Brâhmanas in the religious education of the country. They are called SMRITI or Remembrance, because tradition preserved them in the memory of man.[1]

The shrauta sûtras are condensed treatises on sacrificial observances. SHRUTI is Revelation, and shrauta means "relating to shruti."[2]

[1] When Buddhism first arose in India, the Sûtras in their present form were yet in the making. But in this book they are placed before the chapter on Buddha, after the Brâhmanas, because the Sûtras have grown out of Brahminic rites and precepts.

[2] As *Kaurava* is derived from *Kuru*, so *shrauta* from *shruti*. The Veda (hymns, ritual and Upanishads) is accepted by orthodox Hindus as shruti, while the two epics and the sûtras, even the shrauta sûtras, are looked upon as smriti. The Aryan root *shru* means "hearing," and shruti is the whole body of Vedic knowledge expounded by the gurus, and "heard" by their disciples. Subsequently, the Brahmins interpreted the word as the inner monitor—the divine voice which the rishis "heard" in an exalted state of illumination.

Shru has not only taken root in the mental soil of India, but also among the Western Aryans who clipped the old root as usual. The Teutonic nations shortened *shru* to *hru*, the Slavs to sru or *sr*, and the Romans to cru or *cr*. But none of them could pronounce the letter *r* distinctly, and they helped themselves out of the difficulty by changing *r* to *l*. Parallel cases are not wanting in other languages. The Chinese, for instance, have no r in their alphabet, and invariably give it an l-sound whenever they come across the objectionable

One shrauta rite was observed after the marriage ceremony in the new home. Two sticks of sandalwood were smartly rubbed one against the other, and the fire in the

letter in foreign words imported from Eu*l*ope and Ame*l*ica.

Thus, *shru* underwent a second change in Europe, and became *hlu* in England, *sl* in Russia, and *cl* in Italy, all three expressing the idea of "hearing."

*Hlu*st was the name given by the Anglo-Saxons to the organ of hearing, the ear; *hlu*stan or, in its modern form, *li*sten literally means to "give ear." The old spelling of loud was *hlu*d, *i.e.*, "heard" all over the place, noisy. *Cla*morous has different initials because it is of Latin descent.

A *cli*ent is a man who comes to "hear" what his legal adviser has to say, and when we speak of the "glorious" reign of a "celebrated" king, we use two words which, in old Latin, were *clo*riosus and *cle*bratus, and both meant "much heard of." The Sanskrit for "glory" is *shra*vas, and its Russian and Polish equivalent, as we might expect, is *sla*va, while *slo*vo signifies speech, *i.e.*, the spoken word which is "heard." *Sla*vonic is the national "speech" of the *Sla*vs or "speakers." Their German neighbours who could not speak Slavonic, were nicknamed dummies (NIEMIEZ in Polish). Some scholars interpret Slav as "glorious." But the Slavs are little given to national vainglory, and it is not likely that they should ever have styled themselves LA NATION GLORIEUSE. Slava came to mean "glory" in Russian, just as ârya came to mean "noble" in Sanskrit, long after the two names Slav and Aryan were fixed.

hearth was lighted with the spark produced. Bride and bridegroom would sit up together part of the night, say their prayers by the fireside, and endeavour to realise the divine spark in the earthly flame. The rite was called Agni-âdhâna.[1]

Most private ceremonies such as marriage, child-birth, or the burial of the dead, are briefly commemorated in the grihya sûtras. Grihya is the adjective "domestic." A special Day of the Dead, like the FÊTE DES MORTS in France, was set apart and held sacred. As we lay floral wreaths on the graves of our beloved, so the ancient Hindus offered shrâddha or oblations to their dear ones who had passed away.[2] Some grihya sûtras are short family prayers, others have reference to the celebrations of the new moon, harvest festival, and different holidays throughout the year.

[1] Literally "keeping up the fire." Sanskrit *agni* (the *agile* flame) is the same word as Latin *ignis*; to *ignite* means to set on "fire."

[2] We have seen in a previous note that the Sanskrit letters *shr* correspond to *cr* in Latin. The Apostles' Creed begins with *Credo*, *i.e.*, I believe, and *shrâddha* is a "believer in the Veda." Offerings to the dead being in accordance with the Vedic *creed* were also called *shrâddha*.

