled with darkness; therefore should this divine guest be always retained."^c

On this subject, I beg leave to quote a singular para-

^a The expression here is ânûmûyû pûorooshtû, or food-made man; which is thus explained; food received into the body, first becomes juice then blood, then flesh, then fat, then bones, then marrow, then seed.

^b The whole of the reasoning in this extract is designed to identify God with matter.

^c See the Taitirêsyû Oopûûshûd.

graph from the *rig-vedū*, as given by Mr. Colebrooke :
 “ Then there was no entity, nor nonentity ; no world, nor sky, nor ought above it : nothing, any where, in the happiness of any one, involving or involved : nor water, deep and dangerous. Death was not ; nor then was immortality : nor distinction of day or night. But THAT^{*} breathed without afflation, single with (*Swūd’ha*) her who is sustained within him. Other than him, nothing existed, [which] since [has been]. Darkness there was : [for] this universe was enveloped with darkness, and was undistinguishable [like fluids mixed in] waters ; but that mass, which was covered by the husk, was [at length] produced by the power of contemplation. First desire was formed in his mind : and that became the original productive seed ; which the wise, recognising it by the intellect in their hearts, distinguish, in nonentity, as the bond of entity.”

Instructions from a Gooroo to his Disciple.

“ Speak the truth ; be religious ; neglect not learning ; give excellent riches to your teacher (gooroo) ; cause not divisions in families ; be not indifferent to truth, be diligent in religious duties, in self-preservation, in obtaining wealth, in instructing others, and in serving the gods and ancestors ; regard your parents, teacher, and guest, as gods ; serve the good ; refrain from dishonourable actions ; perform the good actions you have seen us do ; avoid

* “ The pronoun (*tūd*), thus emphatically used, is understood to intend the Supreme Being, according to the doctrines of the *Védantū*. When manifested by creation, he is the entity (*tūd*) ; while forms, being mere illusion, are nonentity (*asūt*). The whole of this hymn is expounded according to the received doctrines of the Indian theology, or *Védantū*. Darkness and desire (*tūmū*s and *kamū*) bear a distant resemblance to the chaos and eros of Hesiod. Theog. v. 116.”

what we avoid ; serve any bramhũn more excellent than I am. Whatever presents you make, give them with devotion, respect, modesty, fear, and affection. If hereafter religious doubts remain in thy mind, place thyself with such bramhũns as perform these duties, with men who are competent to decide, who afford instruction gratuitously, who are compassionate, and desirous of the fruit of works. This is the law ; this is advice ; this is the meaning of the védũ ; this is the word of God. In this manner must the service of the deity be performed ”¹

Of Absorption, or Emancipation.

“ Sages affirm, that the vacuum in the basilar suture, which exists for obtaining emancipation, is found within a round piece of flesh in form like the water-lily. They also thus describe the way in which deliverance is obtained · the soul takes refuge between the taloo in the flesh found at the roots of the hair in the centre of the skull. The tubular vessel, which, separating the skull, passes through the taloo is called the door by which emancipation is obtained. This rational and self knowing soul, passing through the way in the skull, takes refuge in fire, that is, taking the form of fire, it encompasses the world ; and in the same manner resides in the wind, in light, in Brũmhũ ; in all which, in its own nature, the soul resides and reigns. It becomes the regent of speech, of sight, of hearing, and of knowledge. But, more than this, it obtains Brũmhũ, whose body is like the air, invisible ; who is the happy refuge of souls ; the giver of joy to the mind ; the fountain of joy ; and the immortal. Oh ! ye disciples advanced in years, worship this Brũmhũ, who is intelligence and religion itself.”²

¹ See the *Taittirĩyũ Oopũnshũd.* ² *Ibid.*

SECT. XII.—*Remarks*

Having thus given specimens of the contents of the four divisions of the védû, I now proceed to offer a few remarks on the merit of these books, by the repetition of a sentence of which, says the divine Munoo, ‘a priest indubitably obtains beatitude, let him perform or not perform any other religious act.’ For the basis of these remarks, Mr. Colebrooke’s very learned essay on the védû is preferred, as being incontestable authority.

The Hindoos deny that the védûs are human compositions; yet the author of the essay has given, from the védû, the names of many of its writers; and the poorânûs relate multitudes of stories which shew us what holy men these védû-writers were: Vyasû, who was himself illegitimate, lived with his brother’s wife, by whom he had two children.—Vûshisht’hû cursed his hundred sons, and degraded them to the rank of chandalûs. In the rig-védû is given a hymn, repeated by this sage to stop the barking of a dog, while he was breaking into a house to steal grain.—Bhrigoo murdered his own mother, by cutting off her head.—Goutûmû cursed his wife for a criminal intrigue with Indrû, and afterwards received her again.—Vrihûspûtee, the high-priest of the gods, at a sacrifice offered by king Mûroottû, fell into disgrace among the gods for his avarice.—Narûdû was cursed by Brûhma, his father, and doomed to be the instigator of quarrels.

The writers of the védû disagree:—one of the chapters of the rig-védû “contains an instance, which is not singular in the védûs, though it be rather uncommon in their didactic portion, of a disquisition on a difference of opinion among inspired authors. ‘Some,’ it says, ‘direct the

consecration to be completed with the appropriate prayer, but without the sacred words (vyahritee), which they here deem superfluous : others, and particularly Sūtyūkamūḥ, son of Javalū, enjoin the complete recitation of those words, for reasons explained at full length ; and Oodda-lūkū, son of Ūroonū, has therefore so ordained the performance of the ceremony.”

Mr. Colebrooke says, “ Every line [of the prayers of the védū] is replete with allusions to mythology, and to the Indian notions of the divine nature, and of celestial spirits. Not a mythology which avowedly exalts deified heroes (as in the pooranus), but one, which personifies the elements and planets ; and which peoples heaven, and the world below, with various orders of beings. I observe, however, in many places, the ground-work of legends, which are familiar in mythological poems.”—But do the pooranūs contain any thing more extravagant than some parts of what appears in this essay as portions of the védū? Let it be admitted, however, that the idolatry of the védū has reference to the elements only, and not to deified heroes, is it then better to worship fire than a man?—Kūmūlū, a bramhūn of Chatūra, a village adjoining to Serampore, in conversing one day with some of his fellow bramhūns, advised them to make him a god, instead of worshipping a wooden or a clay image. “ Bring your clarified butter, your rice, your sweetmeats, your garments to me,” said he, “ My family will be nourished by them.”

* “ He saw this [earth] and upheld it, assuming the form of a boar (varahū).” Does not this sentence prove, that this third avatar was supposed to have taken place before this part of the védū was written? The name of Vishvākarmān, the Indian architect, is here mentioned, and a story given respecting the creation of a cow by the power of religious austerities ; here a person would suspect that he was actually reading the pooranus instead of the védū.

Was not this man's proposal more rational than the custom of throwing clarified butter into the fire, in the worship of this element?—Farther, is it not probable, that the horrid worship of Moloch was really the worship of the sun, or of fire?

Incantations to prevent the effects of poison are found in the védû, and noticed in this essay. Such charms are universally resorted to by the Hindoos at this day. Multitudes of the lower orders, for a few pûns of courrees, by the use of these charms, offer to subdue the power of the rankest poison in the world.

Several parts of the essay contain ascriptions of praise to munificent kings.¹ It should seem, that, when the Hindoo monarchies were in their splendour, gifts to bramhâns and flattery to kings in return, were very common, but what has this to do in such sacred books as the védûs? The Hindoos, amidst all their vices, are most addicted to lying; nor can it excite our wonder, when the védû itself contains exaggerations like the following: Amongst other offerings at the inauguration of certain kings, are mentioned, on separate occasions, 10,000 elephants; 10,000 female slaves; 2000 cows daily;² 80,000 white horses; 10,000 female captives, adorned with necklaces, the daughters of great men: 1,070,000,000 black elephants decked with gold!!!

Of the natural philosophy of these books, take the fol-

¹ In one of the chapters of the rig-védû, we have a woman praising herself as the supreme and universal spirit.

² "A sacred fire was lighted for Bhûrûtû, son of Dooshmûntû, in Sachigoonû, at which a thousand bramhûns shared a thousand millions of cows a piece."—*The Rig-védû*.

lowing specimens : “ The sun is born of fire.” “ The moon is born of the sun.” “ Rain is produced from the moon.” “ Lightning comes of rain.” “ He [the universal soul] reflected, “ How can this [body] exist without me ?” He considered by which extremity he should penetrate. He thought, “ if [without me] speech discourse, breath inhale, and sight view ; if hearing hear, skin feel, and mind meditate ; if deglutition swallow, and the organ of generation perform its functions ; then who am I ?” “ Parting the suture [*sēcēmüntū*], he penetrated by this route. That opening is called the suture (*vidritee*), and is the road to beatitude (*nandūyū*).²

Much is said in these works of the origin of things, by the union of spirit and matter : the following paragraphs can hardly be exceeded, in indelicacy and absurdity, by the pooranūs : “ He felt not delight ; and, therefore, man delights not when alone. He wished [the existence of] another ; and instantly he became such, as is man and woman in mutual embrace. He caused this, his own self, to fall in twain ; and thus became a husband and wife. Therefore was this [body, so separated,] as it were an imperfect moiety of himself. for so *Yagnūvīlkyū* has pronounced it. This blank, therefore, is completed by woman. He approached her ; and, thence were human beings produced. She reflected, doubtingly, how can he, having produced me from himself, [incestuously] approach me ? I will now assume a disguise. She became a cow, and the other became a bull, and approached her, and the issue were kine. She was changed into a mare,

² “ The Hindoos believe, that the soul, or conscious life, enters the body through the sagittal suture ; lodges in the brain ; and may contemplate, through the same opening, the divine perfections. Mind, or the reasoning faculty, is reckoned to be an organ of the body, situated in the heart.”

and he into a stallion; one was turned into a female ass, the other into a male one; thus did he again approach her, and the one-hoofed kind was the offspring. She became a female goat, and he a male one; she was an ewe, and he a ram: thus he approached her, and goats and sheep were the progeny. In this manner did he create every existing pair whatsoever, even to the ants [and minutest insects].”

The following prayers will shew the cupidity taught in the védû. “We seek for more riches from Indrû, whether they procure them from men, or from the inhabitants of heaven, or from the lower heavens, or from whatever place, only make us rich.” “O Indrû! we entreat thee that we may have excellent jewels, and precious stones, and a very large portion of riches. We call those riches which may be enjoyed, Vibhoo; a great quantity of riches we call prûbhoo (Lord).” “O Indrû and Vû-roonû! according to our desires, give us riches, and in every respect fill us. We pray thee always to continue near us.” “O Indrû and Vûroonû, we, performing these works for thy preservation (nourishment), receive riches. Obtaining riches, we treasure up what remains after enjoyment. Provide an overplus of riches for us, beyond what we now enjoy, and what we lay up for future use.” “O Indrû! let us spend our time each with his own wife. Let the messengers of Yûmû (Pluto) go to sleep, that they may not see us. Do thou give us thousands of beautiful cows and horses; number us among the great.”

Of the benevolence taught in the védû, some idea may be formed from the following prayers: “Destroy, O sa-

cred grass," my foes; exterminate my enemies: annihilate all those who hate me, O precious gem!" "O Ūgneśt thou who receivest the clarified butter, and art always glorious, reduce to ashes our enemies, who are constantly injurious and spiteful." "O Indrū! destroy all our covetous enemies, and cherish our bountiful friends. Give us thousands of beautiful cows and horses; number us among the great." The ūt'hūrvū has been called the anathematizing védū, since it is acknowledged that a considerable portion of it contains incantations for the destruction of enemies. Incantations to accomplish these ends are now in use among the Hindoos; and it is very common for a Hindoo, afflicted with a dreadful disease, to suppose, that it has been brought upon him by some unknown enemy, who has been reading incantations against him. This person not unfrequently employs another man to repeat incantations to destroy the effect of those by which he supposes himself to be afflicted.

The following fragment of a dialogue, may shew the perplexity into which the theology of the védū has thrown the wisest of the Hindoos: six persons, "deeply conversant with holy writ, and possessed of great dwellings, went to Ūshwāpūtee, the son of king Kékūyū, and thus addressed him: "Thou well knowest the universal soul; communicate that knowledge unto us." When they went to him the next day, he thus interrogated them individually: "Whom dost thou worship as the soul, O son of Oopāmūnyoo?" "Heaven," said he, "O venerable king!" He now turned to Sūtyāyūgnū, the son of Poolooshā, saying, "Whom dost thou worship as the soul, O descendant of Prachinūyūgū?" "The sun," answered he, "O ve-

nerable king !” He next addressed Indrūdyoomnū, the son of Bhūllūvee : “ Whom dost thou worship as the soul, O descendant of Vyaghrūpūdū.” “ Air,” replied he, “ O venerable king !” He then interrogated Jūnū, the son of Sūrākshyū : “ Whom dost thou worship as the soul, O son of Sūrākshyū ?” “ The etherial element,” said he, “ O venerable king !” He afterwards inquired of Boodhilū, the son of Ūshwūtūrashwū : “ Whom dost thou worship as the soul, O descendant of Vyaghrūpūdū ?” “ Water,” said he, “ O venerable king !” Lastly, he interrogated Ooddalūkū, the son of Ūroonū : “ Whom dost thou worship as the soul, O descendant of Goutūmū ?” “ The earth,” said he, “ O venerable king !” He thus addressed them [collectively] : “ You consider the universal soul, as it were an individual being ; and you partake of distinct enjoyment. But he, who worships, as the universal soul, that which is known by its [manifested] portions, and is inferred [from consciousness], enjoys nourishment in all worlds, in all beings, in all souls : his head is splendid, like that of this universal soul : his eye is similarly varied ; his breath is equally diffused ; his trunk is no less abundant ; his abdomen is alike full ; and his feet are the earth ; his breast is the altar ; his hair is the sacred grass ; his heart, the household fire ; his mind, the consecrated flame ; and his mouth, the oblation.” To this may be added, these prayers, as a further proof of that confusion which the védū has introduced into the devotions of the Hindoos : “ May Vūroonū grant me wisdom ; may fire and Prūjapūtee confer on me sapience ; may Indrū and air vouchsafe me knowledge ; may providence give me understanding ; be this oblation happily offered ! May the priest and the soldier both share my prosperity ; may the gods grant me su-

preme happiness : to thee, who art that [felicity], be this oblation effectually presented."

The following paragraph goes pretty far to prove, that the védũ recognizes human sacrifices : " In the poorooshũ-médhũ,* a hundred and eighty-five men, of various specified tribes, characters, and professions, are bound to eleven posts : and, after the hymn, concerning the allegorical immolation of Narayũnũ, has been recited, these human victims are liberated unhurt : and oblations of butter are made on the sacrificial fire. This mode of performing the poorooshũ-médhũ, as emblematic ceremonies, not as real sacrifices, is taught in the yũjoor védũ : and the interpretation is fully confirmed by the rituals, and by commentators on the sũnghitũ and bramhũnũ ; one of whom assigns as the reason, ' because the flesh of victims, which have been actually sacrificed at a yũgnũ, must be eaten by the persons who offer the sacrifice : but a man cannot be allowed, much less required to eat human flesh.' It may be hence inferred, or conjectured at least, that sacrifices were not authorized by the védũ itself : but were either then abrogated, and an emblematical ceremony substituted in their place ; or the must have been introduced in latter times, on the authority of certain pooranũs and tũntrũs fabricated by person who, in this as in other matters, established many unjustifiable practices on the foundation of emblems and allegories, which they misunderstood."

I am not disposed to contradict Mr. Colebrooke, in the remarks which he makes respecting the spuriousness the oopũnũshũds relating to Ramũ, Krishnũ, &c. ; the

* From poorooshũ, man, and médhũ, a sacrifice.

may be more modern than the others; but I conceive, that the mythology of the védūs has given rise to the worship of the deified heroes, and to this whole fabric of superstition; the védū mentions Brūmha, Vishnoo, Shivū, and many of the other gods; and encourages the burning of women alive,* which is surely a far greater crime than any thing done before the images of Doonga, Ramū or Krishnū, admitting that many detestable indecencies have been recently introduced at the festivals of these deities.

Let the reader seriously weigh these quotations, and then let him recollect, that these are parts of the védūs, the source of all the shastrūs, and, if we must believe some persons, the most ancient and venerable books in the world. Mūnoo says, “A priest who shall retain in his memory the whole rig-védū, would be absolved from guilt, even if he had slain the inhabitants of the three worlds, and had eaten food from the foulest hands.” Here again, killing the inhabitants of the three worlds, and eating food with a person of inferior cast, are esteemed crimes of similar magnitude, by Mūnoo, “the son or grandson of Brūmha, the first of created beings, and the holiest of legislators.”†

It will, perhaps, be thought, that the author has borrowed too much from a work already before the world; but he hopes the reader will consider, that it falls to the lot of very few persons to be acquainted with these ancient writings like Mr. Colebrooke; the author also was very anxious to do justice to books which have made so much noise in the world. He hopes Mr. Colebrooke's known candour will excuse his freedom of comment, which has

* See p 93.

† Sir W. Jones's preface to Mūnoo.

arisen entirely from a conscientious regard to the interests of Truth.

SECT. XIII.—*Of the Six Dūrshūnūs,*

Or the Writings of the Six Philosophical Sects.

The six dūrshūnūs are six Systems of Philosophy, having separate founders, shastrūs, and disciples. Their names are, the Voishéshikū, the Nyayū, the Mēēmangsa, the Sankhyū, the Patūnjūlū and the Védantū dūrshūnūs. —The schools in which these systems were taught existed in different parts of India, but were held principally in forests or sacred places, where the students might not only obtain learning, but be able to practise religious austerities : Kūpilū is said to have instructed his students at Gūnga-sagūrū ; Pūtūnjūlee at Bhagū-bhandarū ; Kūnadū on mount Nēēlū ; Joiminee at Nēēlūvūtū-mōōlū ; and Goutūmū and Vēdū-vyasū seem to have instructed disciples in various parts of India. We are not to suppose that the Hindoo sages taught in stately edifices, or possessed endowed colleges ; they delivered their lectures under the shade of a tree or of a mountain ; their books were palm-leaves, and they taught without fee or reward.

The resemblance between the mythologies of the Greeks and Hindoos has been noticed by Sir W. Jones, but in the doctrines taught by the philosophical sects of the two nations, and in the history of these sects, perhaps a far stronger resemblance may be traced :—

Each of the six schools established among the Hindoos originated with a single and a different founder : thus Kūnadū was the founder of the voishéshikū ; Goutūmū

of the *noiyayikū* ; Joiminee of the *Mōmangra* ; *Kāpilū* of the *sankhyū* ; *Pūtūnjūlee* of that which bears his name ; and *Védū-vyasū* of the *védantū* ;—as *Thales* was the founder of the ionic sect, *Socrates* of the *socratic*, *Aristippus* of the *cyrenaic*, *Plato* of the *academic*, *Aristotle* of the *peripatetic*, *Antisthenes* of the *cynic*, *Zeno* of the *stoic*, &c. It is equally worthy of notice, that those who maintained the opinions of a particular *dūrshūnū* were called by the name of that *dūrshūnū* : thus those who followed the *nyayū* were called *noiyayikūs* ; and in the same manner a follower of *Socrates* was called a *socratic*, &c.

In the different *dūrshūnūs* various opposite opinions are fought, and these clashing sentiments appear to have given rise to much contention, and to many controversial writings. The *nyayū dūrshūnū* especially appears to have promoted a system of wrangling and contention about names and terms,^f very similar to what is related respecting the *stoics* : ‘ The idle quibbles, jejune reasonings, and imposing sophisms, which so justly exposed the schools of the dialectic philosophers to ridicule, found their way into the porch, where much time was wasted, and much ingenuity thrown away, upon questions of no importance. The *stoics* largely contributed towards the confusion, instead of the improvement, of science, by substituting vague and ill defined terms in the room of accurate conceptions.’^g

It is also remarkable, that many of the subjects discussed among the *Hindoo*s were the very subjects which excited the disputes in the *Greek* academies, such as the

^f At present few of the *Hindoo*s are anxious to obtain real knowledge ; they content themselves with reading a book or two in order to qualify themselves as priests or teachers, or to dispute and wrangle about the most puerile and trifling conceits.

^g *Enfield*, p. 318, 319.

eternity of matter; the first cause; God the soul of the world; the doctrine of atoms; creation; the nature of the gods; the doctrine of fate; transmigration; successive revolutions of worlds; absorption into the divine being, &c. It is well known, that scarcely any subject excited more contention among the Greek philosophers than that respecting spirit and matter; and if we refer to the Hindoo writings, it will appear, that this is the point upon which the learned Hindoos in the *dūrshūnūs* have particularly enlarged. This lies at the foundation of the dispute with the *bouddhūs*; to this belongs the doctrine of the *voishéshikūs* respecting inanimate atoms; that of the *sankhyūs*, who taught that creation arose from unassisted nature, and that of others who held the doctrine of the mundane egg.^b Exactly in this way, among the Greek philosophers 'some held God and matter to be two principles which are eternally opposite, as Anaxagoras, Plato, and the whole old Academy. Others were convinced that nature consists of these two principles, but they conceived them to be united by a necessary and essential bond. To effect this, two different hypotheses were proposed, one of which was, that God was eternally united to matter in one chaos, and others conceived that God was connected with the universe as the soul with the body. The former hypothesis was that of the antient barbaric philosophers, and the latter that of Thales, Anaximander, Pythagoras, the followers of Heraclitus,' &c.

^b "An Orphic fragment is preserved by Athenagoras, in which the formation of the world is represented under the emblem of an egg, formed by the union of night, or chaos, and ether, which at length burst, and disclosed the form of nature. The meaning of this allegory probably is, that by the energy of the divine active principle upon the eternal mass of passive matter, the visible world was produced,"—*Enfield*, page 116.