Shrâuta and grihya rites constituted the holy sacraments. Being the same all over India they helped to strengthen the bond of fellow-feeling, and to unite the Hindu people from the Punjab to Cape Comorin, and from Bombay to Calcutta.

A nation is made up of families, and a code of civic duties is the natural outcome of the daily round of home duties. Law in India as in every other country has grown out of domestic customs. Grihya sûtras gave rise to dharma sûtras or law compendiums. It may interest the reader to know that marriage within at least four degrees of descent was prohibited in Ancient India, so that even the line of cousins' children had no legal title to be joined in holy matrimony. But no objection was raised to a Hindu marrying his wife's sister, even as the Jewish patriarch did not offend the Mosaic law because he wedded Leah and Rachel, the two daughters of Laban. Child-marriages and the burning of widows (suttee) were not sanctioned by the dharma sûtras, but are a graft of later growth.[1]

[1] Compulsory suttee was unknown in the Vedic age, although there may have been devoted Hindu wives who scorned to survive their wedded lord, and chose voluntary death, which they believed would give them inseparable union with the beloved.

The Upanishads were likewise arranged in a systematic form. Such theological manuals were called Brahma sûtras because they enquire into the nature of Brahma or God. Little intelligible by themselves, on account of their brevity, they proved useful as summaries indicating the thread of the teacher's arguments.[1] Many were the Brahma sûtras composed by the learned, but none save Bâdarâyan's are extant. They are abrupt and enigmatical like a table of contents, or a

[1] Sûtra, literally, thread of an argument, bears the same etymological relation to suture (sewing) as text to texture (weaving). The German word for text-book is leit-faden, *i.e.*, the "leading thread" or first principles woven into a fabric of connected thought. The loom and the spinning-wheel, without which no primitive household was complete, are fossilised both in extinct and living metaphor. In Merry Old England, the gleemen or "weavers of song" wove a charm of poetry round tribal feuds and cattle raids, and professional story-tellers in highly-coloured language spun never-ending yarns in the ale-house or on the village-green. The young *fe*llows at home had the care of the family *fee* or cattle, whilst their unmarried sisters were busy in the house as *spin*sters and sempstresses. In those days when matrimony and motherhood were looked upon as woman's most sacred duty to the race, the spinster was but rarely an old maid. But the age in which the Anglo-Saxon sempstress lived is comparatively modern

syllabus to a course of lectures on the Upanishads. Although the oral teaching of Bâdarâyan probably did not survive the generation of those he taught, yet he must have been a reputed theologian, since some of the greatest intellects of India, centuries after him, devoted a lifetime to the composition of bhâshyas or commentaries to his celebrated epitome, just as an English divine might write a running commentary on the Thirty-nine Articles of A.D. 1562. The best bhâshya to Bâdarâyan's sûtras was penned by Shankara who lived in the ninth century of our era. In depth of thought and soundness of argument, the commentary ranks by the side of Kant's famous critiques. Shankara has become the classical authority of the Vedânta school of philosophy. Vedânta is

and advanced. In the ruder Age of Stone, deerskins were stitched together with fibre threads and bone needles. Plaited bast was also worn by neolithic man, and this kind of garment has survived amongst Indian ascetics into historic times. The Indo-European tongues are eloquent in their testimony of early Aryan customs. Sewing-machines and the textile industry have grown out of the same rudimentary arts on which the loftier concepts of Brahma "sûtras" and philosophic "texts" were raised.

still the creed of educated Hindus, and Indian literature is steeped in Vedântic thought.[1]

IX

VEDÂNTA

THE central teaching of Vedânta is that God and the soul are one. If they appear different, it is because human consciousness is too narrow to recognise their unity, until gnâna (self-knowledge) has conquered ahankâra, the limitations of the ego.[2] Vedânta

[1] Between Shankara's birth (788) and that of Schopenhauer, the originator of Christian Vedânta, intervene exactly a thousand years. The object of the Christian Vedânta movement is to bring the unhappy conflict between science and religion to an end by harmonising both with the ancient wisdom embedded in the Upanishads. Schopenhauer was born in the same year as Lord Byron, the poet of pessimism.

[2] The Platonists of Alexandria looked upon Christ as an emanation of the Godhead superior in degree, but equal in essence to the rest of mankind. This doctrine they called *gnosis* or spiritual co*gni*tion, and themselves *gnostics*, *i.e.*, *kn*owers of the True. In order to call attention to the spiritual kinship which exists between Platonism and Vedânta, the spelling *gn*âna has been adopted in preference to the customary jnâna.

abounds in homely similes to illustrate the meaning of ahankâra whence all egoism springs, and of gnâna, without which there can be no salvation. The air in an inverted cup is shut off from the surrounding atmosphere, but once remove the cup, and all distinction ceases. One element remains, boundless and undivided. Ahankâra is like the cup, and those who make a constant effort to deny themselves, to break the shell of their hardened nature, succeed in the end in getting rid of the illusory self. No sooner is the mainspring of selfishness destroyed than âtma (the individual soul) is set free, and once more mingles with Brahma (the universal soul) who is all in all.

As rays issuing from the sun are not different from the sun, as billows rising on the sea are the same as the sea, as sparks flying from the fire are nothing but fire, so the soul coming from God is God. God is Love, and love alone is the true nature of the soul.

Vedânta means End of the Veda, its final lesson. What is taught in that last lesson is discrimination between soul and personality, which is like a veil over the soul. This veil of Nature which conceals the True is called

mâya in the language of Vedânta. An exuberance of poetry has grown round the word mâya which is feminine gender in Sanskrit, while âtma is masculine. Mâya is a charm-weaver, the arch-mage of the cosmos; her fairy wand conjures up the transient glories of this earth — the play-ground of our senses. She is the World-Mother who gives birth and individuality to the whole creation. Individual life, with its April tears and laughter, travels over an uncertain sea from the dawn of childhood to the last long sleep, but the soul is unbegotten and immortal. Mâya displays her seductive charms in order to captivate âtma, whose native air is freedom. If he yields to her witchery and becomes a slave to nature, a world of delusions and vanities emerges from Mâya's womb. The Indian notion of mâya comes very near the Christian conception of original sin. We are all born in mâya, and the shadows of inbred evil hover around us until the light of gnâna scatters them, and points the way from nature unto grace.[1]

[1] *Mâya* = *matter*. The mother provides a body for her babes; she cuts out their physical *mater*ial, so to speak; hence she is called *mater* in Latin. Material

Atheism is defined by the Vedântic doctors as unbelief in the divinity of the soul, but knowledge has saving power: when God is known, the heart is at rest, and the weary round of sansâra (transmigration) ends in eternal peace. Shankara declares that a righteous life and meritorious acts, though promoting godliness and preparing the heart for moksha (freedom), cannot directly save; the soul has yet to learn that it always has been, is now, and ever shall be divine, and nothing but divine.

However strange the doctrine that the soul is one with God may appear to us, there can be no doubt that Vedânta has been a blessing and a source of strength to untold numbers of Hindus who, without that guiding star, might have suffered moral shipwreck, tossed about as they have been in the contending waves of religious strife which has agitated India for several thousand years. Vedânta seems to us a practical creed which, if taken in earnest, cannot but enrich and ennoble life, in the

means literally "measurable." The idea of *mea*suring is at the root of *ma*tter as well as *mi*nd (*ma*nas in Sanskrit). Mind is the faculty of measuring, weighing, judging things. The Vedic hymns are called *Mantra* poetry because they are composed in a sacred *metre* or *measure*.

most exalted station as well as in the humblest position. Yet we cannot altogether agree with the band of enthusiasts who, at present, make propaganda for Vedânta in the West. We have a strong feeling that Vedânta will never take the place of Christian principle. Such endeavours are creditable because they mean well, but must of necessity fail, for the simple reason that they entirely ignore religious evolution. They can have no more success than a possible attempt to replace the English by the Italian language because of its softer sound to some ears; the tongue of Dante could never be natural, but at best artificial growth in the drawing-rooms of New York and London.