The Greeks, as they advanced, appeared to make considerable improvements in their philosophy : ‘ The most important improvement,’ says Brucker, ‘ which Anaxagoras made upon the doctrine of his predecessors, was that of separating, in his system, the active principle in nature from the material mass upon which it acts, and thus introducing a distinct intelligent cause of all things. The similar particles of matter, which he supposed to be the basis of nature, being without life or motion, he concluded that there must have been, from eternity, an intelligent principle, or infinite mind, existing separately from matter, which having a power of motion within itself, first communicated motion to the material mass, and, by uniting homogeneous particles, produced the various forms of nature.’ A similar progress is plainly observable among the Hindoos : the doctrine of the *voishéshikū* respecting atoms was greatly improved by the light which Védū-vyasū threw on the subject, in insisting on the necessity of an intelligent agent to operate upon the atoms, and on this axiom, that the knowledge of the Being in whom resides the force which gives birth to the material world, is necessary to obtain emancipation from matter.

Among the Greeks there existed the Pyrrhonic, or sceptical sect, ‘ the leading character of which was, that it called in question the truth of every system of opinions adopted by other sects, and held no other settled opinion, but that every thing is uncertain. Pyrrho, the founder of this sect, is said to have accompanied Alexander into India, and to have conversed with the bramhūns, imbibing from their doctrine whatever might seem favourable to his natural propensity to doubting. These Greek sceptics ask, What can be certainly known concerning a being, of whose form, subsistence, and place, we know nothing.’

On the subject of morals, they say, there appears to be nothing really good, and nothing really evil.—So among the Hindoos there arose a sect of unbelievers, the bouddhüs, having its founder, its colleges, and shastrüs. Many of the Hindoos maintain, that the dñshññs owe their origin to the dispute between the bramhñns and the bouddhüs; but this supposition probably owes its origin to the fact, that the Hindoo philosophers of three of these schools weremuch employed in confuting the bouddhñ philosophy; the following may serve as a specimen of the arguments used on both sides :—The bouddhüs affirm, that the world sprung into existence of itself, and that there is no creator, since he is not discoverable by the senses.¹ Against this, the writers of the orthodox dñshññs insist, that proof equal to that arising from the senses may be obtained from *inference*, from *comparison*, and from *sounds*. The following is one of their proofs from inference : God exists, this we infer from his works. The earth is the work of some one—man has not power to create it. It must therefore be the work of the being whom we call God.—When you are absent on a journey, how is it that your wife does not become a widow, since it is impossible to afford proof to the senses that you exist? According to our mode of argument, by a letter from the husband we know that he exists; but according to yours, the woman ought to be regarded as a widow. Again, where there is smoke, there is fire : smoke issues from that mountain—therefore there is fire in the mountain.—It will not excite

¹ The bouddhüs, say the bramhñns, disregard all the doctrines and ceremonies of religion. Respecting heaven and hell, which can only be proved to exist from inference, they say, we believe nothing. There is a heaven. Who says this—and what proof is there, that after sinning men will be punished? The worship of the gods we regard not, since the promised fruit hangs only on an inference.

surprise, that an atheistical sect should have arisen among the Hindoos, when it is known that three of the six philosophical schools were atheistical, the Voishéshikū, the Mēemangsa, and the Sankhyū.^k

The system adopted by Pythagoras, in certain particulars, approaches nearest to that of the bramhūns, as appears from his doctrine of the metempsychosis, of the active and passive principles in nature, of God as the soul of the world, from his rules of self-denial and of subduing the passions; from the mystery with which he surrounded himself in giving instructions to his pupils; from his abstaining from animal food,^l &c.—In all these respects, the Hindoo and Pythagorean systems are so much the same, that a candid investigator can scarcely avoid subscribing to the opinion ‘that India was visited, for the purpose of acquiring knowledge, by Pythagoras, Anaxarchus, Pyrrho, and others, who afterwards became eminent philosophers in Greece.’^m

That which is said of Pythagoras, that he was possessed of the true idea of the solar system, revived by Copernicus, and fully established by Newton, is affirmed of the Hindoo philosophers, nor does it seem altogether without foundation.

In all these, and other respects, may be traced such a close agreement between the philosophical opinions of the

^k From these and from the bouddhūs more than twenty inferior sceptical sects are said to have sprung.

^l Not only man, but brute animals are allied to the divinity; for that one spirit which pervades the universe unites all animated beings to itself, and to one another. It is therefore unlawful to kill or eat animals, which are allied to us in their principle of life.—*Engfeld*, page 405. ^m *Ibid*.

learned Greeks and Hindoos, that, coupled with the reports of historians respecting the Greek sages having visited India, we are led to conclude, that the Hindoo and Greek learning must have flourished at one period, or nearly so, that is, about five hundred years before the Christian æra.

Among those who profess to study the *dūrshñūs*, none at present maintain all the decisions of any particular school or sect. Respecting the Divine Being, the doctrine of the *védantū* seems chiefly to prevail among the best informed of the Hindoo *pūndits*; on the subject of abstract ideas and logic, the *nyayū* is in the highest esteem. On creation, three opinions, derived from the *dūrshñūs*, are current: the one is that of the atomic philosophy; another that of matter possessing in itself the power of assuming all manner of forms, and the other, that spirit operates upon matter, and produces the universe in all its various appearances. The first opinion is that of the *voishéshikū* and *nyayū* schools; the second is that of the *sankhyū*, and the last that of the *védantū*. The *Patñjölū*, respecting creation, maintains that the universe arose from the reflection of spirit upon matter, in a visible form. The *Mēemangsa* describes creation as arising at the command of God, joining to himself *dhūrmū* and *ūdhūrmū*, or merit and demerit. Most of the *dūrshñūs* agree, that matter and spirit are eternal. These works point out three ways of obtaining emancipation: the knowledge of spirit, devotion, and works.

Some idea of the doctrines taught in each of these six schools, may be formed by perusing several of the following sections.

SECT. XIV.—*Of the Sankhyū Dūrshūnū.*^a

Kūpilū is supposed to have been the founder of this sect; he is honoured by the Hindoos as an incarnation of Vishnū. Mr. Colebrooke, however, denies that the sentences known by the name of Kūpilū's sōōtrās are his; he says, 'The text of the sankhyū philosophy, from which the Bouddhū sect seems to have borrowed its doctrines, is not the work of Kūpilū himself, though vulgarly ascribed to him; but it purports to be composed by Eeshwārū-Krishnū; and he is stated to have received the doctrine immediately from Kūpilū, through successive teachers, after its publication by Pūñchūshikhā, who had been himself instructed by Ūsooree, the pupil of Kūpilū.'

Kūpilū has been charged, and perhaps justly, with favouring atheism in his philosophical sentiments, nor is it wonderful, that men so swallowed up in pride, and so rash as to subject the nature of an infinite and invisible Being to the contemptible rules of so many ants, should be given up to pronounce an opinion from which nature herself revolts, "No God!"—However, the reader will be able to form a correct idea of these opinions, from the translation of the Sankhyū-sarū, and other works which follow.

^a It is uncertain which of the dūrshūnūs is the most ancient—it is however conjectured, that this is the order of their rise—the Voishéshiku, the Noyayikū, the Mēemangsa, the Sankhyū, the Patanjūlu, and then the Védantu; and the author would have placed them in this order, but being confined to time in issuing this volume, he was obliged to place the account of that first which was most ready for the press.

SECT. XV.—*Treatises still extant belonging to this school of philosophy.*

Sankhyū-sōōtrū, or the original sentences of Kūpilū.

Sankhyū-prūvūchūnū-bhashyū, a comment on ditto.

Sankhyū-tūttwū-koumoodee, a view of the Sankhyū philosophy.

Sankhyū-bhashyū, a comment on the Koumoodee.

Sankhyū-chūndrika, ditto.

Ditto by Vachūspūtee-mishrū.

Sankhyū-sarū, the essence of the sankhyū doctrines.

Sūtēkū-sankhya-prūkashū, explanatory remarks on ditto.

A comment on this work.

Kūpilū bhashyū, a comment by Vishwēshwārē.

SECT. XVI.—*Translation of the Sankhyū-sarū, written by Vignanū-bhukhookū.*

“Salutation to God, the self-existent, the seed of the world, the universal spirit, the all-pervading, the all-conquering, whose name is Mūhūt *

“The nature of spirit was examined by me briefly in the Sankhyū-karika; according to my ability, I now publish the Sankhyū-sarū-vivékū, in which I have collected the essence of the Sankhyū doctrines, which may all be found in the karikas.^p In the Sankhyū-bhashyū, I treated of nature at large; in this work the subject is but slightly touched.

“It is the doctrine of the védū and the smritees, that emancipation^q is procured by the wisdom which discrimi-

* The Great, or excellent. ^p Explanatory remarks in verse

^q Deliverance from a bodily state, or, from subjection to transmigrations

nates between matter and spirit. This discrimination will destroy the pride of imaginary separate existence ;¹ as well as passion, malevolence, works of merit and demerit, which arise from this pride ; and also those works of former births which were produced by ignorance, passion, &c. ; and thus the fruit of actions will cease ; for the works connected with human birth being discarded, transmigration is at an end, and the three evils being utterly extinguished, the persons obtain emancipation. Thus say the védūs, smritees, &c.

“ He who desires God, as well as he who desires nothing, though not freed from the body, in the body becomes God. If a person well understands spirit, he [~~knows~~ himself to be] that spirit. What should a man desire, what should he seek, tormenting his body ? When all the desires of the heart are dismissed, a mortal becomes immortal, and here obtains Brūmhū. He who anxiously desires to obtain an object, is re-produced with these desires in the place on which his mind was fixed. All his worldly attachment is destroyed, whose desires are confined to spirit.

“ The smritees, and the kōōrmū and other pooranūs, declare, that passion, hatred, &c. arise from ignorance, and that ignorance gives birth to works of merit and demerit ; all which are faults, since they invariably perpetuate transmigrations. The Makshū-Dhūrmū thus speaks, The organs of the man who is free from desire, do not go after their objects ; therefore he who is freed from the exercise of his members, will not receive a body, for it is the

¹ That is, that the human spirit is separate from the divine.
These are, bodily pains, sorrow from others, and accidents.

² A part of the Mūhabharātū.

thirst-producing seed of desire which gives birth to creatures.

“Some say, hell is the fruit of works; but if so, why is desire made an impelling cause, for no one desires hell? The answer to this is, that if no one really desires hell, there is however a degree of desire. We hear, that there is a hell, which is composed of a red-hot iron female, on which adulterers are thrown: notwithstanding the knowledge of this, however, the love to women still remains. The five sources of misery, that is, ignorance, selfishness, passion, hatred, and terror, which spring from the actions of former births, at the moment of a person's birth become assistants to actions; as the existence of pride, passion, or envy, infallibly secures a birth connected with earthly attachment. Men who are moved by attachment, envy, or fear, become that upon which the mind is steadfastly fixed.

“As soon as the fruit of works begins to be visible, pain will certainly be experienced. Wherever false ideas and selfishness exist, there will be passion, and wherever passion exists, there will be found envy and fear; therefore passion is the chief cause of reproduction. The fire of wisdom destroys all works. Some one asks, How are works consumed? The answer is, the wise cease to experience the fruit of works. But how far does wisdom consume works? It destroys all [the fruits of] actions except those essentially connected with a bodily state; and after consciousness^a shall be destroyed, every vestige of the fruits of actions will be extinguished. Another says, When false ideas are destroyed, works cease, and

^a Mūṛti, or consciousness, is called one of the primary elements.

with them their fruits ; why then introduce confusion into the subject, by saying, that wisdom destroys the fruit of works? The author replies, I have considered this objection at large in the Yogū-Varttikū.—The sum of what has been said is this, False ideas, selfishness, passion, and other evils are extinguished as soon as a person obtains discriminating wisdom ; and he in whom the three evils are annihilated, obtains emancipation. This is also declared in two sōōtrūs of the Yogū shastrūs, [the Patūngūlū]. Thus the first section ends with the proof, that discriminating wisdom produces emancipation.

Section 2.—We now come to describe the connection between spirit and that which is not spirit. Popularly speaking, that is spirit, which is capable of pain or pleasure. That which is not spirit, is inanimate matter. We call that discriminating wisdom which distinguishes spirit from matter according to their different natures, the immateriality of the one, from the materiality of the other, the good of the one, from the evil of the other, the value of the one, from the worthlessness of the other. Thus also the védū : Spirit is not this, is not that : it is immeasurable ; it cannot be grasped (therefore) it is not grasped ; undecayable, it decays not ; incapable of adhesion, it does not unite ; it is not susceptible of pain ; it is deathless. Thus also the smritees : That which is impervious to every faculty is seen through the glass of a religious guide ; by this discovery every earthly object is cast into the shade. He who is constantly immersed in worldly objects, sees not the evil that befalls him till it is too late. Spirit is not matter, for matter is liable to change. Spirit is pure, and wise : knowing this, let false ideas be abandoned. In this manner, he who knows, that spirit, separate from the body and its members, is pure, renounces in a measure

the changes of matter, and becomes like the serpent when he has cast off his old skin. A Sankhyā-sōōtrū also confirms this: Correct knowledge when obtained, saying no, no, renounces the world, and thus perfects discriminating wisdom. The Mūtsyū pooranū also thus describes correct knowledge, When all things, from crude matter to the smallest object produced by the mutation of matter, are known in their separate state, discriminating wisdom is perfected. The wisdom by which the difference between animate and inanimate substances is determined, is called knowledge. Should a person be able to distinguish between matter and spirit, still it is only by employing his knowledge exclusively on spirit that he obtains emancipation. This is the voice of the védū and smritees, "Spirit know thyself."

The Patñjilū says, We call those ideas false by which a person conceives of that as spirit which is not spirit; in this case, matter is treated as supreme. Some one objects, How can false ideas be destroyed by discriminating wisdom, since these false ideas are fixed on one thing and wisdom on another? The author replies, this reasoning is irrelevant, for false ideas are destroyed by examining that which is not spirit, and from this examination will result the knowledge of spirit. Clear knowledge of spirit arises from yogū, or abstraction of mind; and this leads to liberation; but not immediately, for discriminating wisdom is necessary. The false idea which leads a man to say, I am fair, I am sovereign, I am happy, I am miserable, gives rise to these unsubstantial forms. The védū, smritees, and the nyayū declare, that the discriminating wisdom, which says, I am not fair, &c. destroys this false idea. Error is removed, first, by doubts respecting the reality of our conceptions, and then by

more certain knowledge. Thus, a person at first mistakes a snail-shell for silver; but he afterwards doubts, and at length ascertains that it is a snail-shell. By this sentence of the védū, Brūmhū is not this, is not that, besides him there is none else, nothing so excellent as he is,—it is declared, that there is nothing which destroys false ideas so much as discriminating wisdom, and that no instruction equals it for obtaining liberation. The Gēēta says, The person who, with the eye of wisdom, distinguishes between soul and body, and between soul and the changes of the body, obtains the Supreme. Here we are taught from the Gēēta, that discriminating wisdom leads to liberation: therefore wisdom, seeing it prevents false ideas, is the cause of liberation. This wisdom is obtained by yogū, or abstraction of mind, and as it removes all necessity for a body, and distinguishes soul from body, it destroys false ideas. By this wisdom the person at length attains to such perfection, that he esteems all sentient creatures alike, and sees that spirit is every thing. This is the doctrine of the védū, of the smritees, and of all the dūrshūnūs; other kinds of knowledge cannot remove self-appropriation. The védantū, differing from the sankhyū, teaches, that discriminating wisdom procures for the possessor absorption into Brūmhū; the sankhyū says, absorption into life [jīvēvū]. That discrimination can at once destroy such a mass of false ideas, will scarcely be believed, for this discrimination merely removes false ideas, for the time; for afterwards, when this wisdom shall be lost, selfishness will return: thus the person who, by discrimination, discovers that the snail-shell is not silver, at some future period is deceived by appearances, and again pronounces the shell to be silver. An objector says, Your argument proves nothing, for your comparison is not just: after the person has obtained

a correct idea respecting the shell, it is true, he is liable to fall again into the same mistake, but it is merely on account of distance, or of some fault in vision : the false idea which leads a person [to pronounce matter to be spirit, arises simply from some habit in our nature : this is the opinion of all believers. When a child is first born, nothing can remove his false conceptions, which therefore become very strong ; but as soon as discriminating wisdom thoroughly destroys passion, the person is called the wise discriminator. Before a person obtains this wisdom, he has certainly more or less of false judgment ; but after obtaining discrimination, self-appropriation is destroyed ; and this being removed, passion is destroyed ; after which, the false idea cannot remain ; it therefore appears that you introduced an incorrect comparison. If any one objects, that the reciprocal reflection of the understanding and the vital principle upon each other is the cause of false judgment, we say it is impossible, for discriminative wisdom destroys this error also, so that such a mistake cannot again occur. He who is acquainted with abstraction [yogū] does not fall into this error [of confounding spirit with matter], but he who is not under the influence of abstraction does. Establishment in the habit of discrimination is thus described in the Gēēta : O Pandūvū, he who has obtained a settled habit of discrimination, neither dislikes nor desires the three qualities which lead to truth, excitation, or stupefaction. He who considers himself as a stranger in the world, who is not affected by sensible objects, and who desists from all undertakings, has overcome all desire. Hereafter we shall speak more of the nature of wisdom.

If any one should say, that the objects by the knowledge of which discrimination is to be perfected are to

numerous to be known separately, how then can this perfection be obtained, and if not obtained, how can it be said to procure emancipation? This objection is of no weight, for though these objects should be innumerable, yet by their visibility or immateriality, one or the other of which circumstances is common to all things, a just discrimination may be acquired. That which displays, being the agent, must be different from that which is displayed: the thing manifested must be different from that which manifests it; as a vessel must be different from the light which brings it to view; and intention different from the thing intended. By this mode of inferring one thing from another, the understanding is proved to be distinct from the things discovered by it, and by this operation of the understanding it is further proved, that the agent and the object are not the same thing; this establishes my argument. What I mean is this, spirit is distinct from that which it discovers, but spirit itself is also an object capable of being known. An opponent here starts an objection, addressing himself to the author, You want to establish the fact, that spirit is distinct from matter; but your argument proves merely that spirit is distinct from the operations of the understanding, which operations are made known by spirit itself. You teach, that it is the work of unassisted spirit to make known the operations of the understanding; from which the only inference that can be drawn is, that spirit is different from these operations, not that matter is different from spirit. The author replies, This argument is invalid; you do not understand what you say: My argument is this, that the operations of the understanding are boundless, and that the works of nature are boundless also; now the works of nature are connected with the operations of the understanding, and therefore, in proving that spirit is distinct from the

one, I have proved that it is of course distinct from the other ; and also that spirit is omnipresent, unchangeable, everlasting, undivided, and wisdom itself. The noiyayikū maintains the same idea, when in his system it is affirmed, that the earth is a created substance, and in consequence an effect having an all-sufficient cause. From this doctrine of the noiyayikū, the proof arises of the unity and eternity of this cause, as well as that the creator is omnipresent, boundless, and unchangeable. When a person is able to distinguish between the revealer and the thing revealed, he discovers, that the former is immutable, and the other mutable. Therefore in different parts of the commentary on the Patūnjūlū, by Vyasū, we find the idea, that the wisdom which enables a person to distinguish between the understanding and spirit leads to emancipation. If this be so, though a person should not have correct ideas of every part of nature, yet discriminating wisdom may exist ; for he knows in general that the revealer and the revealed are distinct : and to this agree the words of a sage, sight and the object of sight are distinct ; the knowledge of this destroys the false idea. From these premises we also conclude, that spirit is distinct both from matter and from the works formed from matter, for spirit is immutable. Wherefore we maintain, that sight and the object of sight are distinct. A modern védantikū had said, that when the distinction is made between matter and spirit, discrimination is applied to things as objects of sight, and gives these illustrations, He who perceives a jar, is not that jar in any respect ; he who perceives a body, that is, he who calls himself I [myself] is not the body. But, says the author, this is not admitted, for the védū says, that " spirit is to be perceived," and hereby spirit is declared to be an object of sight ; how then can a distinction

be maintained? The védantikū says, I meant, that which to spirit itself is the immediate object of perception, and therefore your objection is invalid. The author says, If this is your meaning, your mistake is still greater, for visible objects are seen only through the bodily organs, and not by unassisted spirit. The védantikū replies, When the védū speaks of spirit being visible, it merely means, that it is perceived by the understanding only: for the understanding cannot make spirit known; it can only make known its own operations; nor is there any reason why another should make known God: he is made known, and makes himself known: therefore the meaning of the védū, that spirit is perceptible, can only mean that it may be known, for spirit can never be visible. The author says, When you pronounce the word I, spirit is indicated, for when any one says I, spirit [self] is meant; but you say spirit is not visible, as the Bouddhūs also contend, who affirm, that the sense of happiness and misery lies in the understanding, and not in any other being. In the same manner you affirm that spirit, [like light,] is itself visible, and the Bouddhūs declare that the understanding is light. We obtain nothing from hence, however, relative to matter; but the great desideratum was to shew, that liberation arose from that discrimination which distinguishes spirit from matter. This fault has been examined in the commentaries. If we speak of discrimination as applied to matter in a general way, there are still many general principles, as mutability, compoundness, a capacity of pleasure, pain, and insatiation, partaking of the nature of twenty-four principles, and applied to these general principles [not confining ourselves to one]: if we therefore say, that liberation is to be obtained by discrimination, we introduce confusion into the subject [the reverse of discrimination]. This there-

fore is not admitted, for that knowledge which removes false ideas, procures liberation. If it should be said, that discrimination applied generally destroys all appropriation, and procures liberation, how does this agree with the védū and smritees, which teach, that discrimination must be applied to every form of matter, as, I am not the body, I am not the organs, &c.? To this it is answered, The proposition agrees with the doctrine of these books, because general ideas indicate particular ones.—In this second section, Vignarūbhikshookū has explained the nature of that discrimination which procures liberation.

Section 3.—In order to obtain emancipation, it has been said, that a person must obtain discrimination which distinguishes spirit from matter. What then is matter? Commonly speaking, it is divided into twenty-four parts, viz. crude matter, the understanding, consciousness of personal identity, the qualities of the five primary elements, the eleven organs, and the five primary elements. In these, either as the attribute or the subject, are included quality, action, and kind. In all these parts of matter, the abstract idea is, the materiality of all things, which arises from some change of its primitive state, either mediately or immediately.