Again, the intrinsic merits of Vedânta are all to be found in Christianity if people will only take the trouble to search the Scriptures and their own hearts. The star of Bethlehem is but a humble flower in the garden of the soul, but like the shamefaced violet, is rich in hidden beauty. The weight of religion lies not altogether in philosophic depth, but even more in a pure and simple faith which can be made a practical standard in the manifold relations of every-day life. Such a faith, we believe, is Christianity. Yet these reflections

cannot blind us to the moral excellence and religious truth of Vedânta, and we sympathise with the Hindu people who look upon all missionary efforts to make them converts to Christianity as a national insult.[1]

The Russian Church does not interfere much with the belief of the Czar's Asiatic subject races, and the result is that there is far less disaffection among them than in British India. Moreover, the Hindus need no foreign preaching, they have religion to the fullest in their own Upanishads and Bhagavad Gîta.[2] But what they do need is better scientific training, to the end that they may not be pushed out of their own markets. India may yet enjoy economic prosperity if technical village schools subsidised by the Government could be opened in every district of importance. At present, her industries are fallen into decay, and to make matters worse, her people are heavily

[1] We are far from underrating the excellent work done by Christian missions in India, inasmuch as they provide instruction for the young, relieve the poor, and endeavour to raise the social status, especially of Hindu women.

[2] The Gospels are held no more sacred in Europe than the Bhagavad Gîta in India, where it is far more popular than the profound but often abstruse Upanishads. An oath taken on the Gîta is valid in Indian law courts.

taxed without being politically represented. The Roman Empire was held together by coercive laws and military force, and for this very reason tottered and fell fifteen hundred years ago. But the English ideal of Empire, far loftier and truer, is extension of local self-government and Imperial Federation. Great Britain has no desire to rule a crowd of slaves in her vast dominions beyond the seas, but rather looks forward to that "diviner day" when all her sons, independent of race and colour, shall be free members of the Empire, taking an adequate share of its responsibilities and, at the same time, helping to make their own national laws.

A larger proportion of native gentlemen in the Indian Army as well as Civil Service, and a good secular education provided for the masses, together with a living faith in Vedânta, are the best means we can think of for securing the future welfare of the people of India.

X

BUDDHISM

HINDU rule spread from the Ganges across the Vindhyas; what the sword could not conquer was aryanised by the power of the mind. Malva, in Central India, and Magadha, in the district of modern Patna, became flourishing kingdoms, although they did not rise to prominence for a long time to come. The priestly caste predominated until the bracing air of free religious enquiry threatened its very existence. The rationalistic age of India, as it has been called, is characterised by the rise of two great reform movements—Vedânta and Buddhism. Vedânta is orthodox and accepts the Vedic Word, but no longer in a literal sense. The interpretation of Scripture by the Vedântic theologians is extremely bold and independent.[1] Buddhism, on the other hand, is

[1] St Paul interpreted the rites and precepts of the Old Testament as freely as Shankara would have done if he had been a Christian. In the Epistle to the Romans (ii. 29), the Apostle defines circumcision not as a mere surgical operation on the skin, but as a divine operation in the heart. Again, in the First Epistle to

heterodox, and rejects the authority of the Vedas altogether. Buddha first preached the People's Gospel in B.C. 522, when Bimbisâra was King of Magadha. The conflict between the old-established faith and the Buddhist dissenters raged for two hundred years, and, when the Greek battalions of King Alexander invaded the Punjab (B.C. 327), the sun of Brahminism was setting, and the new star was shining in the East. At that time, Nanda sat on the throne of Magadha. His dynasty was overthrown by the rebel Chandragupta, who was the first to unite the North of India from Magadha to the Punjab under one Imperial Government. By birth a Shûdra, the Emperor was not likely to be hostile to a religion which swept away all social distinctions, and put Brahmin and Pariah on the same level. Buddhism reigned supreme in the land of its birth until the fifth century after Christ, when Brahminic influence once more became powerful.

the Corinthians (v. 8), leavened bread—the use of which during the Passover feast was forbidden by the Mosaic law, Exodus xii. 15—is symbolically explained as the leaven of malice and wickedness which should be rejected for the unleavened bread of sincerity and truth. The Upanishads abound with allegories of a similar kind.

Gotama Buddha was born in Kapilavastu, a few days' caravan journey from Benares. His father governed one of the aristocratic republics in the ancient land of Oudh. The Prince—if that title may be applied to a Rajput or son of a ruling noble—showed early signs of an introspective mind. For hours he would muse alone, while his playfellows enjoyed the healthy exercise of outdoor games. And the boy's heart was heavy when he contemplated the beauty of Nature budding out in all these lovely shapes, but only meant to sink into an early grave. Whatever comes to life, he would reason, is doomed to change and decay. The bloom of youth will bleach into the snow of old age. Life lasts but a while, and is full of care and sorrow. Child-bed and death-bed are attended by suffering. Gratification of personal desires is bound up with pain, and each struggle of the individual to assert himself is but a cup of bitterness. The keenest joys are tinged with sadness. Ah, to be rid of life which is the cause of all this grief and anguish! Suicide is of no avail, it does not touch the root of the evil. Cut the full-blown roses, the bush is not dead, a mass of blossoms will burst forth again. Craving for life is the

root of life. To harbour no more delight in created things, to renounce all attachment to form and sense—that, indeed, might destroy the material out of which the individual is built up, and bring everlasting rest.

Moving on similar lines of thought, young Gotama easily persuaded himself to turn a recluse. One night, he parted from his beloved wife and new-born babe. He was under thirty years of age when he left his father's palace secretly. Not a ruler of men he wished to be, but their teacher, lover, friend.

"Full of hindrances is the household life, a path defiled by passion. Free as the air is the life of him who has renounced all worldly desires. How difficult it is for a man who dwells at home to live the higher life in all its fulness, purity, and bright perfection! Let me then cut off my hair and beard, let me wear orange-coloured robes, and go forth from the household life to the homeless state."[1]

The Prince first went to study theology under the Brahmins. But the rigid dogma

[1] The quotations in this chapter are selected from a translation by Professor Rhys Davids, but his words have, now and again, been altered so as to fit into the frame of our narrative.

which they taught impeded his soaring spirit. He scorned Vedic or any other authority. Personal experience was his only court of appeal in matters of religion. And the sacrificial rites repelled his gentle heart. He felt keenly for the suffering animals that were slaughtered for use on the altar. How can good come out of evil? Gotama asked himself. When the schools of theology failed to clear up his difficulties he looked out for other means of knowledge. It so happened that he saw five anchorites engaged in yoga, *i.e.*, methodical restraint of the mind and senses. The Prince gladly joined their company, and only after six years of earnest application he abandoned all ascetic practices as ultimately ineffectual. He found out that neither bodily torture nor mental abstraction can give freedom to the soul.

One day, we read, the Prince was sitting under a bo-tree, "in that devout meditation of the heart which springs from within," when suddenly a flood of light rushed into his soul, and the truth was revealed to the Buddha.[1] His doubts melted away like

[1] The founders both of Buddhism and Christianity are best known by Aryan names. *Buddha* means "illumined" in Sanskrit, and *Christ* "anointed" or

fleeting clouds in the summer sun, and Gotama realised that pity for all created life, love for love's sake, is true salvation from misery and sin.

"A man who is kind, full of love, and pure in heart, master of himself — he O Vâsettha, is near the blessed Nirvâna."

Nirvâna is regarded as a spiritual state where all thought of personality is extinguished. Everything in the way of self-denial tends towards it, while selfishness leads farther away from Nirvâna. As the countless ages of the past have contributed to what we are now, so the destinies of the future lie in the hands of the living.[1] A

consecrated in Greek. The word Buddha expresses a spiritual state rather than the historical personage who attained unto it, just as the Christ represents the spirit of consecration to the service of humanity. The Buddha is an eternal principle which was exemplified in Gotama to perfection.

[1] The same thought holds good collectively and individually. A man's "character" is shaped by the sum-total of his "doings" in the past; hence both words are rendered in Sanskrit by Karma, from kar (to do).

"Our deeds still travel with us from afar,
And what we have been makes us what we are."

Personal habits and conduct, both good and evil fortune, and the fate in store for us—all these ideas are expressed by the word Karma.

Buddhist does not look forward to the joys of a local heaven where he shall meet his friends in person. The meeting, in his opinion, takes place even now, and he accounts for the strong likes and dislikes which total strangers are often seen to take to one another by personal association in previous bodies. The ideal of Buddhists is the Impersonal, and their hope rests on the belief that self-sacrifice and sympathy with the rational as well as the dumb creation cannot die, that every loving thought and act of kindness will live on as an ennobling and cleansing impulse in the generations to come.