Crude matter is subject to change. It has the following synonyms; prūkritee,¹ shūktee,² ūja,³ prūdhanū,⁴ ūvyūktū,⁵ tāmū,⁶ maya,⁷ ūvidya,⁸ &c. as say the great sages. In the smritees it is called Bramhēc vidya,⁹ ūvidya, prūkritee, pūra.¹⁰ This crude matter is considered as possessing the three qualities [goontis] in exact equilibrium,

The natural or primary state. deceit, Illusion.	The chief. Ignorance.	Power or energy. That which is latent. Sacred knowledge.	The unpro- Darkness. Excellence.
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from which we are to understand, that it is not an effect produced by some cause. By this state of equilibrium is to be understood the absence of increase or decrease, viz. a state in which no effect is produced. *Mūhūṭ* [intellect], &c. are effects, and are never in a state in which no effect is produced: this is the definition.

Wherever the three *gunātis* are unequal, we still call it crude matter, but in this case we speak improperly. We have said, that crude matter is not an effect, and we have borrowed it from the original *sankhya*. Matter, in its natural or crude state, is not possessed of the three qualities: of this doubt not; nor is it distinct from the three qualities; this likewise is an undoubted axiom; for the *sankhyā sōotrīs* teach, that the three qualities are not the qualities of crude matter, but of the natural state itself; and this is also taught in the *Patānjālī* and its commentaries, which declare, that crude matter and these qualities are the same. If all effects arise from these causes, it is vain to seek after another natural state of matter distinct from this. "The qualities of matter," this and such like expressions are similar to "the trees of a forest;" but the trees are not different from the forest. "The *sūtwā*, *rājā*, *tāmā*, are qualities of matter in its natural state." This sentence, shewing that these qualities are the effect of matter, is intended to point out, that they are not eternal; or that they are both the causes and the effects of *mūhūṭ*, (intellect). It is said in the *védā*, that the creation of intellect arose from the inequality of the qualities (this inequality is thus explained; In intellect there is a much larger portion of the good quality (*sūtwā*), and therefore the two other qualities do not make their appearance, but the good quality is made manifest; and from hence arises excellent conduct." In this manner

[four properties being added] the twenty-eight principles [or properties of bodies] are accounted for. The effect of the three qualities on this equilibrium is thus stated in the védū: first, all was tūmū [the natural state of matter]; afterwards it was acted upon by another [thing], rūjū, [passion] and inequality was the consequence; then rūjū being acted upon, another inequality was produced, and hence arose the sūtwū [excellence]. The sūtwū and other qualities we call things (drūvyū), because they are possessed of the qualities of happiness, light, lightness, agreeableness, &c.; and are connected with union and separation; but though not subject to any other thing, they form the material of which every thing is made. We call them qualities, since they operate as assistants to the vital energy; they also imprison the spirit. We say, that the organs are possessed of happiness, misery, infatuation, &c. and in the same manner we speak of the qualities, because there is an union between the attribute and the subject, similar to that which exists between the thoughts and the soul. The sūtwū goonū, though distinguished by the terms light, favour, &c. is said to have the nature of happiness, by way of pre-eminence. So also the rūjū, though it has the nature of impurity, agitation, &c. as well as of misery, yet, by way of pre-eminence, it is said to have the nature of misery; and thus also the tūmū, though it is described as a covering [a veil or dark cloud] and has the nature of stupidity, &c. yet, by way of pre-eminence, it is to have the nature of infatuation. The effects produced by the three goonūs are indicated by their names: the abstract noun derived from the present participle *sūt*, is sūtwū, existence, entity, or excellence; by which etymology, the pre-eminence of goodness, as seen in aiding others, is intended. Rūjū refers to a medium state [neither good nor

bad] because it awakens the passions. The tūmū, the worst, because it covers with darkness.

The three goonūs have an innumerable individuality [reside in many]. From this rule of the saṅkhyā it follows, that those who are distinguished as possessors of the sātwū goonū, are known by gentleness and other qualities. So also those possessed of the rūjū are known by the mobility of this goonū, and those possessed of the tūmū, by the heaviness of this goonū. But even if the goonūs were each considered as one, yet must they be considered as pervading all, for we are taught that [by them] many worlds were created at once. An objector says, how is it possible, that from one cause an endless number and variety of productions could spring? To this another answers, To the union of this one cause to numberless productions, this variety is to be attributed. To the last speaker the author replies, The three goonūs, which pervade every thing, do not of themselves produce this variety; for, though they pervade all things, they are not united to them. The sum of this doctrine is, that the goonūs have each innumerable individualities, and are to be esteemed as things and not as qualities.—To this one objects, The goonūs are three; how then can they be said to be innumerable? The author replies, they are called three in reference to their collected state, in the same manner as the voishébikūs comprise the elementary forms of matter in nine divisions. To the goonūs may also be ascribed dimensions, as being both atomic and all-pervading. If these properties be not ascribed to them, how shall we account for the active nature of the rūjū goonū, and for the sentiment which some properly entertain, that the all-pervading ether is an original cause? If you say, that every cause is all-pervading [but not atomic] then the boundaries of things cannot be ascertained.

While other dūrshānūs ascribe the origin of things to matter, the voishéshikū dūrshānū contends, that from earthly atoms the earth arose, but this is false, for the first [assisting] cause is void of scent, &c. This is our opinion, and in this opinion we are supported by the Vishnōo pooranū, &c. The great sages have taught, that the first cause is unperceived; that matter is subtle [approaching invisibility], undervied, identified with entity and non-entity, void of sound, imperceptible to the touch, without form, and is pervaded by the three goonūs. The first cause is undervied, has no producer, and is undecayable. The hypothesis of the voishéshikūs, that smell, &c., exist in the first [assisting] cause, we have already confuted in the comment.

An inquirer suggests, if matter is both atomic and all-pervading, and, possessing the three goonūs, has an endless individuality, is not your conclusion destroyed, that it is undivided and inactive? The author answers, I have mentioned individuality as a property of matter purely in reference to it as a cause; as odour [though of many kinds] is an universal property of earths; and the all-pervading property of matter is proved by the same property in ether [which has been pronounced to be one of the causes of things]. Thus, although it be maintained, that the creatures are many, and that creation is composed of many parts, yet they are all one when we speak of things in reference to their generic nature. The védū also confirms this doctrine, when it mentions, “the one unproduced.” Matter is also called inert, because it does not tend to any object, and because it has no consciousness of its own existence. But, if when you say, that matter is inactive, you mean that it is destitute of sensation, you will contradict the védū and smritées, for

they declare that matter possesses motion [agitation]; therefore when we say that matter is inert, our meaning must be confined to this idea, that it does not tend to any object, and is free from consciousness of its own existence. Whatever else is included in matter, is shewn in the comment, [Sankhyā-Bhashyā]. The proof from inference, relative to the nature of matter is this, intellect, &c. the effect of matter, are identified with pleasure, pain, and infatuation; and the things to which intellect, &c. give rise, are identified with pleasure, pain, and infatuation. From the effects therefore we ascend to the cause, matter. Thus, when we see a garment, we gain this knowledge, that cloth is composed of thread.^a The védā and smṛites confirm this argument. We have thus ascertained by inference, that matter is identified with pleasure, pain, and infatuation; but further particulars of matter may be learned from the śāstrīs and by abstraction.

Some one says, the fruit of the sūtwī goonī is declared to be happiness, joy, &c. but except in the mind, we discover no happiness on earth—none in the objects of the senses: therefore this declaration is not confirmed. To this a third party replies, True, we see not happiness in the objects of sense; but the excellency of very beautiful forms produces happiness. The author denies the premises, and says, If excellency be admitted as a species, as well as blueness, yellowness, &c. it will involve the absurdity of two species in one subject. Further, in a lapse of time, the same excellent form which gave pleasure excites pain. We term that in which excellency

^a The pūdit who assisted the author in this translation, supplied another comparison: Butter arises from milk—the source is milk, the means is churning, the effect is butter: from this effect we infer, that all milk possesses a butter-producing quality.

resides, the happy : [therefore happiness is found in sensible objects]. This assertion is further proved by the expressions, the *form* of the jar, *worldly* pleasure, &c. [that is, these expressions suppose, that there is in present things a power of giving pleasure]. See the commentary (bhāshyā).

The nature of matter having been thus ascertained, we shall now treat of mūhūrta [intellect]. The principle mūhūrta, which is named from the reasoning faculty, springs from matter. It is called mūhūrta, from its union with religion and other excellent qualities, which form its distinguishing character. Its synonyms are, Mūhūrta Boddhee,¹ Prāgnā,² &c. In the Uṇoogēṭa³ it is also thus described : Spirit possessed of all these names or qualities, is called Mūhūrta, Mūhan-atmā,⁴ Mūtee,⁵ Vishnū, Jishnū,⁶ Shūmbhū,⁷ Vēryāvūt,⁸ Boddhee, Prāgnā, Oopūlūbdhee ;⁹ also Brūmha, Dhritee,¹⁰ Smritee.¹¹ It is spread over the world ; that is, its effects [figuratively] his hands, feet, eyes, head, mouth, and ears, fill the world ; it is all-pervading, undecayable, it possesses rarity, levity, power, undecaying splendour. Those who know spirit, are not desirous [of other things] ; they have conquered passion, &c. and being emancipated, ascend to greatness [mūhūrta]. He who is mūhūrta, is Vishnū ; in the first creation he was Swayūmbhū,¹² and Prābhū.¹³ The three kinds, viz. sūtwā, &c. [or qualities] of mūhūrta, have been allotted to three deities, so that each is identified with the quality [gōṇā] itself, and from hence the three names, Brūmha, Vishnū, Shivū. Thus it is said

¹ The understanding.	² Knowledge.	³ A section of the Mū-
habharāt.	The intellectual spirit.	⁴ The will.
⁵ The all-pervading.	⁶ The victorious.	⁷ The existent by way of emi-
nence.	⁸ The powerful.	⁹ Comprehension.
¹⁰ The rememberer.	¹¹ The self-existent.	¹² Restraint.
		¹³ The supreme.

in the Vishnoo pooranā, mūhūt is three-fold, it has the rūjā, rūjā, and tāmā qualities. The Mūtsyā pooranā also says, From matter, with its changes, arises the principle mūhūt; and hence this word mūhūt is used among men, [when they see any thing great]. From the qualities of matter in a state of excitation [fermentation, *kshobhā*] three gods arise, in one form, Brūmha, Vishnoo and Mūhēshwūrū.

Spirit possesses rarity, levity, &c. This is asserted in reference to the union of the attribute and the subject. ~~Before~~ first creation, mūhūt is unfolded by the form Vishnoo, rather than by that of Brūmha and Sūnkūrū: this is mentioned in a stanza of the Vishnoo pooranū. The principle mūhūt, in part, through the penetrating nature of the rūjā and tāmā goonūs, being changed in its form, becomes the clothing of individual particles of life [i. e. of souls], and being connected with injustice, &c. becomes small. The sentence of the sankhyū is, that mūhūt, from association becomes small [or is diminished]. The effect of mūhūt, both in its free and combined state, is firmness. Mūhūt is the seed-state of the tree of the heart, [ūntūkārīnū] of ūhūnkarū [consciousness of existence], and of mūntū [the will]. Therefore, it appears from the shastrūs, that mūhūt is derived from matter, and ūhūnkarū from mūhūt [intellect]. By a general inference, it is concluded, that effects are united to their immediate causes: [in this way, mūhūt gives birth to ūhūnkarū, or consciousness, and is united to it] but whether, in creation, the five elements [the material parts] were first created, and the others succeeded in regular succession, or whether the intellectual part was first created, and was followed by the others in succession, we cannot determine by inference, for want of a clear datum. There are, however, some re-

marks in the védū and smṛiteś which lead to the conclusion, that the intelligent part was first created. This has been shewn in the bhashyū.

Having defined the nature of understanding [māhāt], we now proceed to consider the nature of consciousness [āhūṅkarū] :—Consciousness arises from the understanding, as a branch of the seed plant. It is called āhūṅkarū from its effects, viz. an idea that I exist, as a potter is denominated from a pot: this is its character. Its synonyms are found in the Kōōrmū-pooranū: āhūṅkarū,² ūbhimanū,³ kūrtree,^b mūntree,^c atma,^d prūkoolū,^e jēēvū;^f all which are exciting principles. This consciousness, being of three kinds, is the cause of three different effects; thus the Kōōrmū pooranū, Consciousness arises from the understanding, and is of three sorts: voikarikū [changeable]; toijūsū [from tijū, light]; and, born from the elements, &c. tamūsū [darkness]. The toijūsū creation comprises the organs; the voikarikū, ten of the gods; māntū [consciousness] being added, makes eleven partaking in its qualities of both [kinds, that is, of the nature of the bodily organs and the faculties]. From the tūn-ma-trū⁴ were created visible objects, as animals, &c. The voikarikū creation is peculiar to the sūtwū goontū, and the toijūsū to the rūjū: mūnū, by its own qualities, or union, becomes an assistant in the operations of the faculties, and partakes of the organs both of perception and action. By this sentence of the védū, and others of the same import, viz. “my mind was elsewhere—I did not hear,” it is proved, that the mind partakes of both kinds of organs.

² Consciousness of existence, ^a Regard to self. ^b The governor.

^c The counsellor. Self or spirit. ^e Excellent origin. ^d Life.

^f The simple elements of sound, touch, form, taste, and smell, as unmixed with any kind of property.

The eleven gods which preside over the organs, are, Dik,¹ Vātū,¹ Ūrkū,² Prūchétū,¹ Ūshwee,³ Vūnhee,⁴ Indrū,⁵ Oopéndrū,⁶ Mitrū,⁷ Kū,⁸ and Chūndrū.⁹

Having determined the nature of consciousness, the author proceeds to explain the faculties and organs :—In the first place, from consciousness proceeded the reasoning faculty [mūnū] ; the strong bias to sound felt by mūnū, produced the incarcerated spirit's organ of hearing ; from the attraction to form felt by mūnū, arose the organ of sight, and from the desire of smell in mūnū, the organ of smelling, &c. This is found also in the Mokshyū-Dhūrmū, where the organs are described as the effects of the operations of the mind, or, in other words, attachment. Thus, by the reasoning faculty, the ten organs and the five tūn-matrūs are produced from consciousness. There is no ascertaining the order of the organs and tūn-matrūs, because they are not related as cause and effect. Respecting the organs, there is no proof that one organ gave birth to another ; but this proof does exist respecting the tūn-matrūs. Thus, to speak of them in order : from the tūn-matrū of sound arises that of feeling, which has the qualities both of sound and touch ; and thus, in order, by adding one quality to every preceding one, the other three tūn-matrūs are produced. In the commentary on the Patūnjūlū, the regular increase of a property in each of the tūn-matrūs is described. Moreover, the five tūn-matrūs give birth to the five primary elements. The Kōōrmū and Vishnū pooranūs teach, that the five tūn-matrūs arose in succession from consciousness ; the Kōōrmū says, Consciousness which arises from the tūmū

¹ The regent of a quarter.

² The regent of wind.

³ The sun.

⁴ The regent of water.

⁵ The divine physicians.

⁶ The regent of fire.

⁷ The king of heaven.

⁸ Vishnū.

⁹ A god.

¹⁰ Brūhma.

goenū, and which gives birth to the five senses, undergoes a change, and from this change is produced the simple element or tūn-matrū of sound. From sound was produced the ether, having the distinguishing character of sound. Ether, undergoing a change, produced the tūn-matrū of feeling, and from this arose air, having the quality of touch ; and so in order with the rest.

An opponent says, the four primary elements [ether, air, fire and water] are evidently the assisting causes of other things ; and therefore, when you contend, that by them nothing is effected beside the circumstance of change, you err. To this the author replies, The pooranūs declare, that consciousness is the cause, while the five tūn-matrūs are mere accessaries in the creation of the five primary elements. In this manner were produced the twenty-three principles [of things]. After deducting the five elements, and consciousness in the understanding, the remaining seventeen are called the lingū-shūrēērū,¹ in which the spirit resides as fire in its dwelling-place fuel. That lingū-shūrēērū of all sentient creatures being produced, continues from the creation till the destruction of the material world ; it is carried out of the world at death by the living principle, and with it returns to the earth in the next transmigration. The living principle, being a distinct operation of the understanding, is not considered as distinct from the lingū-shūrēērū. The five tūn-matrūs are the receptacle of the lingū-shūrēērū, as canvas is that of a painting, for so subtile a substance could not pass from one state to another without a vehicle.—In the beginning, the lingū-shūrēērū, in an undivided state, existed

¹ The Hindoo writings speak of three states of the body, the lingū-shūrēērū, or the archetype of bodies ; the shookshmtū-shūrēērū, or the atomic body, and the st'hūlū-shūrēērū, or gross matter.

in a state similar to that clearly visible material body which is as the clothing of the Self-Existent. Afterwards, the individual lingū-shūrēērū became the clothing of individual animals, which clothing forms a part of that which clothes the Self-Existent, as the lingū-shūrēērū of a son is derived from that of a father. Thus speaks the author of the aphorisms [Kūpilū]: Different individuals are intended to produce different effects; and thus also Mūnoo, God, having caused the subtile particles of the six unmeasured powers, or the six organs, the collected denominator of the soul, to enter into mere spirits, formed all creatures. The meaning is merely this, God, the self-existent, causing the rare or subtile parts of his own lingū-shūrēērū to fall as clothing upon the souls proceeding from himself, created all animals.

Having thus described the lingū-shūrēērū, the author proceeds to describe gross matter:—Consciousness of personal existence arises within intellect as a tenth part of intellect; and, bearing the same proportion, from consciousness of personal existence arises ether; from ether air; from air light; from light water, and, from water earth, which is the seed of all gross bodies, and this seed (earth) is the mundane egg. In the midst of that universe surrounding egg, which is ten times larger than the fourteen spheres, by the will of the self-existent, was produced the st'hoölū-shūrēērū of this being. This self-existent, clothed with this matter, is called Narayānū.

Thus Mūnoo, after having discoursed on the self-existent, says, "He, desirous of producing numerous creatures from his own substance, in the first place created waters, and in them produced a seed, gold-like, splendid as the thousand-rayed sun. In that seed was produced

Brūmha, the sire of all. He was the first material being, and is called Pooruoshū (the producing cause); and thus Brūmha became the lord of all creatures. Waters are called Nara, because they were produced by Nūrū [the self-existent]: they were at first his place [ūyūnū], therefore he is called Narayūnū." The védū and smritees teach, that this spirit is one, since all creatures were derived from it, and since all at last will be absorbed in it. Therefore the védū and smritees are not opposed to the popular sentiment, that "Narayūnū is the spirit of all sentient creatures."

Narayūnū, clothed with the total of gross matter, created, on his navel, resembling the water-lily-formed Sooméroo, him who is called the four-faced, and then by him created all individuals possessed of organs, down to the masses of inanimate matter. Thus the smritees, All living creatures, with their organs, proceeded from the body of that being [Narayūnū thus clothed with matter]. That which is said in the pooranūs, that, while Narayūnū was sleeping on shéshū [the serpent-god Ūnūntū], the four-faced god was unfolded from the water-lily navel, and from the eyes and ears of this god, must be understood as referring to the creation which takes place at the dawn of every day of Brūmha, viz. at every kūlpū. It cannot agree with the first creation, but this sleeping on shéshū agrees with the dissolution of nature which takes place on the evening of a day of Brūmha, and with the appearance of the torpid gods, in regular order from Brūmha, who, in a united state had retired into the body of Narayūnū; for, the dissolution of nature at the evening of a day of Brūmha, is called sleep, because, at that time, for some purpose, he [Narayūnū] assumes a body. Thus the twenty-four principles [of things], and the production

of the world by them as an assisting cause, have been briefly described. From whatever cause any thing is produced, its continuance depends upon the continuance of that cause, and its dissolution arises from the absence of it. From whatever cause any principle [of the twenty-four] is derived, in that it is again absorbed; but absorption is in the reversed order of creation, while creation is in a direct order [as from ether, wind; from wind, fire, &c.] So says the Mūhabharūtū, &c. These changes, viz. creation, preservation, and destruction, in the gross state of the twenty-four principles, are shewn, in order to assist in obtaining a discriminating idea of Him who pervades all things; the perceptible though very subtile changes [in these principles] are thus mentioned in the smṛitees: the constant births of the lingū-shūrēērūs, on account of their extremely subtile nature, and the rapidity of time, are as though they were not. Therefore, speaking correctly, all inanimate substances are called non-entities [or rather momentary]; another affirms, that all inanimate things, to speak decisively, are uncertain. Standing aloof then from all inanimate things, the spirit is to be perceived as the real existence by those who are afraid of evil. The Ūnoogēeta contains the following comparison: This universe, the place of all creatures, is the eternal tree Brūmbha: this tree sprung from an imperceptible seed [matter]: the vast trunk is intellect; the branches, consciousness; its inferior branches, the primary elements; the places of the buds, the organs; and thus, spreading into every form of being, it is always clothed with leaves and flowers, that is, with good and evil fruit. The person who knows this, with the excellent axe of real wisdom cuts down the tree, rises superior to birth and death, and obtains immortality.—End of the third section.