> "We can make our love sublime,
> And departing leave behind us
> Footprints in the sands of time.
>
> "Footprints that perhaps another
> Sailing o'er life's solemn main,
> A forlorn and shipwrecked brother
> Seeing shall take heart again."

On his way to Benares, the Buddha met the five yogis or ascetics with whom he had lived so long.

"When they saw him from a distance, one said to another: 'Friend, here comes Gotama. He has turned aside again from the sparing

use of the necessaries of life, and has recovered roundness of form, acuteness of sense, and beauty of complexion. Let us pay him no reverence, but as he is, after all, of a good family, he deserves the honour of a seat. Let us simply prepare a seat for him.'

"Then the Buddha, by the power that he had of knowing what was passing in the minds of all men, knew their thoughts. And concentrating that feeling of his love which was able to pervade the four quarters of the earth, he directed it specially towards them. And as he came nearer and nearer, they were unable to adhere to their resolve, and rising from their seats, they bowed low and paid reverence to the Buddha."

For nearly fifty years, the saint wandered through the valley of the Ganges, staff and almsbowl in hand, begging his bread from village to village. He comforted, and helped, and preached to the people, no respecter of caste, and the people loved him for his sweetness and humility. A small band of earnest followers were the first members of the Sangha or Buddhist Order which is now the leading church in Burma, Siam, and the Far East.

The new doctrine did not only appeal to

the easily-aroused masses, but also to the higher castes. Kshatriyas and Kings were among the Buddha's converts. Venerable Brahmins embraced and enthusiastically defended the reformed faith. Says the old priest Pingiya :

"Well, I praise that beautiful voice, the voice of him who is without stain and folly, who has left self-righteousness far behind.

"The darkness-dispelling Buddha, the all-seeing who knows all hearts : he has come nigh even unto me.

"And as a bird would pass by the dense jungle and take up his abode in the fruitful forest, even so I, leaving the men of narrow views, am like a swan that has gained the broad waters.

"Those who before explained to me the teaching of Gotama, only added to my doubts. There is but one, Gotama of great understanding, Gotama of great wisdom who has taught me the truth."

His friend rejoins, "Canst thou then stay away from him even for a moment, O Pingiya?" and the old man answers :

"Not even for a moment do I stay away from him, O Brahmin. I see him with my

mind's eye all day long. In reverencing him do I spend the night; therefore, methinks, he cannot be far from me.

"Belief and joy incline me to Gotama's doctrine; whichsoever way the saint goeth, that selfsame way my heart will turn.

"I am worn out and old and feeble. It is true my body cannot go. But in thought I always go there, for my heart, O Brahmin, is joined to him."

And lo! a golden light played round Pingiya's silver hair, and the Buddha appeared to him in a vision and said:

"As the faith of Vakkhali became set free from doubt, even so shall thy faith grow clear, O Pingiya—thou shalt reach the haven of rest."

Buddhism has gained a hold over a third of mankind because of its moral beauty. Over and over again, a clean heart and good conduct are enjoined, and when Vâsettha asks wherein a man's goodness consists, the Buddha replies:

"Herein, O Vâsettha, that putting away the murder of that which lives, he abstains from destroying life. Cudgel and sword he lays aside, and full of modesty and pity he is compassionate and kind to all creatures

that have life. This is the kind of goodness which he has.

"Putting away the theft of that which is not his, he abstains from anything not his due. He takes only what is his due, therewith is he content, and he passes his life in honesty. This is the kind of goodness which he has.

"Putting away slander and lying, he abstains from calumny. What he hears here he repeats not elsewhere, to raise a quarrel against the people here; what he hears elsewhere he repeats not here to raise a quarrel against the people there. Thus he lives, a binder-together of those who are divided, an encourager of those who are friends, a peacemaker, a lover of peace, a speaker of words that make for peace.

"Putting away bitterness of speech, he abstains from harsh language. Whatever word is kindly, pleasant to the ear, loving, reaching the heart—such are the words he speaks.

"Putting away foolish talk, he abstains from vain conversation. In season does he speak, he speaks fact, he utters good doctrine. He speaks that which redounds to profit, which is well-grounded, and full of wisdom. This is the kind of goodness which he has."

Such was the teaching that "gladdened and aroused the heart of Ambapâli, the courtesan. And when she heard that Buddha had arrived at her village, and was staying in her mango grove, she ordered magnificent carriages to be made ready, and drove with her waiting-women to the grove. And she paid homage to the Buddha, and respectfully invited him and the brethren to partake of some refreshment at her house on the following day. And Buddha, by silence, gave his consent.

"And he robed himself early in the morning, and went with the brethren to her dwelling-house. And she set sweet rice and cakes before her guests, and waited on them in person.

"When the meal was over, Ambapâli, the courtesan, had a stool brought, and sat down by Buddha's side, and addressed him in these words:

"'Lord, I present this building to the order of mendicants of which the Buddha is the head.'

"The gift was accepted, and after instructing and gladdening her heart with religious discourse, Buddha rose from his seat and departed thence."

Vihâras or Buddhist monasteries were, as a rule, not buildings, but caves dug into the rock. Mr Fergusson tells us that one of the Ajanta caves in Central India contains "sixteen cells for the accommodation of monks; there is a large assembly hall in the centre, a veranda in front, and a sanctuary in the back. Roof and pillars are ornamented with arabesque designs, and fresco paintings cover the walls entirely." Large numbers of vihâras have been found east of Benares, in modern *Behar*, *i.e.*, the *vihâr* or monastic country. The toranas or archways leading into the caves were frequently embellished with fine sculpture. Sacred history provided the artist with ample material. But the humour and pathos of life were too precious and real to be neglected by Buddhist genius. Dying soldiers amidst the rage of battle; triumphal entries with captured elephants and prisoners of war; pompous musicians in a scene of frolic, and light-stepped dancing-girls, their loose hair intertwined with lotuses and roses; drinking and gambling groups in city taverns; rustic swains making love to coy shepherdesses, and the hundred touches of humanity that never grow old as long as the heart is young, have found faithful

expression in the chiselled stone. But the wild fancies of Hindu art cannot compare with the perfect proportions of Greek sculpture, because decorative art, according to the same writer, was at all times restricted to the lower castes, while the intellectual classes of India, even to-day, look down upon manual labour with disdain.

When Buddha felt that his end was near, he called his disciples, and exhorted them to keep the dhamma or good law.

"Be earnest, brethren, holy, full of thought. Be steadfast in resolve, keep watch over your hearts; he that wearies not, but holds fast to truth and law, shall cross the river of life, shall make an end of grief."

And Ânanda went aside and wept.

If the criterion of religion is faith in a personal god, a Buddhist must be pronounced an atheist. But we believe that a righteous life is lived, not merely because of hope for heaven and fear of hell, but chiefly because goodness and truth lie deep in every human breast. Can we do better than think of God as infinite love and goodness? Buddhism inculcates moral earnestness on the ground that eternal love and wisdom cannot be clearly seen beneath the troubled waters, but

are pellucid when the lake of the mind is ruffled and agitated no longer by the storms of passion and vanity.

"When the sage, by earnestness, has driven vanity far away, the terraced heights of wisdom doth he climb, and free from care, looks down upon the care-worn crowd, as he who stands upon a mountain top looks down serene on toilers in the plain."

XI

THE INSTITUTES OF MANU

In the literature of Germany, heroic poetry was followed by Catholic theology, but no sooner did Luther restore Christian worship to purer and simpler forms, than the fine systems of the Dominican monks were forgotten, and popular sentiment was carried away by the smoother current of poetical teaching. The homely morality of Hans Sachs, the cobbler of Nuremberg, whose songs are sweet and fresh as the flowers in

the field after a spring shower, was greeted with enthusiasm in every German home.[1] Similarly, the Hindus got tired of the compact sûtras which were so hard to understand, and the rules and precepts, that are known as the Institutes of Manu, found a cordial welcome in India after Buddha's reformation. They are not a guide for lawyers such as may be seen in a solicitor's office, but moral and legal obligations happily blended and written in easy verse. In the original texts, Manu depicted life as he saw it, or wished to see it, on the shores of the Ganges, some hundred years before Christ. The revised version, in which his code has been preserved, is of a much later date, and belongs to the time when the Buddhist supremacy was passing away. But the ordinances themselves are based on ancient usages which prevailed in the earliest Hindu settlements.