Section 4.—For the accommodation of the student, I shall now, in verse, treat of spirit, as the first cause [poo-rooshū], and distinct from matter. The common concerns of life are conducted by this one idea “ I am ” [that is, by indentifying spirit with matter] ; but by the true knowledge of God it is made clear, that he is eternal, omnipresent, &c. I shall therefore, in the first place, speak of spirit as united to matter : [In this sense] he who receives the fruit of actions, is eternal, since he is the cause of every operation of the understanding, and of every creature produced by the mutations of matter. Moreover the understanding is without beginning : for as a seed is said to contain the future tree, so the understanding contains the habits produced by fate, and as such must be without beginning : therefore, from the fact, that the understanding is without beginning, we derive the proof, that he who receives the fruit of actions is without beginning. When we speak of spirit, as the sovereign, we mean, that it presides over the operations of the understanding as the receiver, as a shadow is received on a mirror.* Therefore when the operations of the understanding are destroyed [withheld] the liberation of spirit ensues ; [that is, according to the sankhyū, the liberation of spirit includes merely the liberation of the understanding from its operation on visible objects]. He who receives the fruit of actions being without beginning, there exists no cause for his destruction, and therefore he is not destroyed : from hence it is proved, that he is eternal, and, being eternal, he has not the power of producing new ideas. We have never seen that that which is destitute of light can make

* According to the sankhyū, spirit is not considered as the creator, nor, in fact, as really receiving the fruit of actions, this reception being only in appearance in consequence of union to matter, and not more, in reality, than as the mirror suffers or enjoys from the image reflected upon it.

known light ; in the light-possessing works of the sūtwū-
 goonū, the properties of this goonū are seen. From hence
 we gain the idea, that the cause of things [the manifestér]
 is not finite, but eternal ; therefore manifestation re-
 sides in the eternal. Union leads to mistake respecting
 the cause of manifestation ; as when some suppose, that
 the power of giving light is in the fuel, or that this power
 is communicated to a mirror when you remove its cover-
 ing. Therefore the knowledge of the eternal must also
 be eternal, and in some sense, must be considered as
 spirit, for upon it nothing is reflected. [If any one say,
 that] knowledge [is a property, we affirm that it] is a
 thing, for it is dependent on none ; and “ I am ” [perso-
 nal identity], being a quality of the understanding, will
 agree with this as a thing. Through false ideas, the ig-
 norant constantly cherish the error, “ I am that lump ” [of
 clay ; that is, they conceive of spirit as matter]. Through
 association [between body and spirit], they call spirit
 the wise, and from the same cause they apply to spirit the
 terms dependence, depravity, production, and destruction :
 but as vacuum only is necessary to the ear, so spirit
 requires only spirit ; therefore, in an inferior sense, but
 where no objection can be raised, it is decided from the
 védū, &c. that spirit being wholly light, the all-pervad-
 ing, the eternal, and the pervader of all bodies, requires
 only spirit. When it is united to material things, then
 [not really but apparently] it is capable of destruction ;
 when in a subtle state, it is unsearchable. If it is diffused
 through the whole system, why then are not the things of
 all times and of all places always manifest ? They are
 not manifest except in those cases where spirit is united to
 the operations of the understanding. Philosophers main-
 tain, that the appearance of things is their image reflected
 upon spirit. When the operations of the understanding

are not reflected, spirit is considered as unconnected, immutable, ever-living, all-diffused, and eternal. All desires, &c. arise in the understanding, and not in the spirit, for desire and the operations of the understanding have but one receptacle. All things within us subject to alteration, exist in the understanding; therefore all spirits, like all vacuums, are equally immutable, always pure, always identified with the understanding, always free, unmixed, light, self-displayed, without dependence, and shine in every thing. An opponent here says, We are then, in short, to understand, that all spirits, like the vacuum, are one; for that it is in the understanding only that the contrarieties, pleasure and pain, exist. This objection will not stand, for in one spirit there are these contrarieties, the reception of the fruit of actions, and the absence of this reception; for when spirit receives the operations of the understanding, it is many, and when distinct from these operations, it is one; the védū and smritees teach us, that spirit is one when we apply to it discriminating wisdom; and many when united to matter. Spirit receives pleasure, &c. as a wall the shadow; but that which enjoys or suffers is the understanding; still a distinction is formed by the appearance or non-appearance of enjoyment or suffering in spirits, similar to that which appears in pillars of chrystal on which the shadows of dark or red bodies have fallen; but the similitude drawn from air is inadmissible, because things having different properties make no impression on air.—*End of the fourth section.*

Section 5.—I shall now speak of spirit, and of that which is not spirit, and enlarge upon the qualities of the one, and the faults of the other, that the distinction between them may be made clear. This cloud-like world,

subject to the transmutations arising out of the three goonūs, like the changing clouds in space, is repeatedly produced and absorbed in spirit, by its approximation to the three goonūs in their changed form. Therefore spirit [chitee], being [in reality] without change, as the supporter of the three-goonū-changed [world], is the instrumental cause of the universe. As water, by its being the sustaining substance, is acknowledged to be the supporter of the world, so spirit by its being the sustainer of the embryo [atomic] world, is declared to be its supporter. Brūmhū, the immutable, the eternal, and who is described by the synonym Pūrūmart'hū-sūt [the real entity], without undergoing any change, is [popularly speaking] the instrumental cause of all things. He is called Pūrūmart'hū-sūt, because he exists for himself, and is complete in himself. He is called sūt [the existent] because he exists of himself, and accomplishes all by himself. Nature in all its changes is like the fluctuating waves, and is called ūsūt [non-entity] through its constant change from form to form. That which, after the lapse of time, does not acquire a new denomination from having undergone a change, is called in the smritees vūstoo (substance); that which owes its existence to its dependence on something else, or which is completed by the vision of something else, or which arises from another source, is not called substance [is ūsūt], because something else is required to give it existence. That which is real, must have existence: we can never say, that it does not exist. If it does not exist, we can never affirm that it exists, or that it is eternal. Therefore, when we speak of the world as possessing entity and non-entity, we lie under a mistake: [still, as real impressions are produced by it on the mind, we may say] this world is sūt [substance] and ūsūt [unreal]; but to believe that this world is a substantial good,

is a real mistake. This world is [compared to] a tree ; its intellectual part is its heart [the substantial part] ; all the rest is a [unsubstantial]. That part of the world which is permanent, is intellect, which is unchangeable ; all the rest is contemptible, because unsubstantial. So also is it false and unsubstantial, because, compared with Brūmhū, it is unstable.

Thus have I shewn, that spirit is a reality [sūt] ; and have also described the nature of other things. These subjects are discussed at length in the Yogū-Vashisht'hū ; I have here only given an abstract of them. A dream, when a person awakes, is proved to be a non-entity. That body which, when awake, we are conscious we possess, is a non-entity when we are asleep. At the time of birth, death is a non-entity ; and at the time of death, birth is a non-entity. This error-formed world is like a bubble on the water : we can never say that it does not exist, nor that it does. Spirit is real entity, but not so the visible world : it is as unreal as a snail when mistaken for silver ; or as when the thirsty deer mistakes the reflected rays of the sun for a pool of water. There is one omnipresent, placid, all-pervading spirit ; he is pure, essential knowledge, entire and inconceivable intellect, widely diffused like boundless space. Wherever, in any form, that omnipresent, omnipotent, universal, all-inspiring, self-existent being, is visible, there, in these forms, this agitated world, now visible and now invisible, appears extended in him like the reflected rays of the sun [mistaken for water] on the sands of a desert. As a magic shew, or as the appearance of water from the reflecting of the rays of the sun on the sand, or as the unstable waves on the surface of the water, so is the world as spread out on spirit. This visible world was spread out by

the mind of the self-existent Brūmhū; therefore the world appears to be full of mind. Those of impure mind, who are ignorant, and who have not entered the [right] way, esteem this unsubstantial world as substantial, and pursue this idea with the force of the thunderbolt. As a person unacquainted with gold may have an idea of a [gold] ring, but has no conception of the value of the gold of which it is composed, so an ignorant person sees in the world only cities, mountains, elephants, and other splendid objects; he has no idea of that which is spiritual. In these and other passages of the Yogū-Vashīht'hū, the absolute nothingness of the world is declared; and in other passages, the world, as the work of the eternal, is called eternal. That, freed from name and form, in which this world will be absorbed, is called, by some, crude matter, by others illusion, and by others atoms. This world, in the midst of spirit [lying dormant] during a profound sleep at night, resembles a water-lily imprinted on the heart of a stone. The universe-formed imperishable fruit of the wide-spreading tree of nature, is made visible by Brūmhū. Thus has been decided the different natures of entity and non-entity.—
End of the fifth section.

Section 6.—Having shewn the nature of spirit as distinguished from other things, I now proceed to speak of its intellectual nature, as distinguished from the operations of the understanding. Mūhūt poorooshū [intellect] is called ūnoobhōotee, chitee, bodhū, védūna, viz. sentiment, conception, understanding, and ratiocination. Other things are called by the names védyū,^x jurū,^x tūmū,^x ūgnanū,^a prūdbhanū,^b &c. Knowledge, when connected with the object of knowledge, is esteemed the manifest,

^x The object of knowledge.

Brute matter.

^x Darkness.^a False ideas.^b Chief.

in the same manner as light, by its union with the object it displays, is called the manifest. Connection with the objects of knowledge exists immediately or mediately, in unassociated spirit; not, however, as it exists in the understanding, but as the body on the glass. Spirit, though it is diffused, on account of its unconnectedness with the faculties and with material things, does not look at the object of knowledge. Thus spirit, like other things, through its want of union to the faculties, and of operation upon its objects, remains unknown. The spirit, during its freedom [from matter], through the absence of the operations of the understanding, remains unknown, without form, identified with light, and air-formed. The operations of the understanding have form and bounds; like a lamp, they are visible; they are innumerable; they perish every moment; they are inanimate, for like a pitcher, a lamp, &c. they are the objects of the perception of another [the soul]. The manifesting power of the operations of the understanding is its capacity of resembling the thing made known. As a mirror, by its capacity of receiving the images of things, is that which displays them; so the understanding, through its capacity of receiving the forms of things, is that which displays them. It is spirit which perceives the operations of the understanding; but it is through the operations of the understanding that other things are perceived. Some one objects, If we acknowledge two powers of perception, one residing in spirit, and the other in the understanding, we admit more than is necessary for the effect. Spirit sees things through the understanding; that is, the understanding assumes the forms of these things, and their shadow is reflected upon spirit: the understanding, &c. cannot perceive [objects]. In this manner the distinction is made clear between the operations of the understanding and spirit; and

from [the examination of] matter, &c. the distinction between spirit, and that which is not spirit, is also established. By the union between spirit and the operations of the understanding, in the images reflected by one and received by the other, the mistake is made, that they are both one, and that the understanding possesses the powers of spirit, as persons mistake a piece of red-hot iron for fire. This discrimination between the operations of the understanding and spirit, in which the *noiyayikūs* have been bewildered, and which a person of small understanding cannot comprehend, has been eminently illustrated by the *sankhyā*. The ignorant *Bouddhūs*, through not discriminating between the operations of the understanding and spirit, declare these operations to be spirit, and being thus bewildered as it respects the meaning of the *védū*, which teaches [for the sake of illustration] that knowledge is spirit, regard spirit as temporary. This discrimination between the instrumental cause, viz. the operations of the understanding, and the self-existent, who makes them known, is not impossible to good philosophers: a duck can separate milk from water. This capacity of discriminating between spirit and the operations of the understanding is called emancipation, the end of the world. Every one, through visible objects, knows something of God; but abstract ideas of God, none possess; to obtain these, discrimination is required. Spirit cannot be discriminated from external things, because of its admixture with the operations of the understanding, but by a knowledge of these operations they may be separated from spirit. As fire on the hearth, though it cannot be distinguished from coals, on account of their union, yet it may clearly be discriminated by its consuming quality. We learn from the *védū*, that the distinction between the operations of the understanding on visible

objects, and spirit, is most clearly seen during the time of profound sleep, when spirit, as the manifest, appears as light. Wise men affirm, that every thing is distinct from that which makes it visible : jars, &c. are different from the light [which makes them visible], and the operations of the understanding are different from light. As therefore unassisted spirit makes evident the operations of the understanding, it is clear, that it must be distinct from those operations ; this mode of decision will soon enable a person to comprehend this idea. In this manner, spirit is found to be the revealer of the operations of the understanding, and as such is to be distinguished from these operations, though it continues to make them known. According to the védū, &c. though the body and faculties in waking time appear not to be different from spirit, yet during a dream, spirit is clearly seen to be different from both. In a dream, all bodies different from spirit appear in the spirit ; and this is also the case when the person is awake ; but in waking hours there is this difference, that the same things are also objects of vision. In a dream, they are the immediate objects of perception, because they are ideal. In waking hours, they are the objects of perception by the instrumentality of the organs. In our sleeping or waking hours, all material objects, as delineated on spirit, appear of the same form ; there is no difference between them whether ideal or visible. The form of things in the spirit is merely an idea, clothed with form by the operations of the understanding. Therefore the operations of the understanding, as applied to material things, when reflected on spirit, are the same in our waking as in our sleeping hours. This is said as conjecture ; we have no means of proof ; but there is no better method of shewing the nature of spirit than by comparing the state of things in a dream and when awake. As a person dreaming, sees

every thing in spirit, so in his waking hours [notwithstanding the omnipresence of spirit, through the individuation of his ideas, he fancies] he sees it confined in one place [the body]. Profound sleep, then, shews simple spirit [rather than its state of embodied existence]. Both ~~then~~ awake. and when we dream, the ideas which we form, through the operations of the understanding, of spirit being possessed of form, are illusory and false. The overspreading of the understanding with darkness is called the heavy sleep of the understanding, but the want of this covering is called the deep sleep of the soul. Spirit, perfect, eternal and unchangeable, perceives the operations of the understanding only ; but where the operations of the understanding are wanting, it perceives nothing. As spirit is at the post of the operations of the understanding, it must be omnipresent and eternal. Therefore the ignorant in vain perform religious austerities, for spirit undergoes neither decay nor destruction. The ignorant believe, that the understanding and the body, united as husband and wife, endure the suffering of pain ; and they plead this as a proof, that in time of profound sleep the body enjoys repose. He who enters upon religious austerities for shew, without distinguishing between spirit and the secularised operations of the uncreated understanding, will never obtain emancipation, but will continue miserable in this world and in the world to come. Through the want of discriminating between the understanding and spirit, some maintain the doctrine of the individuality of souls, but this is false, for all souls have the same vitality. The understanding, having despised and thrown the weight of government upon its husband, spirit, which has no qualities, is imprisoned in its own operations. But the purified understanding, recognizing her lord [spirit] in his true character, is here filled with joy, and at last is absorbed in the body of her lord. The understanding re-

cognizing her lord [spirit], and thus meditating, he is not governor, he enjoys not pleasure, he endures not pain, he is pure spirit, like the vacuum, gives him no more pain.—
End of the sixth section.

Section 7.—Having thus pointed out the distinction between pure spirit and the understanding, the author next proceeds to describe the happiness of spirit. The *smṛitees* declare, that pain is [or, arises from] the expectation of pleasure from the objects of sense. From hence it appears, that the essence of pleasure lies in the absence of pleasure and pain. We have chosen this definition of pleasure in preference to the ancient one, because it is more forcible; and we must be allowed to do this in a work treating of liberation [of spirit from matter], otherwise an objection would lie against every work which defines logical terms. The word happiness is figuratively applied, without sensible proof, to spirit, for the sake of representing it in an agreeable manner, as air is figuratively used to represent omnipresence; but the idea of happiness, as applied to spirit, is clearly disproved by this and other sentences of the *védū*, Spirit is neither joyful nor joyless. It is clear, that the negations of the *védū* [spirit is not this, is not that, &c.] are of more force than instructions [relative to ceremonies]; for these instructions cannot procure for the worshipper that which he needs, liberation. The expression, It is not joyless, teaches us, that spirit, as lord, partakes of the happiness of which the understanding is the author: as he, not destitute of wealth, is wealthy, or the master of wealth. By this sentence of the *védū*, Spirit is more lovely than any thing; the beauty of spirit is intended to be set above happiness: therefore it is improper to call spirit the blissful. From the following verse of the *yédantū*, Happiness, &c. belong to matter, it ap-

pears that the essential happiness of spirit is not insisted upon in the védantū. The nature of spirit, as destitute of happiness, has been examined at large by us in the commentary upon the Brūmhū-Mēemangsū: we now speak of spirit as identified with love: the disinterested attachment [of the understanding] to spirit, which never regards spirit as non-existent, but always as existent, is genuine love. The desires of the understanding after pleasure are subject to spirit; therefore spirit [self] is the most beloved object; there is nothing so beloved as this. Love to spirit should be founded on its spiritual nature; and not upon any expectations of happiness. A person says "I am" [I exist]; he does not say "I am—happiness," [that others should expect happiness from him]. Happiness is the absence of misery, and with this, spirit is identified. Spirit is lovely; and is identified with love. Hence, in reality, spirit is the object of love, but not on account of that with which it is invested; this would be love to the appendage, and would be unstable, not real. For want of discrimination, when affection is placed elsewhere, as on pleasure, &c. it is temporary, but love to spirit is constant; for spirit is styled the eternally happy. If the understanding be well settled, and perceive the entire loveliness of spirit, will it not bathe in a sea of happiness? In common affairs, the understanding enjoys happiness when any thing pleasant is presented to the sight; from hence we infer, that supreme happiness must arise from a view of that which is supremely lovely. The exciting cause to love is always spirit—spirit is of itself lovely: this sentence the védū perpetually repeats when it proposes to fix the thoughts on spirit. The happiness arising from the sight of the beloved object, spirit, and which can be represented by no similitude, is enjoyed by the wise [who are] emancipated, even in a bodily state. The hap-

piness enjoyed by spirit which dwells within, is genuine : this is not controverted by the yogēē ; but miserable men, unconscious of this, and anxious after outward happiness, are deceived. Secular persons desire happiness, but, like a householder who seeks pleasure by looking through the windows, instead of looking for it within, they seek it by looking through the senses. Cursed be those pleasures which arise from the senses, and when changed give pain, for they are obtained from pain, are made up of misery, and obstruct the pleasures of spirit.—*End of the seventh section.*

Section 8.—The discriminating characters of spirit, mentioned in the védū and smritees, that it is eternal, intelligent, and happy, have now been described. Matter is possessed of three contrary qualities, [it is temporary, destitute of life, and is [or tends to] misery]. Discrimination discovers the excellencies of the one, and the evil qualities of the other, and destroys the latter. Those opposite natures, which arise out of the absence of qualities in spirit, and their presence in matter, we will discuss, by many proofs, though in a brief manner, in the sequel. The operations of the understanding, and the images of pleasure, pain, &c. are both in the same place, the understanding. Mūhūta [intellect], and all created things, are inanimate, and their producing cause is also inanimate, for the [instrumental] cause and the effects are always seen to be of the same nature. Therefore spirit is proved to be mere gnanū [light, or knowledge], and all other things, as well as all the qualities of things, are the mere transmutations of matter. The wise consider spirit as void of qualities, and immutable. Gnanū [spirit] is spoken of as immutable when [in the body] it is firm as the peak of a mountain. As by contact with an unguent, the

thing touched is tintured with its qualities, so desire is produced in the understanding by its connection with the objects of sense. The union [sūmbāndee] which takes place in the act of anointing [smearing or painting] a thing, is called sūngū [association], and ūnjūnū [paint] : therefore the great sages, using the comparisons of the ether and the lotus, untouched by earth and water, have declared, that spirit is not tangible, is unassociated, and unaffected. In spirit, the sea of boundless power, the three goonūs are driven about, for the purposes of creation, like bubbles in the ocean, and become the universe. The vital spirit, through its vicinity to the world, as sovereign, influences inanimate things as the loadstone the needle. Inanimate things are excited to action, like servants, to hold forth spirit as the maker, the nourisher, and the destroyer of all. The bodily organs naturally collect all articles of enjoyment for the sovereign [spirit], and deliver them to the chief minister, the understanding. The understanding, charged with all these articles of enjoyment, presents them to spirit; the spirit, as lord of all, enjoys them, like a king, by merely looking on them. The body is the lord of wealth, the organs of sense are the lords of the body, the understanding is the lord of the organs, and the spirit the lord of the understanding. The immutable one has no lord to whom he owes obedience. Therefore this is the limit of our conceptions of God—he is the light of all, the lord of all. The glory [happiness] of others [the creatures], obtained with much pain, is transitory : that of passive spirit is without beginning and without alloy. Spirit is power, and hence, by illusion, and by its dancing near the great mass of inanimate matter, it receives birth and absorption with the utmost ease. The yogcē, viewing the glory of spirit, which is beyond all comparison, and free from

alloy, values, the glory of [the god] Brūmha no higher than a blade of grass. The atma [enjoyer] of outward things is the body; the organs are the atma [enjoyer] of the body; the atma of every thing, even of the organs, is the understanding; and the atma of the understanding is space-like spirit. The space-like spirit is called Pūrūm-atma [the most excellent spirit] because beyond it there is no spirit. Spirit is called the animal soul, when it is connected with the operations of the understanding, but, according to the smritees, spirit, as distinct from these operations, is called Pūrūm-atma, the Great Spirit. Whatever it be that pervades any thing, that is its Brūmhū; therefore the creator of every being down to inanimate matter, is its Brūmhū. Theists, i. e. the sankhyūs, affirm, that gnanū is God; others believe that the Great Spirit is God, but nobody affirms that inanimate matter is God. The everliving, who is the supreme, and who pervades all things, is Brūmhū; for no cause is known from which it can be ascertained that he has any superior or pervader. He, undivided and uniform, is the total of innumerable spirits, and is called chit-ghūnū [the total of sensation]; vijnanū-ghūnū [the total of wisdom], atinū-ghūnū [the total of spirit]. Pūrūm-atma does not depend on another for manifestation, he is known only to himself; therefore he is called his own manifestor. every thing else is destitute of this property. Enjoyment [bhogū] does not belong to the immutable spirit, but to the understanding. The pleasures of spirit arise from the images of things reflected by the operations of the understanding; spirit therefore tastes pleasure in a secondary manner. Spirit, without assistance, sees the operations of the understanding, and is therefore called the testifier for the understanding; and because it sees in itself every thing free from change, it is

called the universal testifier. The manifestations imparted by spirit are temporary, for it retains the images of things only for a time. We mention spirit in the character of a testifier merely to shew, that it is distinct from inanimate matter. Spirit [poorooshū] is incapable of being described, for it is atomic, and subtile; and in the absence of visible objects, is unknown; Rahoo is invisible, but, when he approaches to seize the moon, he then becomes visible. As a face is seen in a glass, so spirit is seen in the operations of the understanding. When the universe falls upon [as a shadow falls upon a wall] spirit, it becomes visible. Spirit, though the receptacle of every thing, is said to be empty, like space. The understanding charges all the faults of the objects of sense on spirit, the perceiver, but falsely, for it is free from impurity, as the mirror or the pure ether. The understanding first accuses spirit of error, and then grieves it. In short, the impurity which adheres to visible objects is not in spirit, for spirit is pure, clear and faultless. Amongst things of the same kind, there is nothing by which they can be separately distinguished; so spirit, on account of its uniformity, is called, The unchangeable. As the sovereign of the body [déhū], it is called déhee: as it enlightens the poorcē [the body], it is called the pooroos, male; as it is alone, it is called ūdwitēyū. [without a second], and as it is the only [one], kēvūlū. Nothing can conceal spirit, therefore it is called ānavritū [the uncovered]. As the supreme, it is called atma. It knows bodies [kshétrū], therefore it is called kshétrūgnū, or that which knows the body. It is called hūngsū [a duck], because it feeds upon the miserable fishes which play in the lake of the heart about the petal-formed nymphaea of the understanding. By the letter **इ** breath goes forth, and by the letter **अ** it enters again: on account of this ingress and egress of the

animal soul, spirit is called **इन्द्र** [a duck]. In the mountain of the body is the cave of the heart: in this cave [goohū] spirit is perceived as it were sleeping with his consort the understanding; and hence he is called gooha-shṭyū, [he who sleeps in a cave]. Spirit is called mayin: for by its proximity to the three-goontū-formed ways [that which imposes on the senses] it assumes a delusive appearance. The eleven faculties [of mind and body] and the five [primary] elements of matter, are the sixteen divisions of spirit; yet in reality it has no divisions, and is called nishkūlū [he who has no parts]. The pronoun I is expressive of sovereignty: spirit is the unassisted testifier of the understanding; therefore the wise express spirit by the sign I. Speaking generally, spirit, like a king, is the lord of all, the all-wise, the governor of all, the only one, the first male: strictly speaking, however, spirit is indivisible. That which is said in the elementary aphorisms relative to the unity of spirit, refers to its genius; and indeed, at the dissolution of all things, there is a most evident demonstration that spirit is indivisible. Spirit, on account of its unassociating properties, is considered as always perfect, and as unchangeable intellect; being vital, it is always free; and being destitute of sorrow, it is called poorooshū [light]. Let the wise, by these and other ways pointed out by teachers, books, their own experience, and the different properties of spirit and matter, distinguish between spirit and that which is not spirit. The distinction between spirit and matter, so largely insisted on in the preceding remarks, when reflected on by yogēes, produces liberation.—*End of the eighth section.*

Section 9.—Having thus, by clear reasoning, defined discrimination, for its further manifestation, I now briefly

relate the method of celebrating rajū-yogū.^c He who is not able to perform the rajū-yogū, may attend to that called hūṭ'hū-yogū.^d According to the Yogū-Vashist'hū-Ramayānū, the account of this ceremony was communicated by Bhoosoondū^e to the sage Vūshisht'hū. In the celebration of the rajū-yogū, the exercise of the understanding is required. In the hūṭ'hū-yogū, the suppression and expression of the breath, and a peculiar posture in sitting, are the two principal things required; other things are to be attended to according to the strength of the yogī. The védū and the smritees have recorded endless errors in the objects of the senses: the yogī, to procure an unwavering mind, must fix his attention on these errors. In the heart in which the seeds of desire have grown up into a wilderness, a crop of knowledge and religious merit can never grow; but in the heart in which the weeds of desire have been consumed by the fire of the knowledge of error [in the objects of the senses], and which [field] has been ploughed by the instructions of a religious guide and of books, a good crop soon comes to perfection. A wise man sees so many false things in those which are called true; so many disgusting things in those which are called pleasant; and so much misery in what is called happiness, that he turns away with disgust. Even the residence of [the god] Brūmha, is hell, for it is full of the impurity of death; among the inhabitants of that place, those who are more glorious than yourself, are miserable in consequence of their subjection to the three goonūs: and being constantly terrified with the fear of transmigration, even they seek for liberation. This then is evident, that all worlds are full of misery.

^c The excellent or kingly yogū.

^d The common yogū.

^e This sage is said to have been the offspring of the goose which carries Brūmha, by the crow on which Yāmu rides.

“ May this be mine ;” “ May I not be this :” the mind, constantly subject to such wishes, is always in misery ; this the heart well knows. Profound sleep [perfect insensibility] is alone [a state of] happiness. Knowledge of the objects of the senses, is misery. This is an abstract view of pleasure and pain : there is no need of further enlargement. In this manner, a wise man, desirous of that which is truly substantial, having tried the objects of sense, those airy nothings, rejects them all, as a person casts away the serpent, which in infancy appeared to be a charming object. In order to diminish the endless errors connected with [a view of] the objects of sense, the wise will apply discriminating knowledge to that which is mere appearance, and meditate perpetually on perfect spirit. A religious guide can never say respecting spirit, “ This is spirit ;” but to the yogēe spirit manifests itself, when, with an unwavering mind, he thus meditates, “ I am that which manifests the operations of the understanding, I am the eye-witness of the understanding, I am different from the understanding, I am the all-pervading, I am the unchangeable, I am the ever-living.” The operations of the understanding resemble a jar, and spirit the vacuum in the jar ; they are [in their union] subtile and destructible. In reality, spirit is that which manifests the operations of the understanding ; it is unchangeable, unassociated, and undecayable. All within the mind is called the operations of the understanding. Spirit is distinct from these miseries [these operations], yet sees them without a medium. [Addressing himself to a Boudhū, he says] In attributing the manifestation of an operation of the understanding to an operation, and in maintaining the continual operation of effects, you assert more than is true, and therefore the above-mentioned idea [that spirit without a medium sees the operations of the understand-

ing] is established. Filled with joy, grief, fear, anger, desire, infatuation, inebriation, envy, self-importance, covetousness, sleep, indolence, lust, and other marks both of religion and unreligion : in short, full of joy or misery, the understanding exhibits itself as spirit [when a person says *I am sick, I am happy, &c.*]. I [spirit] am all-pervading, pacific, the total of pure spirit, pure, the inconceivable, simple life, pure vacuum, undecayable, unmixed, boundless, without qualities, untroubled, unchangeable, the mirror in which all is seen, and, through my union to all souls, the displayer of all things. Not being different in nature, I am every living creature, from Brūmha, Vishnōo, Mūhēshwūrū, down to inanimate matter. I and all other living creatures are one [in essence] like the vacuum, we are life ; therefore we are taught in the védū to meditate on spirit as one, and as expressed by the particle I. Seeing this, the yogēē worships [presents his food, &c. to] all living creatures. The védū says, that in this manner the sankhyū yogēēs worship spirit or [self]. He who worships spirit [self] viewing himself equally in all beings, and all equally in himself, ascends to his own heaven. Mūnōo calls the worship of [self] spirit, the method of obtaining divine knowledge. In this manner, let a person collect around him living animals, assure them of safety, and honour them with his own food, and thus think on spirit^f. The yogēē, who views all on an equality with himself, desires not the pleasures enjoyed by Brūmha, Vishnōo, Shivū, &c. Therefore let the yogēē meditate on equality. How can desire exist in the mind of him, who in production and dissolution, in all states and times, sees every thing the same. Vishnōo and the other principal deities who possess great glory, do not enjoy more than I

^f Agreeably to this doctrine, some mendicants may be seen making a companion of a dog.

[the yogēē] do ; therefore that glory which is admired by those who cannot discriminate, is false. When a person sees another in qualities and actions greater than himself, he labours to become his equal ; but I see no one greater than myself ; nor do I consider myself as less than others, that I should, through fear of being beaten, worship the gods in order to conquer these giants. From Brūmha even to the people in hell, the yogēē loves all as himself, even as parents love their children. The védū says, that from men's [false] conceptions of the undivided one, viz. that such a one is sovereign, that these are subjects, that this is best, that this is the worst, the fear of death arises. The various shades of existence, as governor, subject, &c. appear in the one vacuum-formed spirit as nonentities, or like shadows on a chrystal pillar. In the operations of the understanding, the one spirit appears multiform, as a juggler who personifies a number of animals by clothing himself with their skins. Maya [illusion], in various forms, embracing formless spirit, dances, and thus brings the understanding into a state of infatuation. The idea of a plurality of spirits arises from variety in the operations of the understanding ; this may be illustrated by the appearance of many suns in different pans of water, and many skies as seen through different apertures in a jar, &c. " Therefore, attend ! I am pure, wise, free, all-pervading, undecayable : " the wise, thus judging, treat as false the distinctions of I and thou, friend and enemy, &c. From Brūmha, Eeshū, Hūree, and Indrū, down to the minutest living creature, the distinctions of good, middling, evil, arising from illusion, are false. When we speak of spirit as connected with the illusion arising out of the three goonūs, we apply to it these comparisons, good, middling and evil. He, to whom I am is applied, is spirit, imperishable, ever-living ; the same in the body as in other places ;

with this single difference, that he is perceived within, but not without. Thus the personality of creatures, bound in delusion or free, arises from different states of life, as governor and subject, but not from spirit. There is no distinction between governor and governed, therefore there is nothing greater than myself that should urge me to seek worldly eminence. Profound repose [death] is my beloved wife, for she destroys all my misery; but the wife of the ignorant, that is, the understanding, is unbeloved and unchaste. If the reflection of the operations of the understanding falls on me as on a mirror, the fault, though to be disapproved, is not mine. But from its nature and from experience we are taught to reject it, for a person cannot look with pleasure on the deformity of another. This chaste one [the understanding] having cast her own faults on her husband, afterwards repents. An obedient wife, seeing her husband faultless, becomes so herself. Notwithstanding the diversity of created forms, I am always the same, whether I enjoy or not my appointed spouse who seeks not another. Whether clothed or unclothed, since I resemble the purity of a mirror, of ether, and of simple knowledge, I [spirit] am the same. The errors of the understanding, seen in visible things, are no more in the discoverer and lord, than the faults of things made visible are in the sun. The understanding is subject to misery, but when it meditates on one [spirit], it becomes released from the bonds of misery; but neither confinement nor liberation belongs to me [spirit]. When the miseries of the understanding are reflected on the immutable and unassociated spirit, it is conceived that the spirit is in chains, and subject to sensations; but this appears to be false as soon as the mirror, spirit, is inspected. The testifier [spirit] is not subject to the three states, wakefulness, repose, and profound sleep. I the sun-like spirit, am perfect; I neither rise nor set. As

the face in a glass, so the universe, through the understanding, is realized in me as a reality. But in time of profound sleep, though I am all-pervading, [because the understanding withholds its operations] I am seen neither within nor without. [Speaking popularly] that [universe] which appears in me, or in another [individuated spirit], or in simple intellect, or in the all-pervading, is merely a shadow connected with the operations of the understanding. I am only the mirror holding a reflected image : the universe in me resembles the appearance of silver on the shell of a snail, or that of water in a fog, or that of a city in the air ; yet this implies no fault in me. The universe was not in me in time past, nor is it now, nor will it ever be : I am eternal. Whether it be in other things or not, [as in the understanding, &c.] is a matter which does not concern me. All is in me as in space ; and I like space, am every where. There is nothing in me, nor am I every where ; for as nothing adheres to space, neither does any thing adhere to me. The great sages call the universe wisdom itself, for matter and spirit, as milk and water, are inseparable. The universe is mine, because the pleasures, &c. of the body belong to me : yet as they are mine, so they belong to others. But that it is, indeed, mine, is the mistake of the understanding. In fact, no one possesses any thing ; the world resembles a lodging-house : there is no union betwixt it and the occupier. There is one spirit, ever-living, pure, space-like, unmixed, more subtile than the smallest atom ; in him there is neither universe, nor worldly operation. Visible objects, of which the understanding is full, appear, one after another, as reflected images in the vast mirror of universal spirit. As vacuum is every where, evident in some places and exceedingly confined in others, so is it with spirit, whether clothed with the understanding, or

confined by gross matter. The universe is full of space-like spirit; hence, wherever the understanding wanders, its operations become visible, as jars in the [light of the] sun. My birth, and all its consequences, are as false as the visions of religion and irreligion, birth and death, pleasure and pain, &c. appear when a person awakes. The idea of the production or destruction of spirit arises from the union or disunion of spirit with the operations of the understanding; in the same manner, we speak of the rising and setting of the moon when visible or when invisible. As the clouds, whether they conceal the sun or not, do not approach that luminary, so do I [spirit] see the evil-dream-like train of existence, birth, death, and the momentary operations of the understanding, without being affected by them. The sage with his mind exclusively fixed on spirit, thus meditates, and obtains the vision of spirit, as of a stupendous mountain. If the mind relinquish for an instant that which is essentially pure and placid, the remains of the habits wrought by sensible objects will again secularize the organs. A wise man should therefore destroy [suppress] with the weapons of discrimination those perpetually-rising enemies [the organs], as Indrū did the mountains.—*End of the ninth section.*

Section 10.—I shall now clearly point out the properties of the man who obtains liberation in this life, and who constantly meditates on spirit. The self-conceited but ignorant may have heard something of spirit, and may have reflected upon it; but, in consequence of ignorance, they misunderstand what they have heard and reflected upon, and hence choose an ignorant teacher. The Yogū-bhashyū says, that neither greatness nor the knowledge of futurity, &c. are essential signs of knowledge, but that

renouncing these a person may obtain liberation [koivūl-yū]. That which is written in the védū and smritees respecting the marks of the wise, and of emancipating wisdom, I have extracted, to strengthen the faith of the yogēē. To a yogēē, in whose mind all things are identified as spirit, what is infatuation?—what is grief? He sees all things as one. He is a wise man who is destitute of affections, who neither rejoices in good, nor is offended with evil. As the wind forces its passage every where, without leaving a vacuum in its progress, so the wise man never forgets what he has learned of spirit. He is liberated in this life who is never elevated nor depressed, whose face shines both in pleasure and pain, and who is always the same. He is free even in this life, who is awake [to his spiritual nature] though asleep [in reference to sensible objects]; who is not awake [to sensible objects], and the operations of whose understanding are not connected with the passions. He who acts as though he were subject to desire, hatred, fear, &c. but like the ether is pure within, obtains liberation while in the body; so does the person who is free from pride, whether he be employed [in secular affairs] or not, for he preserves his mind unsullied. If it could happen, that the rays of the sun should become cold, that the beams of the moon should impart heat, and that flame should be made to descend, still an ignorant man [ignorant of spirit] can never obtain liberation. Even the power of spirit shining in all the wonderful forms [of nature] cannot excite the wonder of the perfect yogēē. A woman whose affections are placed on a gallant, though actively engaged in the business of her house, still continues to dwell on the pleasures derived from her criminal amours; so a wise man, having found the excellent and pure Brūmhū, delights in him even though engaged in other things. The yogēē who,

however clothed, however fed, and wherever placed, is always the same, who is entire spirit, and is always looking inwards, who is happy, profound, benign, who enjoys happiness undisturbed as a lake in a mountain, who though he may have cause for the highest joy, remains unaffected, and [is pleased with himself, or] enjoys spirit in spirit, who rejects all his works, is always cheerful and free from pain, and who is not absorbed either in works of merit or demerit ; nor in any thing besides—this man resembles a king. He who in the body has obtained emancipation is of no cast, of no sect, of no order, attends to no duties, adheres to no shastrûs, to no formulas, to no works of merit ; he leaves the net of secular affairs as the lion his tûils ; he is beyond the reach of speech ; he remains at a distance from all secular concerns ; he has renounced the love and the knowledge of sensible objects ; he is glorious as the autumnal sky ; he flatters none ; he honours none ; he is not worshipped ; he worships not. Whether he practise the ceremonies, and follow the customs [of his country] or not, this is his character. These are the true characteristics of him who is distinguished by no outward character, and who has ceased from the ancient error, the world ; and in whom desire, anger, sadness, infatuation, covetousness, &c. diminish every day. He who has found rest in the fourth state [spirit], having crossed the sea of this world, has no occasion for the delusions promised in the védû and smritees upon the performance of works of merit. Whether he die at a holy place, or in the house of a chûndalû, he was delivered from impurity the very hour he obtained divine knowledge. Emancipation is not in the air, is not in the world of the hydra, nor on earth ; the extinction of every desire is emancipation. When the yogē renounces the body, he renounces embodied emancipation, and enters into unembodied li-

berly, and remains like the unruffled wind, or the mirror when it receives not the images of mountains, &c. but is a simple mirror, bearing its own form. When spirit does not look upon [is not united to] those visible objects which are connected with mine and thine, it [like the mirror] remains alone. If it is allowed that spirit is clothed, still it is everlasting, undecayable, good, without beginning, without continuance, without support, immutable, without disease, without vacuum, without form, not an object of sight, not sight, something undescribable and unknown.⁵ These are the divisions of the account of liberation in a bodily state, by Vignanū-bhikshookū.—*Thus ends the Sankhyū-Sarū.*

SECT. XVII.—*Of the Védantū Dūrshāmū.*

This system of philosophy is attributed to Védū-Vyasū, who is said to have derived it from the discourse addressed by Krishnū to Ūrjoonū, found in the Bhūgūvūt-Gēeta, a part of the Bhēeshmū chapter of the Mūhabharātū. The sentences formed in the Védantū-sōōtrūs are comprized in five hundred and ninety-eight verses, which are divided into four parts; in the first, the author contends, that the whole contents of the védū refer to the divine nature; in the second part, he confutes the opinions of other sects; the third part is a discourse on devotion, and in the fourth he enlarges upon the doctrine of the divine nature. The system taught by this sect will be found in the succeeding translation of the Védantū-sarū. The dūndēes and respectable sūnyasēes, and a few individuals in a secular state, profess the principles of this philosophy;

⁵ Protagoras said, "Touching the deity, we have nothing at all to say, either that it is, or that it is not."

of the learned men residing at Benares many are said to be védantiēs.

SECT. XVIII.—*Treatises still extant belonging to this School of Philosophy.*

Védantū-sōōtrū, the sentences of Vēdū-vyasū.

Védantū-sōōtrū-mookta-vūlēē, an abridgement of the sōōtrūs.

Vyasū-sōōtrū-vrittee, the meaning of the sentences of Vyasū.

Védantū-sōōtrū-tēēka, a comment, by Bhūvū-dévū.

Védantū-sōōtrū-vyakhya, another comment, by Brūmhū-vidya-bhūrūnū.

Sharēērūkū-sōōtrū-sarat'hū-chūndrika, a comment on an abridgement of the Védantū.

Sharēērūkū-bhashyū, a comment, by Shūnkūrū-acharyū.

Sharēērūkū-bhashyū-vivūrūnū, an account of the last work.

Sūnkshépn-sharēērūkū-bhashyū, the essence of the Sharēērūkū-bhashyū.

Sharēērūkū-nibūndū, an explanation of a comment on the Sharēērūkū-sōōtrūs.

Sharēērūkū-bhashyū-vyakhya, a comment.

Brūmhū-sōōtrū-vrittee, an explanation of the Védantū-sōōtrūs.

Védantū-Brūmhū-sōōtrū bhashyū, a comment on the Brūmhū-sōōtrūs.

A comment on ditto.

Ūdwoitū-siddhū, on the unity of God.

Ūdwoitamritū, a similar work.

Ūdwoitū-rūtnū-lūksūnū, ditto.

Ūdwoitū-mūkūrūndū, ditto.

Ūdwoitū-dūpika, ditto.

Ūdwoitū-koustoobhū, on the divine unity.

Ūdwoitū-siddhee-vyākhyā, ditto.

Ūdwoitū-chāndrika, ditto.

Ūdwoitū-vivékū, ditto.

Védantū-sarū-mōlū, the essence of the Védantū-sarū.

A comment, on ditto. Another.

Pūnchūdūshēē-sūtēēkū, a work on the doctrines of the Védantū.

Bhamūtēē-kūlpū-tūroo-sūtēēkū, explanation of a comment.

Prūtyūkshū-chintamūnee-sūtēēkū, on separate souls.

Natūkū-dēēpū, a work by Vidyārūnyū.

Shikshya-pūnchūkū, rules for a student.

Bhōtū-pūnchūkū-mēēmangsa, a work on the five primary elements.

Pūnchū-koshū-vivékū, on the five receptacles of spirit.

Chitrū-dēēpū, on the various appearances of spirit as united to matter.

Triptee-dēēpū, on perfect wisdom.

Kōōtūst'hū-dēēpū, on the unchangeable Brūmhū.

Dhyanū-dēēpū, on divine meditation.

Yoganūndū, on yogū, or abstraction.

Atmanūndū, on the joy connected with liberation.

Brūmhanūndū, the state of a perfect yogēē.

Vidyanūndū, on divine wisdom.

Vishūyanūndū, on seeing Brūmhū in every thing.

Hūstamūlūkū-bhashyū, verses on divine wisdom, by Shān-kūrū-acharyū.

Brūmhū-vidya-bhūrūnū, a work on spirit.

Védantū-dēēpū, the light of the Védantū.

Oopūdēshū-sōōtrū, instructions to the scholars of this sect.

Siddhantū-vindoe-sūtēēkū, a short answer to objections.

Jēvū-mooktee, the emancipation of the soul while in the body.

Jēvū-mit'hyanoomanū, the doctrine of separate spirits confuted.

Jēvū-vyapükü-tüttwū, on the all-pervading spirit.

Védantü-pūribhaaha, a short abridgement of the doctrines of the Védantü.

Tüttwū-chändrika, the display of true wisdom.

Tüttwodyotü, a similar work.

Tüttwū-prüdcēpika-nūyünū-modinēē, ditto.

Tüttwanoosündhanū-mōölū-sütēēkü, on the knowledge of Brūmhū.

Tüttwū-prüdcēpika, on the knowledge of realities.

Tüttwodyotü-vi'ürünū, a similar work.

Tüttwanoosündhanū-mōölū-tēēka, a comment on the text of the Ūnoosündhanū.

Tüttwū-vivékū-mōölū-süttēēkü, the text of the Tüttwū-vivékū, with a commentary.

Maddhū-mookhū-bhüngū-vakhya, a work by Madhvū.

Noishkürmū-siddhee, against works of merit.

Védantü-siddhantü-mooktee-münjürēē-sütēēkü, the essence of the Védantü, with a commentary.

Süyūmbodhū, spirit made known by itself.

Védantü-siddhantü-mookta-vülēē, an abridgement.

Sūnyasēē-vāngsha-vūlee, a genealogy of wise men.

Ūbūdhōötü-yogēē-lūkshūnū, account of the yogi performed by ūbūdhōötüs.

Ūdhyatmū-vidyopūdēshū, a discourse on spirit.

Pürūmamritü, ditto.

Priyūsoodha, on Brūmhū, the ever-blessed.

Chitsoodha, on Brūmhū as identified with wisdom.

Atmū-bodhū-prükürünū-bhashyū, a comment on the Atmū-bodhū.

Siddhantü-vindoo, a short abridgement.

Védantü-külpü-lütika, the meaning of the *Védantü*.

Swarajyü-siddhee-vyakhya, on the emancipation of spirit

Védantü-külpü-türoo-tēeka, a comment on the *Külpü-türoo*.

Prityübhigna-rhidüyü, on the knowledge of *Brümhü*.

Vyakhya-soodha, an explanatory work.

Védantü-oogrü-bhashyü-süttēekü, the *Oogrü-bhashyü*, with a commentary.

Vivékü-sindhoo-gooroo-shishwü-sumbadü, a discourse between a teacher and his disciple on discrimination.

Mokshü-lükshmēēvilasü, on liberation.

Mokshü-saroddharü-süttēekü, a comment on a work on liberation.

Atmü-prükashü, on spirit.

Külpü-türoo-tēeka-pürimüllü, a comment on the *Külpü-türoo*.

Oopüdéshü-sühüsree, a discourse in a thousand verses.

Siddhantü-léshü-süttēekü, a comment on the *Siddhantü-léshü*.

Védantü-samrajyü-siddhee, on liberation.

Védantü-püribhasha-tēeka-vrihüt, a large comment on a *védantü* work.

Trishütēē-bhashyü, by *Shünkürü-acharyü*, a comment.

Védantü-siddhantü-vindoo-süttēekü, the *Védantü-siddhantü*, with a commentary.

SECT. XIX.—*Translation of the Védantü-Sarü.*[§]

Védü-vyasü obtained, by religious austerities, the discourse which *Krishnü* held with *Ürjoontü*, and, for the

[§] From *védü*, and *ántü*, the end.—*Sarü* means essence, and therefore the title of this work imports, that it is the essence of the *védantü* philosophy.

following reasons, from this discourse wrote the védantū. To humble Kakootst'hū, a king of the race of the sun, who was intoxicated with an idea of his own wisdom: To point out, that the knowledge of Brūmhū, is the only certain way of obtaining liberation, instead of the severe mortifications of former yoogūs, which mankind at present are incapable of performing, and to destroy among men attachment to works of merit; since, so long as the desire of reward remaineth, men can never be delivered from liability to future birth. Shūnkūrū-acharyū wrote a comment on the védantū, and a disciple of Ūdwoitanūdū-pūrūmhūngsū, a sūnyasēē, composed, from this comment, the Védantū-Śarū.

After this introduction, the author proceeds. The meaning of védantū is, the last part of the védū; or the gnanū kandū, which is also an oopūnishūd.

He who, knowing the contents of the védū, and of the āngūs,¹ is free from the desire of reward as the fruit of his actions; from the guilt of the murder of bramhūns, cows, women, and children; from the crime of adultery; who performs the duties of the shastrū and of his cast, cherishing his relations, &c.; who practises the ceremonies which follow the birth of a son, &c.; offers the appointed atonements; observes fasts; bestows alms; who continues, according to the directions of the védū, absorbed in meditation on Brūmhū, and believes, that, seeing every thing proceeded from Brūmhū, and that, at the destruction of the universe (as earthen vessels of every description, when broken, return to the clay from whence they were formed), all things will be absorbed in him again, and that therefore Brūmhū is every thing, is heir to the védū.

¹ Branches or members of the védū.

All ceremonies are connected with two kinds of fruit, the superior, and the inferior : in offering sacrifices, the chief fruit sought is, the destruction of sin, the possession of a pure mind, and the knowledge of Brūmhū ; the inferior fruit is, the destruction of sin, and residence with the gods for a limited period.* The primary object of a person in planting a tree, is the fruit ; the secondary one is sitting under its shade. The chief fruit of devotion, is a fixed mind on Brūmhū ; the inferior fruit is a temporary enjoyment of happiness with the gods. He who has obtained emancipation, does not desire this inferior fruit:

Those things which perfect the knowledge of Brūmhū are: 1. Discriminating wisdom, which distinguishes between what is changeable and what is unchangeable ;—2. A distaste of all worldly pleasure, and of the happiness enjoyed with the gods ;—3. An unruffled mind ; the subjugation of the passions ; unrepenting generosity ; contempt of the world ; the absence of whatever obstructs the knowledge of Brūmhū, and unwavering faith in the védā ;—4. The desire of emancipation.

Brūmhū, the everlasting, the ever-living, is one ; he is the first cause ; but the world, which is his work, is finite, inanimate, and divisible. The being who is always the same, is the unchangeable Brūmhū, and in this form there is none else. That which sometimes exists, and at other times is not, and assumes various shapes, is finite : in this definition is included all created objects. Devotedness to God is intended to exalt the character, and to promote real happiness. If in ardent

* Pythagoras taught, that when it [the soul], after suffering successive purgations, is sufficiently purified, it is received among the gods."—*Emfield*, page 397.

attachment to present things there be some happiness, still, through their subjection to change, it terminates in real sorrow, for as affection produces pleasure, so separation produces pain ; but devotion secures uninterrupted happiness. On this account, divine sages, who could distinguish between substance and shadow, have sought pleasure in God. Those learned men who declare that permanent happiness is to be enjoyed in the heavens of the gods, have erred, for we see, that the happiness which is bestowed in this world as the fruit of labour is inconstant ; whatever is the fruit of actions, is not permanent, but changeable ; therefore the wise, and those who desire emancipation, despise it.

Hearing the doctrines of the védantū philosophy ; obtaining, by inference, clear ideas of their meaning, and fixing the mind on that which is thus acquired : these three acquisitions, added to a knowledge of the rules to be observed by a student, and that power over the mind by which a person is enabled to reject every other study, is called sūmū. Dūmū is that by which the organs and faculties are kept in subjection. If, however, amidst the constant performance of sūmū and dūmū, the desire after gratification should by any means arise in the mind, then that by which this desire is crushed, is called oopūrūtee ;¹ and the renunciation of the world, by a sūnyasēe who walks according to the védū, is called by the same name.

Those learned men who wrote the comments on the védantū before the time of Shūnkūrū-acharyū, taught, that in seeking emancipation, it was improper to re-

nounce religious ceremonies, but that the desire of reward ought to be forsaken ; that works should be performed to obtain divine wisdom, which, being acquired, would lead to emancipation ; that works were not to be rejected, but practised without being considered as a bargain, for the performance of which a person should obtain such and such benefits ; that therefore works, and the undivided desire of emancipation, were to be attended to ; which is illustrated in the following comparison : Two persons being on a journey, one of them loses his horses, and the other his carriage : the first is in the greatest perplexity, and the other, though he can accomplish his journey on horseback, contemplates the fatigue with dissatisfaction. After remaining for some time in great suspense, they at length agree to unite what is left to each, and thus with ease accomplish their journey. The first, is he who depends on works, and the latter, he who depends on wisdom. From hence it will be manifest, that to obtain emancipation, works and divine wisdom must be united. Formerly this was the doctrine of the védantū, but Shūnkūrū-acharyū, in a comment on the Bhūgūvūt-gēēta, has, by many proofs, shewn, that this is an error ; that works are wholly excluded, and that knowledge alone, realizing every thing as Brūmhū, procures liberation.

Cold and heat, happiness and misery, honour and dishonour, profit and loss, victory and defeat, &c. are termed dwūndū. Indifference to all these changes is stiled titiksha. This indifference, together with a subdued mind, is called sūmadhee. Implicit belief in the words of a religious guide, and of the védantū, is termed shrūddha. This anxious wish, ‘ When shall I be delivered from this world, and obtain God ? ’ is called

neomookshootwī. The person who possesses these qualities, and who, in discharging the business of life, and in practising the duties of the védā, is not deceived, possesses the fruits of the védāntā; that is, he is ūdhikarēē.—*Here ends the first part of the Védāntā, called Udhikarēē.*

The next part is called Viśhūyū, throughout which this idea is inculcated, that the whole meaning of the védāntā is comprised in this, that Brūmhū and individuated spirit are one. That which, pervading all the members of the body, is the cause of life or motion, is called individuated spirit (jēēvū); that which pervades the whole universe, and gives life or motion to all, is Brūmhū. Therefore, that which pervades the members of the body, and that which pervades the universe, imparting motion to all—are one. The vacuum between the separate trees in a forest, and universal space, is of the same nature; they are both pure ether; and so Brūmhū and individuated spirits are one; they are both pure life. That wisdom by which a person realizes that individuated spirit and Brūmhū are one, is called tūttwāgnā, or the knowledge of realities.

Brūmhū, the governor, or director of all things, is ever-living, unchangeable, and one; this inanimate, diversified, and changeable world, is his work. Governors are living persons; the dead cannot sustain this office; every species of matter is without life; that which is created cannot possess life. This comparison is drawn from secular concerns: and thus, according to the védā, all life is the creator, or Brūmhū; the world is inanimate matter. All material bodies, and the organs, are inanimate; the appearance of life in inanimate things

arises from their nearness to spirit : in this manner, the chariot moves because of the presence of the charioteer. That through the presence of which bodies and their members are put in motion, is called spirit. He is the first cause ; the ever-living ; the excellent God, besides whom there is none else. Therefore, in all the shastrūs he is called Vishwatīmū ; the meaning of which is, that he is the soul of all creatures.^m This is the meaning of the whole of the védantū. Wherefore all [spirits] are one, not two ; and the distinctions of I, thou, he, are all artificial, existing only for present purposes, and through pride (ūvidyū). Though a man should perform millions of ceremonies, this ūvidyū can never be destroyed but by the knowledge of spirit, that is, by Brūmhū-gnanū.ⁿ This ūvidyū is necessary to the present state only : divine knowledge secures emancipation.—That jēcū and Brūmhū are one is, therefore, the substance of the second part of the védantū.

The third part is called sūmbūndhū ;^o and teaches, that the védantū contains the knowledge of Brūmhū, and that by the védantū the knowledge of Brūmhū may be obtained.

^m "Thales admitted the ancient doctrine concerning God, as the animating principle or soul of the world." *Enfield*, page 143. "The mind of man, according to the stoics, is a spark of that divine fire which is the soul of the world." *Ibid*, page 341.

ⁿ Krishnū, in the Bhāgavāt-gāthā, thus describes the efficacy of the principle of abstraction : "If one whose ways are ever so evil serve me alone, he is as respectable as the just man. Those even who may be of the womb of sin ; women ; the tribes of vaiśyū and shōōdrū, shall go the supreme journey, if they take sanctuary with me."

^o *Union.*

The fourth part, called *prtyojññ*, imports, that this part of the *védantñ* was written to destroy completely that illusion by which this body and this organized world were formed, and to point out the means of obtaining [re-union to] the ever-blessed *Brñmhñ*. This is called liberation. A person, vexed with the necessity of trans-migrations,^p with anger, envy, lust, wrath, sorrow, worldly intoxication, pride, &c. takes some flowers, fruits, &c. to an initiating priest, who understands the *védantñ*, and has obtained the knowledge of spirit, and requests his instructions. The guide, by endeavouring to excite in his mind a contempt of the world, leads him to the knowledge of *Brñmhñ*.

Worldly attachment is thus illustrated : a person observes a string on the ground, and imagines it to be a snake : his fears are excited as much as though it were in reality a snake, and yet he is wholly under the power of error ; so the hopes, fears, desires, pride, sorrow, &c. of the man who is under the influence of worldly attachment, are excited by that which has no substance ; and he is therefore placed among the ignorant. But the wise, the everlasting, the blessed *Brñmhñ*, is unchangeable, and has no equal. All things past, present, and to come ; of every class and description, whether in the

^p The Pythagoreans taught, that " the soul of man consists of two parts ; the sensitive, produced from the first principles with the elements ; and the rational, a demon sprung from the divine soul of the world, and sent down into the body as a punishment for its crimes in a former state, to remain there till it is sufficiently purified to return to God. In the course of the transmigration to which human souls are liable, they may inhabit not only different human bodies, but the body of any animal or plant. All nature is subject to the immutable and eternal law of necessity." *Enfield, page 406.*

earth, or in the air, are Brūmhū, who is the cause of all things, as well as the things themselves. If it be not admitted, that he is both the potter and the clay, it will follow, that for clay (inanimate matter) he was beholden to another.

The meaning of the word Brūmhū is, the Ever Great. Molasses deposited in a quantity of rice diffuse their sweetness through the whole : so Brūmhū, by diffusing through them his own happiness, makes all souls happy ; hence, in all the shastrūs he is called the Ever-Blessed. Wherefore the ever-blessed, the everlasting, the incomparable Brūmhū—he is entity. That which is without wisdom and without life, is called ūbüstoo [non-entity].

We cannot call illusion entity, for as soon as a person obtains discriminating wisdom, illusion is destroyed ; nor can it be called non-entity, for the universe which is an effect of this illusion, is an object of sight ; we cannot therefore say whether it is entity or non-entity ; it is something which cannot be described. This illusion resembles the temporary blindness under which the owl and other creatures labour, so that they can see nothing after the sun has arisen. This blindness cannot be called real, nor can it be unreal, for to these creatures it is real, and [during the day] constant blindness. In the same manner, illusion does not belong to the wise ; but it constantly belongs to him, who, owl-like, is destitute of discriminating wisdom. This illusion is identified with sūtwū, rūjū and tūmū goonūs : it is not merely the absence of wisdom ; but as being opposed to the true knowledge of Brūmhū, is called āgnanū. The whole mass of this illusion is one ; individuated, it assumes different shapes ; and in this respect resembles the trees in a forest, and single trees.

The mass of illusion forms the inconceivable and unspeakable energy of God, which is the cause of all things. Individuated, this illusion forms the energy of individuals. God and individuated souls are life. Property and its possessor are not equivalent terms; therefore wisdom is not the energy of spirit, since wisdom and spirit are the same; but illusion forms its energy. Light is not the energy of spirit, since light and spirit are the same; but darkness forms its energy; not that darkness which arises from the absence of light, but that which surrounds a person in a profound sleep.

We call the mass of illusion, which equally contains the three goonūs, and in which the sūtwū goonū prevails, excellent, because it is the cause of all things. This mass of illusion takes refuge in the ever-living, or the ever-blessed Brūmhū, who is called, in the védū and all the shastrūs, the all-wise, the sovereign of all, the disposer and the director of all; the accomplisher of all his desires, of all he appoints; he assumes the forms of his works; and is known as the cause of all; he knows, and, as the charioteer directs the chariot, directs the hearts of all. This mass of illusion is identified with God, and creates all things: it is the cause of vacuum and all other things which compose the atomic and material world; it is therefore called the material cause and the universal cause.

At the dissolution of the universe, all things take refuge in the aggregate of illusion; therefore the aggregate of illusion is represented by a state of deep sleep. This illusion, in its individuated state, is pervaded by the three goonūs in equal proportions; but in individual bodies, on account of the diminutiveness of the receptacle, there is a depression of the sūtwū goonū, and a greater manifesta-

tion of the other two goonis. The living principle, which becomes that in which this individuated illusion takes refuge, is called in all the shastris prāgnū. The state of a person in a heavy sleep, when every earthly object is excluded from the mind, is called prāgnū, or subjection to false ideas. We are not to suppose that during profound repose the soul departs; the soul is present; for when the person awakes he says, "I have been quite happy; I was not conscious of any thing:" from these expressions it appears, that the person was conscious of personal existence, of happiness, and yet had no ideal intercourse with material things; for had he not previously tasted of happiness, he could have had no idea of happiness in sleep. If it be asked, from whence does this knowledge arise which a person possesses in a state of profound repose; does it not arise from the operations of the understanding? To this we answer, if this were the case, why should not the understanding be employed on outward objects likewise? The fact is, that in the time of heavy sleep, the operations of the understanding are withheld, and are buried in illusion [ūgnanū]; but the knowledge possessed in deep sleep is constant: the vedāntū identifies this knowledge with the living spirit. That during the time of profound repose pleasure is enjoyed, is proved from the care with which the bed is prepared, that comfort may be enjoyed in sleep. In the time of profound repose, all the powers are absorbed in illusion, and therefore, having no intercourse with material objects, the pleasure enjoyed at that time can have no connection with these objects. Therefore this pleasure the vedāntū identifies with the living spirit. This then is clear, that spirit is the fulness of constant joy and knowledge. In the time of profound sleep, all material objects being thus buried in illusion, this illusion is called the co-existent energy of spirit; it is the producing cause of consciousness, of the understanding, intellect, the five senses,

the five organs, the five breaths, crude matter, and of all other material things; and hence the védantū speaks of this energy as the material cause of all things. It is called profound repose, inasmuch as in deep sleep all things are lost in this illusion, as salt in water; or, the state of our ideas in waking and sleeping hours may be compared to the projection or drawing in of the head and feet of the turtle. The absorption of all things in the mass of illusion is called the great prūḷyū, or destruction; and the manifestation or procession of all things from this illusion, is called creation. The illusion in which individual souls take refuge, and that in which the aggregate body of spirit, that is, the Great Spirit, takes refuge, is the same, resembling individual trees and a forest. For as there is a vacuum surrounding every individual tree in a forest, and many such vacuums in the forest, and a vacuum unconnected with every thing, in which these vacuums are absorbed, so, agreeably to all the shastrūs, there is a perfect spirit, in which individual souls, and the aggregate body of souls, take refuge. This perfect spirit is united to gross matter, to material things, to individual spirits, and to the aggregate of spirit, as fire to red-hot iron; and in this state it is called Eeshwū, or the glorious; when separate from these, it is called the excellent Brūmhū.

This illusion possesses the power of concealing an object, and of deception: a small cloud darkening the sight of the person looking at the sun, appears to hide this immense luminary; so this illusion, possessing the energy of spirit, though confined within bounds, by covering the understanding, hides the boundless and unassociated living Brūmhū from the sight of the person who desires to know him, as though it had covered Brūmhū himself. This spirit, thus covered with illusion, becomes engaged in various worldly anxieties, as I am hap-

py, I am miserable, I am sovereign, I am subject [to the fruits of actions] : this illusion operates in a person subject to these anxieties as it does in the case of a person deceived by a cord when he supposes it to be a snake.

This illusion, by its power of deception, after having thus covered spirit, assumes an endless variety of deceptive forms, similar to real ones, yet no more real than when a cord, a cane, the edge of a river, &c. are feared under the illusive appearance of a serpent. Exerting a similar power of illusion, it holds forth vacuum, the five primary elements, &c. &c. as spirit.

This illusion also forms the energy of spirit ; and hence, when spirit as united to illusion is spoken of as chief, it is called the primary cause of all things ; and when illusion is spoken of as chief, then spirit as united to illusion is called the material cause of all things : thus, the spider is in himself the primary and the material cause of his web : in presiding over it, he is the former, and in forming it from his own bowels, he is the latter. The ever-blessed God is, in a similar manner, by himself and by his energy, both the original and the material cause of all things ; he is the potter and the clay. If we suppose another cause of things besides God, we make two causes. If it be objected, that as the potter cannot work without clay, so God could not make the world without matter, and that therefore he must have been indebted to another for his power to make the world, the védantū maintains, that the one ever-blessed God is himself both the primary and the material cause of all things.

Supposing the three goonūs to exist in a state of equilibrium in the illusive energy of spirit, still, when the

tümū goonū is chief, and spirit is united to the power of deception in this illusion, from spirit arises vacuum; from vacuum air; from air fire; from fire water; and from water the earth.

Our ideas of the universe divide themselves into two parts, animate and inanimate; the animate is the cause of all things, the inanimate (the universe) is the work of God. Therefore all creatures possessed of life, from man downwards, are animate in consequence of the presence of the deity, as the chariot moves in consequence of the presence of the horses and the charioteer. In the bodies of all living creatures two kinds of life exist: the first, the ever-living: the second, the ever-living united to the heart. In whatever the pure spirit exists, but in which it is not united to intellect, on account of the absence of intellect, that is inanimate matter. We conjecture then from appearances, that the tümū goonū which prevails in gross matter must be its material cause, for the excellencies and faults of an effect must have previously existed in the material cause. The five primary elements are from God. As in illusion the tümū goonū prevails, so in the five primary elements, of which illusion is the material cause, the same goonū prevails. These elements are termed subtile, archetypal, and five-fold. From the subtile elements arose subtile bodies and gross matter.

The subtile element contains seventeen parts, which united form the seminal body. These seventeen parts are, the five senses, the five organs, the understanding and thought, and the five kinds of breath. The organs of the five senses are the ears, skin, eyes, tongue, and the nose. From the sūtwū goonū arose the ear; from the same in air, arose the skin; from the same in fire, the

eye; from the same in water, the tongue, and from the same in earth, the nose. From the *sūtwū goonū* in the five primary elements, arose mind, which receives four names in consequence of its different operations, which are, the understanding, thought, consciousness of self-existence, and reflection. The understanding forms decisions; indecision and doubt belong to thought; that which seeks after the nature of things is called reflection; that which leads a person to think, I am learned, I am rich, I am corpulent, I am thin, I am yellow, is called consciousness of self-existence, or pride. If in this manner, however, mind be subject to four changes, still reflection must be considered as being united to the understanding, for both these faculties are employed in forming decisions. Consciousness of self-existence, or pride, belongs to thought, for both these powers are concerned in the changes which take place in the mind. Through the five senses and the mind we become acquainted with sound, touch, form, taste, and smell. The five senses and the understanding form that clothing or receptacle^a of spirit which is made up of knowledge. Spirit thus inclosed, or in this union, says, I am sovereign, I partake [of enjoyment, &c.;] and possessed of these thoughts, it is qualified to practice what belongs to the present and the future state. The five organs and thought form that receptacle of spirit which is wholly made up of intellect. The five organs are the mouth, the hands, the feet, the penis, and the anus: from the *rūjū goonū* in vacuum, arose words; from that quality in air, the hands; from the same in fire, the feet; from the same in water, the anus, and from the same in earth, the penis. The

^a The words are *vignānū-mūyū*, fulness of knowledge, and *kośhū*, receptacle.

five breaths are, that which is in the nostrils, that expelled downwards, that which pervades the whole body, that which ascends into the throat and is discharged at the mouth, and that which promotes digestion. Some maintain, that from these five kinds of air proceed five other kinds [here follow their names; which are said to be connected with digestion, sleep, hunger, sighing, and corpulency]. The five kinds of air in the body are derived from the rūjū goonū in each of the five primary elements. These five kinds of air when united to the five organs, form that receptacle of spirit which is entirely composed of air. This receptacle, being derived from the active principle, or rūjū goonū, is identified with actions. We call the first of these three receptacles, chief, because it possesses the power of giving knowledge; the second is identified with action, because it is derived from thought; the last is identified with things, because the power of action belongs to it. These three receptacles united form for the reception of spirit the subtile body. When we form an idea of all the subtile bodies, we call them the collected mass of subtile bodies, as the idea of a forest is formed when the understanding conceives of many trees at once, or when many waters suggest the idea of a lake; and separate ideas of these subtile bodies necessarily lead us to individual substances. We compare the spirit which is united to the collected mass of subtile bodies to the thread upon which are strung the pearls of a necklace. The ever-living who is united to the knowledge-possessing mind is called the creator; and as he possesses the chief power of action, he is termed breath [pranū]. When we are awake, the objects embraced by the senses and organs impress their own images on the imagination, and these images are revived in sleep; and this is the

state of things with spirit in reference to its union with these three receptacles. in the first, spirit appears as the sovereign ; in the second, as the creator, and in the third, as the thing created. In the subtile body formed for spirit out of these three receptacles, the mass of gross matter is absorbed.* When united to individual subtile bodies and to the luminous imagination, we call spirit the glorious, for then he is the manifestor. He [the collected mass of the lingū bodies], who is compared to the thread upon which are suspended the flowers of a garden ; and who is the glorious [or he who is the individuated lingū body], in the time of sleep, enjoys the ideas which have been possessed by the mind when awake : this is also taught in the védū. Individuated spirit differs from collective spirit only as one tree differs from a forest ; or as the vacuum which surrounds each tree differs from that of a whole forest ; in other words, it is a drop, or a lake. In this manner, from the five subtile elements proceeded subtile bodies. From these five subtile elements, in proportions of five, arose the masses of solid matter ; but each is distinguished by the name of that element which is most prevalent. In the solid mass of ether, sound is found ; in air is found both sound and touch ; in fire, sound, touch, and form ; in water, sound, touch, form, and taste ; in earth, sound, touch, form, taste, and smell. The qualities are partly natural and partly artificial. From these five elements have sprung the seven upper worlds, the seven lower worlds, the four solid bodies, food, &c. There are four kinds of bodies, viz. such as are born in the womb, and those produced from eggs, from heat, and from the earth.

* Gross matter is absorbed in this subtile or lingū body, and the lingū body is absorbed in illusion. Does not this doctrine resemble that of some of the Greeks, that there is no such thing as real substance, that every thing called material is merely ideal ?

to food, is spirit, and that a son is not spirit, since the father, when the house is on fire, abandons his son, and saves himself; and that when the father says, I am corpulent, or, I am not corpulent, he confines these expressions to himself, and never applies them to his son. Other atheists contend, from the védū, that the organs are spirit, since they are the medium of sound, and are possessed of motion; and that this is further proved by the exclamations, I am blind, I am deaf, &c. Other atheists endeavour to prove, from the védū, that from bodies spirit is born, and called the animal soul; since the animal soul being gone, the organs cease to exercise their functions: it is the animal soul that says, I am thirsty, I am hungry, &c. Another pleads, that intellect is spirit, and he also quotes the védū, urging that when intellect is suspended, life itself is suspended; and that as it is by intellect and reason that men are distinguished, it is plain that intellect is spirit. The Bouddhūs affirm, that the understanding is spirit, since in the absence of the moving cause, the bodily powers are capable of nothing; and it is the understanding which says, I am sovereign, I am subject [to the fruit of actions]. The Prabhakūrūs and the Tarkkikūs say, quoting the védū also, that beside the understanding there is another spirit, the all-blessed; for that the understanding is absorbed in illusion. The latter add to this sentiment, that illusion is spirit. The Bhūttūs affirm, quoting the védū, that the animating principle, which is united to illusion and is identified with joy, is spirit; since, in the time of deep sleep, this animating principle is both animate and illusive-formed; for when a person says, I know not myself, he gives a proof both of consciousness and unconsciousness. Another Bouddhū, still acknowledging the védū, maintains, that vacuum is spirit; because the védū teaches us, that before creation

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vacuum alone existed; that at the time of absorption nothing remains; and when a person awakes after a deep sleep [in which all material things were forgotten] he says, I was wholly unconscious of the existence of any thing.

All these sects make that spirit which is not spirit: though they pretend to argue from the védū, from the union of spirit and matter, and from inference, yet they are supported by none of these, and they one by one confute each other. Still these atheistical writers affirm, If we err, we err with the védū, as well as with the two other sources of proof. The writer of the védantū says, True, the védū contains all these opinions, but its final decision is, that spirit pervades all bodies: it is not therefore identified with a son. Spirit is not material, but ideal, and therefore is not identified with body. It is unorganized, and cannot therefore be identified with the organs. It is not animal life, and therefore cannot be identified with breath. It is not intellect, and therefore it cannot be identified with mind. It is not a creator [or governor] and therefore is not to be identified with the vīṇanū-mūyū-koshū. It is a living principle, and therefore it cannot be identified with illusion or inanimate matter. It is pure life, and therefore is not connected with inanimate matter. It is entity, and therefore must not be identified with vacuum. From hence it appears, that the opinions of these sects are at variance with the védū, and that what they term spirit is not spirit. All inanimate things, from a son to vacuum itself, are indebted to the animating principle for manifestation, and from hence it appears, that they cannot be spirit; and this is still further confirmed by the yogēū, the subject matter of whose meditations is, I am Brūinhū, simple life.

This then is the exact doctrine of the védantū, that as spirit is the principle which animates a son, &c. ; that as it is constantly perfect and free from illusion ; is wisdom, that is, it must be constantly identified with knowledge ; is always free or unconnected with the habits of material things ; is eternal and uncreated ; and is the all-pervading—it is called atmū.

A cord, though it resemble a snake, is notwithstanding a real cord ; the idea that it is a snake, is pure error. In this manner, Brūmhū is real entity ; and the universe, which appears illusive, is indeed Brūmhū : in the idea that it is something different from Brūmhū, lies the mistake.

From the five primary elements arise all bodies, also that which nourishes all, and the fourteen worlds. From the five subtle elements, arise the five gross elements and their qualities, and the collected mass of subtle bodies. From the living principle united to illusion, arise the five subtle elements and the three goonūs. From the perfect Brūmhū, arise illusion, and the animating principle united to illusion.

The author next enters into an explanation of the tenet, that spirit in its separate state, also as united to the mass of illusion, or gross matter, and is incarcerated in separate bodies, is identically the same, and, to the yogēc, purified from illusion, is really the same. Such an one thus meditates on spirit : “ I am everlasting, perfect, perfect in knowledge, free from change, I am entity, the joyful, the undivided, and the one Brūmhū.” Day and night thus meditating, the yogēc at length loses sight of the body, and destroys all illusion.

The next stage of the *yogēē* is that in which he renounces all assistance from the understanding, and remains without the exercise of thought; in which state every thing attached to mortal [rather intellectual] existence becomes extinct. He is now identified with *Brūmhū*, and remains as the pure glass when the shadow has left it; and thus illustrates that verse of the *védū*, that the mind is both capable and incapable of embracing *Brūmhū*.

The understanding, through the organs, in conceiving of visible objects assumes the forms of these objects, and thus destroys ignorance; after which they become manifested by the rays of spirit. Thus when a light enters a dark room, it first disperses the darkness, and then discovers the objects contained in the room.

Therefore the *yogēē*, until he sees *Brūmhū*, ought to attend to the following duties: 1. Hearing; 2. Meditation; 3. Fixing the mind, and 4. Absorption of mind.

By the first is to be understood, hearing the doctrines of the *védū* explained, all which centre in the one *Brūmhū*. In this exercise, the student must attend to the following things; 1. *oopūkrūmū*, or the beginning of the *védantū*; 2. *oopūsūngharū*, or the close of the *védantū*; 3. *ūbhyasū*, or committing to memory certain portions of the *védantū*; 4. *ūpōōrbhūta*, or, gaining from the *védantū* perfect satisfaction respecting *Brūmhū*; 5. *phūlū*, or the knowledge of that which is to be gained from the *védantū*; 6. *ūrt'hū-védū*, or, the extolling of the fruits to be obtained from the knowledge of the *védantū*; *oopūpūttee*, or the certifying absolutely what is *Brūmhūgnanū*.—The second thing which the student is to practise, is meditation

on the one Brūmhū, agreeably to the rules laid down in the védantū and other writings.—His third duty is, uninterrupted reflection on the invisible and only Brūmhū, according to the ideas contained in the védantū.—The fourth effort of the student is to obtain a perfect idea of Brūmhū, who is wisdom in the abstract : at first, his ideas will be imperfect, and he will contemplate himself and Brūmhū as distinct ; just as a person seeing in a horse of clay both the toy and the earth of which it is composed, cannot help retaining an idea of the thing represented by the toy. But at length his mind will become exclusively fixed on the one Brūmhū, the operations of the understanding being all concentrated in God, as salt when thrown into water loses its own form, and is perceptible only as water.

Those who possess this knowledge of Brūmhū, are in possession of or practise the eight following things, viz. 1. Yūmū, i. e. inoffensiveness, truth, honesty, the forsaking of all the evil in the world, and the refusal of gifts except for sacrifice ; 2. Nihūmū, i. e. purity relative to the use of water after defilement ; pleasure in every thing, whether prosperity or adversity ; renouncing food when hungry, or keeping under the body : reading the védūs, and what is called the worship of the mind ; 3. Asūnū, or the posture of sitting during yogū ; 4. Prana-yamū, or holding, drawing in, and letting out the breath during the repetition of incantations ; 5. Prityaharū, or the power of restraining the members of the body and mind ; 6. Dharūna, or preserving in the mind the knowledge of Brūmhū ; 7. Dhyanū, meditation ; 8. Sūmadhee, to which there are four enemies, viz. a sleepy heart ; attachment to any thing except the one Brūmhū ; human passions, and a confused mind. When the yogēc is deli-

vered from these four enemies, he resembles the unruffled flame of the lamp, and his mind continues invariably fixed in meditation on Brūmhū.

He who is distinguished by liberation in a bodily state is thus described : he possesses the knowledge which identifies him with the undivided Brūmhū, by which knowledge he destroys the illusion which concealed Brūmhū. When this illusion is destroyed, the true knowledge of Brūmhū is manifested ; and by this manifestation, illusion and its work are destroyed, so that the free man, absorbed in meditation on Brūmhū, is liberated even in a bodily state. Though he is connected with the affairs of life ; that is, with affairs belonging to a body containing blood, bones, ordure and urine ; to organs which are blind, palsied, and full of incapacity ; to a mind, filled with thirst, hunger, sorrow, infatuation ; to confirmed habits and to the fruits of birth, still, being freed from illusion, he does not view these things as realities. A person may be a spectator of the artifices of a juggler, without being deceived by them. The yogēc, after being liberated in a bodily state, still eats and drinks, but without desire ; so likewise is he free from envy, and other evil desires ; and in the same manner he is indifferent to every state of the body, and free from every passion. All his virtues, and the acts of kindness which he performs, are worn as so many ornaments : so we learn from the Gēta. This yogēc, liberated in the body, for its preservation, receives aliment, but without desire, let the aliment come in whatever state, or from whatever quarter it may. Brūmhū alone is seen in his mind.

After this, every thing connected with a bodily state having been renounced, and the body itself having fallen,

the yogēē is absorbed in the excellent Brūmhū ; and thus illusion, and its effects, as well as the universe itself, being [to the yogēē] dissolved, he becomes identified with freedom, with constant joy, with unchangeableness, and with Brūmhū himself. This is recorded in the védū. *Thus ends the Védantū-Sarū.*

SECT. XX.—*Of the Patñjölü Dūrshñū.*

This school of philosophy was founded, according to the Hindoo history, in the sūtwū yogū, by the sage Pñtñjūlee, who wrote the sōōtrūs known by his name, which are comprized in one hundred and ninety-eight lines, or sentences, and who is honoured as an incarnation of the god Unñtū. The sage Védū-vyasū wrote a comment on these sentences, of which Vachūspūtee-mīshrū has given an explanatory treatise. Pñchū-shikhū, another learned Hindoo, has also written remarks, and Bhojū-dévū, king of Dharū, a brief comment, on the sentences of Pñtñjūlee. All these works are still extant. Some particulars of this sage, to whom are also ascribed a comment on Paninee's grammar, and a medical work called Rajū-mri-gankū, will be found in page 9 of this volume.

SECT. XXI.—*The Doctrines of the Patñjölü Philosophy.*

Translated from a Comment on the original Patñjölü, by Bhojū-dévū.

The restraining of the mind, and confining it to internal meditations, is called yogū. When the mind is thus confined within, it becomes assimilated to the Being whom it seeks to know ; but when the mind is secularized, this Being takes the form of secularity. In the first case, the

mind is singly and irrevocably fixed on God. In the second, it is restless, injurious, and voluptuous. In the former state, there is no sorrow ; in the latter, there are five kinds of sorrow, arising from the labour of seeking proofs of the reality of things, from error, from the pursuit of shadows, from heavy sleep, and from recollection.

The three evils, restlessness, injuriousness, and voluptuousness, may be prevented by fixing God in the mind, and by destroying desire. In the former, the person, into a well-regulated mind, constantly brings the Being upon whom he wishes to meditate. In performing the latter, the person, by realizing the insubstantial nature of every thing included in visible objects and in the ceremonies of the védū, and their connection with every kind of natural evil, delivers his mind from subjection to these things, and subjects his senses to his mind.

This restraining and fixing of the mind is called yogū, of which there are two kinds, sūmprūgnatū and ūsūmprūgnatū.*

Sūmprūgnatū is meditation on an object till the ideas connected with it are imprinted on the mind, and occupy all its powers. The proper objects of meditation are two, matter and spirit. Matter assumes twenty-four forms ;[†] spirit is one, (poorooshu).[‡] Sūmprūgnatū is of four kinds, 1. Meditation on the distinction between sound and substance in reference to the deity as a visible being, until the yogēc, by continued meditation, arrives at the non-distinction between sound and substance in reference

* The first word intimates, that the yogēc has obtained the knowledge of the deity, and the second, that the yogēc is lost in the divine manifestation.

† See page 130.

‡ The masculine power.

to God.—2. Meditation on the deity in reference to his form, as well as to time and place, till the yogēē is able to fix his meditations without regard to form, time or place.

3. Meditation on the deity, till the mind, in which the sūtwī goonū prevails, is filled with joy, and till the powers of the understanding become abstracted, so that the distinction between matter and spirit is no longer recognized, and spirit alone is seen; in which state, the yogēē is named vidēhū, that is, he is emancipated from that pride of separate existence which is connected with a secular or bodily state.—4. Meditation till the yogēē becomes so far delivered from pride, that it exists only as a shadow in his mind, and the divine principle receives the strongest manifestation. This state is called absorption in [or, absorption, although the person is not separated from] matter

At length the yogēē attains what is called ūśūmprūgnatū, in which, if he be perfect in his abstraction, the very shadow of separate existence will be destroyed; visible objects will be completely extinguished, and spirit alone become manifest.

Having described yogū, and its divisions; and given a brief account of the mode of acquiring it, this method is now more particularly described: He who has attained the states called vidēhū and absorption in matter, after transmigration finds himself in the same state of advancement towards abstraction, as when he quitted his former body.

* Perhaps the meaning of Pātanjālee is not here fully expressed, but he is to be understood as saying, that the thoughts of the person are lost and absorbed in that which he cannot fathom; or the mind is in the state into which it is driven at the dissolution of the body, when it takes refuge in the uncreated energy, or the uncreated impressions, or lines of fate, which are the source of continued birth.

Those who die, without having attained the state termed vidéhi, &c., must, entering a new body, labour after a prepared mind, resolution, remembrance, and discrimination, which acquisitions will be followed by the meditation called yogü. These acquisitions naturally follow and assist each other.

There are three kinds of yogēes, distinguished by the rapidity or slowness of their progress towards perfection, which is affected by the actions of preceding and present births. He whose former and present works are highly meritorious, soon becomes perfect, another labours long, but, not being so powerfully assisted by the merits acquired in preceding transmigrations, he becomes perfect by slower degrees; and he who has still less of merit in store, remains at a still greater distance from the state of a perfect yogēe.

Yogü and its blessings are to be secured by relinquishing all hope of happiness in secular things, and by that meditation which identifies every religious formula, every sacred utensil, and every offering, with the object of worship. This object is the being who is free from the fruit of works, that is, from birth among any of the forms of matter, from the increase or decrease of life, and from enjoyment or suffering as the consequence of actions.

He is called God [Eeshwürü],[†] because to his will all creatures owe their preservation. That he presides over all events, is proved from his being the fountain of knowledge; and his infinite power is proved from his eternity and his being the guide of all. This Being is to be

[†] From Eeshü, grand or glorious.

obtained through that name of his, which is not factitious but everlasting, and which is to be repeated in a correct manner while the yogēe intensely meditates and brings him continually into his mind.—By thus looking constantly inward, he loses his wordly attachment, the sūtwū goonū obtains a clearer manifestation, and he is brought to resemble God, by which also he obtains deliverance from the effects of birth, viz sickness, incapacity, hesitation, languor, want of fervour, heaviness of body and mind, ficklene-s, mistake, the want of a suitable place for his yogū, and dissatisfaction, as well as from the evils which may arise during the practice of yogū, that is, from pain, grief, trembling, asthma, and sighing.

Fixedness of mind on him who is the only and genuine reality, leads to liberation; but should any one find it impossible to attain to such a state of abstraction, in order further to purify his mind, let him not envy but cultivate the friendship of the rich; let him pity the miserable, and endeavour to relieve them; let him rejoice at the sight of him who has practised works of merit; let him neither injure the wicked nor rejoice with them. If he be able to perfect himself in these dispositions of mind, he will liberate himself from desire and envy.

The yogēe must, in the next place, for the fixing of his mind, attend to pranayamū, that is, to the gradual suppression of breathing, since the animal soul and the mind act in conjunction; in this work, he must first endeavour to fix the understanding by some act of the senses, that is, he must place his sight and thoughts on the tip of his nose, by which he will perceive smell: then bring his mind to the tip of his tongue, when taste will be realized; and afterwards fix his mind at the root

of his tongue, from which sound will be perceived.² After this, if the mind be full of the sūtwū, and be free from every degree of the rūjū and tūmū goonūs, it will escape the waves of passion, and become truly fixed. Freedom from secular desires will be followed by freedom from sorrow, and the mind will in consequence become fixed. His mind will be fixed whose intercourse with secular objects is like that of a person in a state of deep sleep, who, without any union with the senses, partakes of perfect happiness. He who meditates on God, placing his mind on the sun, moon, fire, or any other luminous body, or within his heart, or at the bottom of his throat, or in the centre of his skull, will, by afterwards ascending from these gross images of the deity to the glorious original, secure fixedness of mind.

The yogēc, having thus brought his mind to a fixed state, will not be subject to present things, whether his mind be employed on the most subtile or the most gross objects; and he will, by these means, deliver himself from all error; and be filled with the effects of the sūtwū goonū.

He thus becomes identified with deity, that is, visible objects, the operations of the understanding, and personal identity, become absorbed in the Being contemplated, in the same manner as the crystal receives the image of whatever is reflected upon it.

The yogēc, that he may not fall from the elevation he has attained, still seeks God by meditation on his names, or on the import of these names, or on his existence;

² The author of the comment here refers his readers, for a fuller explanation of *praneyamū*, to the *Tautiā shastriūs*

after which he loses all remembrance of the names of the deity and of their import, and God is realized in the mind as pure light; and to this succeeds a state of mind similar to self-annihilation.

Still, however, he is not wholly delivered from subtle illusion, though his ideas have received the impress of deity; but if he succeeds in perfecting his abstraction, God will shine forth in complete splendour, the mind of the yogī will become completely absorbed in him, and he will possess universal prescience. He whose abstraction continues imperfect, obtains complete knowledge by the assistance of reflection, &c. and by degrees ascends to the unassisted knowledge of universal nature, and identity with the spirituality and perfection of God. *Here ends the first chapter of the Patānjālī.*

Chapter II.—In the former part was shewn, the method by which a person of perfect mind acquires yogī. In this chapter is pointed out, the method in which a secular person should perform ceremonial yogī, in which are included, the practice of religious austerities, and the repetition of the names of God, or of incantations, without the desire of benefit, referring all to the will of God. By this kind of yogī the person will be assisted in performing the more perfect yogī, and in victory over pain, [or rather the cause of pain] which is of five kinds, *illusion, consciousness of separate existence, passion, religious disgust, love of life.* The four last spring from the first; and each of these four include inability, as well as inefficient, weak, and suppressed desire.

Illusion is that which leads a person to mistake one thing for another, that is, to call that constant which is

inconstant, that pure which is impure, that happiness which is real misery, that spirit which is not spirit, that meritorious which has no merit, and that which is evil, good.—*Consciousness of separate existence*, when unconnected with worldly attachment, is that which leads a person to consider, during deep sleep, matter and spirit, the object enjoyed and the enjoyer, as one, notwithstanding the necessary distinction between them.—*Passion (ragū)* is expressed when a person seeks happiness with the most eager desire —By *religious disgust* is to be understood, a hatred of that which, in a future birth, will produce misery.—By *love of life* is to be understood, an unmeaning yet incessant concern to preserve life, or prevent the separation of body from spirit —This desire of life is to be attributed to a latent impression on the mind respecting the misery following death, and the delay in rising to life, during former transmigrations. This is illustrated by seed cast into the earth, which remains for months till it appears to be assimilated to earth itself, but, at the appointed season, receiving the accustomed rain, springs to life. This idea of a latent impression remaining from preceding births is also confirmed by the case of an infant, which, on the approach of a ravenous beast, is affected by fear and the dread of death as much as one more advanced in years; as well as by the fact, that the smallest infant, on hearing terrific sounds, becomes immediately affected with fear.

This last source of pain, arising from the love of life, is to be overcome by turning the thoughts inward, which will infallibly secure meditation on God. The former causes of pain, arising from illusion, consciousness of separate existence, passion or ragū, and religious disgust, are to be overcome by fixing the mind on God, and by

cultivating benevolent feelings towards men in every condition of life?

The impress⁹ of actions is to be attributed to illusion, and is discovered either in this or in a future birth. Actions performed under the influence of illusion are followed by eight millions of births in connection with some cast, with an appointed period of life, and subjection to the fruit of actions : from works of merit result excellent cast, existence, and many enjoyments ; from evil actions arise degraded cast, unhappy life, and great misery.

To the yogēc, who has received the impressions of the evils of birth, subjection to the fruits of birth is peculiarly irksome ; for he sees that every earthly thing is unstable, and is therefore connected with sorrow : hence he renounces the effects which arise from the three goonās, and regards the effects of actions as poisoned food. These consequences, in secular persons, do not produce sorrow they resemble those members of the body which remain at ease while the visual faculty, from some accident, suffers excruciating pain : the yogēc is the eye of the body.

From illusion arise the effects of actions : this illusion is destroyed by discriminating wisdom in reference to the divine nature : this discrimination leads to deliverance from sorrow arising from transmigrations, and to the reception of truth [God].

It has been before affirmed, that deliverance must be obtained from the sorrows connected with birth. The origin or source of birth is the union or vicinity of spirit

* That is, all actions leave a mark on the mind, which is never obliterated till the man has experienced the effects of these actions.

with the understanding, in which the former is the partaker and the latter the thing enjoyed; or, in other words, the one displays and the other is the thing displayed. Visible objects are identified with the nature of the *sūtwū*, *rūjū*, and *tūmū goonūs*, and, either as the receiver or received, with the material and subtile elements, the senses, organs, and the understanding. The elements form the objects of participation: the senses, &c. are the partakers: but the elements, senses, &c. are to be considered as united to spirit in the work of participation. The fruit of actions, as well as liberation, belong to all the creatures. The progress of creation is thus described: first illusion, then the elements, then the senses, and lastly the understanding.

If we speak of him who is light, or the male power, we say, he is simple life; life is not an adjunct of his nature; he is pure or perfect, and seeks not association with material objects, though, on account of his vicinity to the understanding, he receives the impressions of these objects. He is therefore the receiver, that is, he receives, through the understanding, the impression of visible objects, and then becomes identified with them.

If visible objects exist merely as objects of reception by spirit, it may be asked, what further use is there for them when the *yogē* has passed through whatever was allotted to him as the fruit of works? To this it is replied, that visible objects are not wholly dismissed till discriminating wisdom is perfected. And even after this, when the *yogē* becomes perfect spirit, and all the objects of illusion are banished, in consequence of his connection with creatures, he appears as though he took an interest in visible objects.

The union of spirit and matter, as the receiver and the received, is without beginning. The origin of this union is illusion. The perfection of spirit is to be attributed to liberation from this union, and this is to be sought in the acquisition of discriminating wisdom. Illusion being removed, all the effects, resulting from the union of spirit and illusion, will necessarily cease. This separation constitutes the liberation of the yogēē, who is hereafter known as the everlastingly free.

Imperfect discrimination, which leaves the mind wavering in its choice betwixt visible objects and spirit, will not accomplish the work of liberation. This can only be obtained by that discrimination which is fixed and decided. By this, illusion is destroyed, and with it consciousness of separate existence, or pride. The polluting effects of the rūjū and tūmū goonūs are also removed, and the pure influence of the sūtwū goonū is restored. These being destroyed, the understanding is turned inward, and becomes fixed on spirit as reflected on itself :^b this is called discriminating wisdom. As long as consciousness of self-existence remains, however, discrimination manifests itself in seven different forms. Perfect discrimination is obtained by acquiring the eight parts of yogū ; this acquisition secures the removal of the darkness and ignorance arising out of the rūgū and tūmū goonūs ; and when the mind becomes identified with the radiant nature of the sūtwū goonū, discrimination is produced.

The eight parts of yogū are : yāmū, nīlūmū, asūmū, pranayāmū, prityaharū, dharūna, dhyantū, and sūmadhee. The first five serve the purpose of subduing the passions,

^b Nothing can receive spirit but the understanding as irradiated by the sūtwū goonū, after the expiation of the rūjū and tūmū goonūs.

and of thus assisting the yogēē; the last three are assistants to the yogēē, without any medium. If the ceremony astinū is perfect, it will advance the yogēē in the performance of pranayamū; and if that is perfected, prityaharū is thereby assisted.

In yūmū there are five divisions, 1. freedom from the desire of injuring others; 2. truth in reference both to words and to the mind; 3. freedom from the least appropriation of the property of another, either by thought, word, or practice; 4. the subjection of the members for the sake of extirpating desire; and 5. the renunciation of all pleasure. When the yogēē attends to his vows in reference to all these parts of yūmū, that is without any reserve as it respects time, place, or person, he is said to perform the great vow.

Niyūmū includes five divisions, viz. 1. purity of body, using earth, water, &c. after certain functions; and purity of mind, through the exercise of friendly and benevolent affections; 2. cheerfulness in every condition; 3. religious austerities; 4. the repetition of incantations; and 5. by causing all the formularies of worship and all its benefits to terminate in God.

Through yūmū and niyūmū [the sources of] pain are destroyed, and through meditation on the opposite of these sources of pain [as, by meditating on benevolence, revenge is destroyed], the yogēē is greatly assisted in his efforts to obtain perfect victory. These sources of pain are injuriousness, theft, &c., in each of which there are three divisions, as, the injurious person may offer the injury himself; or he may do it through another; or, rejoice in its being done; and so of the rest. Injuries arise

from anger, covetousness, and infatuation. The effects of these sources of pain are sorrow and error. He who is free from injurious feelings, knows nothing of quarrels or envy.

He whose body and mind are pure, enjoys all the fruits of devotion, whether he practise devout ceremonies or not. To him who is free from theft, all the precious stones do homage. He who subdues his passions, is blessed with strength. He who renounces all the pleasures of sense, obtains the knowledge of preceding transmigrations, and of that which shall succeed his present existence. He who is pure in body, hates the body; is separated from every thing in a bodily shape; is delivered from the impurities of the rūjū and tūmū goonūs; and, by the removal of these, is raised above the approach of grief, and is always happy; from this results a fixed mind, and senses which never wander; in which state the yogēē acquires power to know spirit. He who practises austerities, purifies himself from every imperfection, and the body and its organs become perfect. The repetition of incantations brings before the yogēē the deity in whose name these are repeated; and by making the ultimate object of all forms and the effects of worship, to meet in God, he pleases the deity, and induces him to bestow liberation.

Asūnū includes eighty-four modes of sitting at yogā; but, to be complete, the posture must be quite easy, neither painful nor attended with agitation. That a rigid posture may become easy, the yogēē must acquire it by degrees, as the members are able to bear it; and that he may be happy in these circumstances, he must raise his mind to the wonders of the heavens, and not confine it to body. When he has become perfect in the yogā-posture,

he will no longer feel the inconveniences of heat or cold, hunger or thirst, &c. Perfection in the yogū-posture prepares the person for perfection in *pranayamū*, or, in the suppression of the inspiration and respiration of breath. Vital air is either stationary in the body, or received into it, or thrown from it. In the work of suppression, the yogēē must permit the exhalation of his breath, at farthest, to the distance only of twelve fingers' breadth, and gradually diminish the distance from his nostrils till the point of perfection is obtained. As it respects time, he must begin to restrain breathing for twenty-six seconds, and enlarge this period regularly till he is perfect. He must practise these exercises daily, or as often as he is able. The yogēē who most excels confines his breathing to the distance of twelve fingers from his nose, and, even after restraining it for some time, draws it from no greater distance than his heart. This ceremony secures the removal of those errors which covered the mind, and prevented the radiance of the sūtwū goonū from appearing; and this quality having obtained manifestation, fixedness of mind is secured.

In *Prityaharū*, by withholding the mind from wandering, the organs are turned from their accustomed objects inward, and become subject to the yogēē.—*Here ends the second part of the Patūnjūlū.*

Chapter III.—The fixing of the mind, so that it may not wander beyond the nose, nor descend inwardly beyond the level of the navel, is called *dharūnū*, in which the yogēē purifies his mind by benevolence; practises the duties connected with yūmū and niyūmū; perfects himself in the yogū-postures; regulates the ingress and egress of the animal soul; and, fixing his eyes on the tip

of his nose, subdues all his members, and all the power of the elements over him.

Dhyānū, or meditation, implies, that the person thus employed is endeavouring to fix his mind on the deity, agreeably to the forms of *dharānū* ; so as to secure a constant stream of thought towards him, and exclude all worldly tendencies.

In *Sūmadhee*, the understanding, carried along by an uninterrupted current of thought towards the deity, or towards that which is the reflection of spirit upon the understanding, becomes nearly extinguished.

Dharānū, *dhyānū*, and *sūmadhee*, for the sake of brevity, are distinguished by one name, *sāṅgyūmū*, that is, the restraining of the mind from all visible objects. To the person who is able to perfect himself in *sāṅgyūmū*, the infinitely abstracted God, discovered by perfect discrimination, and identified with light, becomes manifest. *Sāṅgyūmū* is to be attained by degrees, first, by meditation on God through more gross and then through more refined mediums.

After the *yogē* has fixed his mind on the deity; it occasionally wanders ; but at length he contemplates God only in himself, so that the divine spirit is seen equally in the mind and in visible objects. This process resembles that of vegetation, in which we have first the seed, then the plant, and at length the seed in a state of concealment preparing for another birth ; in the same manner, the world, emanating from the first cause, proceeds through a series of subordinate causes and effects. The difference between the subordinate cause and the effect, is owing to a change

in the cause during the process of production ; the seed does not vegetate till united to earth and water :

The yogē who has perfected himself in the three parts of sūngyūmū, obtains a knowledge of the past and of the future ; if he apply sūngyūmū to sounds, to their meaning, and to the consequent result, he will possess, from mere sound, universal knowledge. He who applies sūngyūmū to the impressions of former births (lines of fate), from which actions and their effects proceed, will obtain a knowledge of the events of preceding transmigrations. He who applies sūngyūmū to discover the thoughts of others, will know the hearts of all. He who does the same to his own form, and to the sight of those whose eyes are fixed upon him, will be able to render his body invisible, and to dim the sight of the observer. He who, according to these rules, meditates on his own actions, in order to discover how he may most speedily reap the fruit of them, will become acquainted with the time, place, and causes of his own death. He who applies sūngyūmū to that compassion which has respect to the miserable, will secure the friendship of all. He who, according to these rules, meditates on the strength of the powerful, so as to identify his own strength with theirs, will acquire the same strength. He who meditates, in the same manner, on the sun, as perfect light, will become acquainted with the state of things in every place. Similar meditation on the moon, procures a knowledge, from mere sight, of the union, progress, and influence of the planets ; similar contemplation applied to the polar star, will enable the yogē to distinguish between the stars and planets, and to observe their motions ; by the application of sūngyūmū to the centre of the bowels at the navel, he will become acquainted with the anatomy of the human body ; by a

similar application of sūngyūmū to the cup at the bottom of the throat, he will overcome hunger and thirst ; by meditating on the nerve kōōrmū which exists a little below the throat, he will obtain a fixed and unbroken posture in the act of yogū ; by meditation on the basilare suture, he will be capacitated to see and converse with the deified persons who range through the ærial regions ; by meditation on extraordinary presence of mind he will obtain the knowledge of all visible objects ; by meditating on the seat of the mind, or on the faculty of reason, he will become acquainted with his own thoughts and those of others, past, present, and future ; by meditation on the state of the yogcē who has nearly lost all consciousness of separate existence, he will recognize spirit as unassociated and perfect existence. After this, he will hear celestial sounds, the songs and conversation of the celestial choirs ; he will have the perception of their touch in their passage through the air ; his taste will become refined, and he will enjoy the constant fragrance of sweet scents. Though these fruits of sūngyūmū are accompanied by the applause of mankind, yet, in the work of abstraction, they obstruct the progress of the yogcē.

The union of spirit and intellect, as the enjoyer and the thing enjoyed, in the work arising out of the natural order of things, is called the captivity of spirit. When the yogcē, by the power of sūmadhee, has destroyed the power of those works which retained the spirit in captivity, he becomes possessed of certain and unhesitating knowledge ; he is enabled to trace the progress of intellect through the senses, and the path of the animal spirit through the nerves. After this, he is able to enter a dead or a living body by the path of the senses, all the senses accompanying him, as the swarm of bees follow the queen bee ; and in this body to act as though it were his own.*

* In the Hindoo history, a story is given respecting Sūmoodrū palā, a yo-

The collected power of all the senses is called the animal soul, which is distinguished by five operations connected with the vital air, or air collected in the body. The body of the *yogēc* who, according to the rules of *dharūnū*, *dhyanū* and *sūmadhee*, meditates on the air proceeding from the anus to the head, will become light as wood, and he will be able to walk on the fluid element. The body of the *yogēc* who thus meditates on the air encircling the navel, will become glorious as of a body light. He who, in the same manner, meditates on the ear and its vacuum, will hear the softest and most distant sounds, as well as those uttered in the celestial regions and in the world of the hydras. He who meditates on vacuum, will be able to ascend into the air. He from whose body the pride of separate existence is removed, in the operations of his mind has no respect to the body; he is denominated the great *videhū*, that is, the bodyless. he who applies *sūngyūmū* to these operations, will destroy the impressions (or the marks) of fate arising from former births. He who meditates, by the rules of *sūngyūmū*, on the five primary elements, and, in a perfect manner, on the subtle elements, will overcome, and be transformed into these elements; he will be capacitated to become as rarified and atomic as he may wish, and to proceed to the greatest distance; in short, he will be enabled to realize in himself the power of deity, to subdue all his passions, to render his body invulnerable, to prevent the possibility of his abstraction being destroyed, so as to subject himself again to the effects of actions. He who, according to the rules of *sūngyūmū*, meditates on mind under the influence of the *sūtwū goonū*, will obtain victory over the three *goonūs*, and will possess universal knowledge.

gāḥ, who is said to have entered the body of the infant son of *Vikrāmadityā*, and obtained his kingdom.—See page 27, vol. iii.

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When the yogēē has gained perfect victory over the goonūs, he is denominated vishoka, that is, free from sorrow; and his body becomes buoyant as his mind: he triumphs over illusion. He who applies sūngyūmū to discriminate between the sūtwū goonū and spirit, exterminates the very root of error [the cause of birth], and obtains liberation.

The local deities will assail such a yogēē, and will endeavour to divert him from the religious abstraction which he has attained, by bringing before him sensual gratifications, or by exciting in his mind thoughts of personal aggrandisement, but he should partake of these gratifications without interest, for if these deities succeed in exciting desire in the mind, he will be thrown back to all the evils of future transmigrations.

The yogēē passes through four stages: in the first, he begins to learn the first forms of yogū, and enters on the work of abstraction and the subjection of the senses. In the next stage, having learnt the forms, he acquires perfect knowledge. In the third, the advance towards perfection is that which has been just described, in which the yogēē overcomes all the primary and subtile elements. In the fourth, he loses all personality, and all consciousness of separate existence; all the operations of intellect become extinct, and spirit alone remains.

When he has reached the third stage, he is still liable to be overcome; and even in the last, which is subdivided into seven stages, he is not wholly safe from the local gods, nor will he be so till he has advanced beyond the fifth of these seven.

There is still another method of perfecting yogū, that is, by applying the rules of sūngyūmū to the divisions of the last kshūmū [four minutes] of time : he who perfects himself in this, will obtain complete knowledge of the subtle elements, atoms, &c. which admit not of the divisions of species, appearance and place. He who attained this is called, by way of eminence, the discriminator. The knowledge which is the fruit of discrimination is called the-saviour, for it is this which delivers the yogē from the bottomless sea of this world, without the fear of return. This knowledge brings before the yogē all visible objects at once, so that he does not wait for the tedious process of the senses.

When the pride of intellect and of separate existence is absorbed in illusion, and when the impressions of the understanding are no longer reflected on spirit, or are no more received by spirit, the yogē in this state obtains liberation.—*Here ends the third part of the Patānjulā.*

Chapter IV.—All the perfect ascetics (siddhees) attained in the preceding birth perfection in sūmadhee: among these some were perfect at their birth, as the sage Kōpilū, all the winged tribes, &c. ; to others the last touch of perfection was given by some sacred prescription prepared by a perfect ascetic; to others by the repetition of incantations ; and to others by religious austerities, as Vishwamitrū, &c. This perfection is not obtained in one birth ; but nature, taking advantage of the advance made in the former birth, in the next carries the yogē to perfection.

Here an objector says, By this system you make nature, and not actions, the cause of every effect, but the shastrū teach, that from actions proceeds every thing.

To this Pātanjālee replies, Nature is the source of all, and of actions too, and therefore the effect can never govern the cause ; but meritorious actions may remove the obstructions arising from demerit in the progress of nature. Nature, confined by works of demerit, appears like a piece of water kept in by embankments : works of merit cut the banks, and then, by its own force, the water pursues its progress. Thus nature is not impelled by works, but works confine nature ; or liberate it, so as to allow it an unobstructed progress. For, even in the yogē, in whom nature, or illusion, is reduced to a shadow, when tempted by the local deities, and again immersed in illusion, nature displays its energy.

In consequence of the various tendencies of the mind, the actions of men are multifarious ; the fixedness of mind and unchanging conduct of the yogē is to be attributed to his proximity to the deity. Yet the yogē, when united to a new body, necessarily feels the force of the five senses ; though this is not connected with visible objects, but it leads to God. And thus, as his mind is free from the sources of pain, so is his conduct spiritual. The works of those ascetics who have become such by religious austerities, the repetition of incantations, &c. are white (or produce excellent fruit) : the works of the hellish, are black (producing evil fruit). The works of those who are neither highly virtuous nor highly vicious, are of a mixed colour. The actions of the yogē are excellent ; for though he seeks nothing by them, the deity bestows upon him excellent rewards.

The effects of actions are of two kinds, recollection and species. He who at death loses the human form, and for a hundred years is born among irrational animals, or the

forms of brute matter, loses, during these transmigrations, the impressions received in the human state; but when he is again born in this state, all the impressions of humanity are revived. Though during these transmigrations he may have been often born, and in many shapes, and, as a wild beast, may have traversed many distant regions, still, as species and recollection are inseparably united, the impressions of humanity are always revived when he springs to human birth. Here a person asks, In such a person's first or original birth, where were these impressions? To this Pütünjülee replies, These impressions are without beginning: this is proved from the constant and almost inextinguishable desire of happiness interwoven into the very nature of all. Should it from hence be urged, since the desires of men are boundless, how is liberation to be obtained? It is answered, that liberation is obtainable, for though the desires of the heart are innumerable, the cause of these desires is one, that is illusion; and as illusion and its effects (impressions, species and existence), take refuge in the understanding, these desires are likewise found there: it is therefore only necessary that illusion should be destroyed by discrimination, and then liberation will be secured. The desires being endless, how should the mind become fixed? This objection may be offered; but it should be remembered that mind, whether its thoughts be turned inward or outward, is one; the apparent variety is in its exercises, not in itself. The three goonūs pervading every thing, all things are necessarily identified with these goonūs; and hence every thing partakes of the same properties. Should it be still objected, how can three goonūs be one, and how can mind, pervaded by these different goonūs, be one? it may be answered, that this indivisibility arises from the union of these goonūs: all the different vessels made of clay

have but one denomination, and the union of the five primary elements is called simply earth, and not by any name in which the component parts are distinguished. Thus, in consequence of its union to different objects, the mind is affected by different passions : a husband, at the sight of a virtuous wife, is filled with pleasure ; of the seducer of his wife, with wrath ; but at the appearance of his unfaithful wife, he is overwhelmed with sorrow. In a similar manner, when the mind is united to religion, the sūtwū goonū becomes visible, and the mind is filled with happiness ; when united to irreligion, the rūjū goonū becomes visible, and it is filled with sorrow ; when united to the highest degree of irreligion, the tūmū goonū is pre-eminent, and the mind is overwhelmed with sorrow. Thus it is the same mind which is affected in various ways, by the mere circumstance of union to different objects ; and thus spirit merely makes known objects ; it has no intercourse with them except as it is the mirror. it makes them manifest ; the intercourse is that of intellect [which is a part of nature, and not spirit]. But it may be said, if it be the property of spirit to make known visible objects, why are they not at once visible to the mind ? To this it may be answered, that only those objects which fall upon spirit [as upon the mirror] become known ; or in other words, those objects become known which the mind or intellect throws upon the mirror [spirit], but other objects remain unknown. Here the objector says, If it be thus, then spirit in the work of manifestation assumes the forms of visible objects, and becomes an agent in the events of life. To this Pütünjülee replies, that this connection between spirit as the displayer, and nature as displayed, is separate from all choice ; it is the mere constitution of things, in which the parties are wholly unaffected. The sūtwū goonū enjoys an immediate nearness to