The Vedic household did not consist of parents and children only, but was a large family gathering, governed by patriarchal laws. Uncles and nephews, cousins and other kin, lodged under the same hospitable

[1] Sachs (pronounce *zax*) was quite a young man when Luther began to translate the Bible into German.

roof. They had a joint-interest in the heritage, and worshipped the same tutelary gods, the trusted guardians of the hearth and plough. Implicit obedience to the *dam*pati or *dom*estic chief drew the bonds of blood still closer. In the wars of pagan England, the boar-crested helmet of the dampati glittered amidst the ashen shafts and linden shields of his loving kinsmen. The Saxon as well as the Vedic host marched into battle, drawn up in families and clans.[1] Within the shelter of the clan all men were freemen because they shared all things in common. But the spirit of clannish independence was narrow and full of jealousy. Freedom could not burst into wider bounds, and rest securely on the nation's will, under the paternal government of the Hindu dampati. At his death, the eldest son succeeded to the management of the estate, and the supreme control of the joint-household. If the younger brothers chose to separate, and set up house for themselves, they were welcome to do so, and Manu gives full

[1] The suffix "ing" is characteristic of English clan names, *e.g.*, the Readings who settled in Berkshire, or the Farings who planted their freeholds on the *downs* of Farring*don*.

directions as to the fair partition of the patrimony.[1]

A cluster of Indian homesteads in the same vicinity was called a vish or village; the head of the village community being the vishpati (district elder). Again, a group of villages was under the jurisdiction of a râja or chieftain who directed the public affairs.[2]

[1] The first-born heir, however, took the lion's share; he was lord of the manor. The old English aristocracy entailed the broad lands which they owned by right of conquest. It was a precautionary measure lest the family property, at any time, by bequest or sale, might pass into other hands. The co-heirs had to content themselves with the tenure of a farm held of their eldest brother. Some became so impoverished that they could not even afford to keep a servant, but grazed and milked their few cows themselves. The people, half in scorn and half in pity, called such ill-provided gentlemen *bachelors*, *i.e.*, cowmen, from the French word vache (cow). The name was then transferred to poor fellows who cannot afford to marry. But the national household of old had small accommodation for celibates. Husbandmen were expected to be husbands, and raise a son and heir. In Ancient India, no unmarried man, unless he was a yogi who had renounced the world, was much thought of either in society or in the Senate. Of course, it was quite out of the question that a bachelor could be a dampati—the patron and protector of a home. Dam*pati* = *pat*er of a family.

[2] *Râja* = Latin *rex*, *i.e.*, dir*ec*tor.

The revenue of the râja was derived from a substantial tithe which the vaishyas or villagers allowed him on the produce of their land, and the sales of merchandise and cattle. The law book lays down minutely the various regal functions. On a whole, they coincide with those of the housefather, but on a larger scale. The chieftain and dampati were both absolute rulers in their respective domains. The parent's authority at home expanded into the autocracy of the throne. The argument could easily be pushed further, since in every constitutional monarchy despots and autocrats have been the forerunners of representative forms of government. There is not a single aspect of national life without a domestic subsoil. Townships have grown out of homesteads, and kingship is but an extension of kinship.[1]

[1] The very words king and queen once meant father and mother. The idea embedded in the word *pat*er is *pot*ent, paternity or fatherhood being the expression of manly vigour and sexual strength. Potentate is another derivative of *pot*ent, *i.e.*, *pati* in Sanskrit. Pati has become quite an international term. In Hindustan, landed proprietors are called kshetrapatis. In Iran, *kshetrapa*ti was shortened to *satrap*, and came to mean Governor of a province. The kshetrapatis of

On the modern family tree, the sapling-branches no sooner ripen into manhood and womanhood than, as a rule, they are cut off and transplanted to a new home. But affinity of blood had a firmer grip on the primitive household, although hatred and revenge often bred civil strife if a division did occur.[1] In the Indo-European homeland,

India organised themselves into a Land Defence or Kshatriya League, and the ruling *ksha*triya of Persia is the *Shah*. The Ottoman Provinces are governed by Turkish Pashas, *i.e.*, Pati-Shahs; the Sultan himself is styled Padishah or Lord-Governor. Again, des*pot* is connected with dam*pati*, the parent-ruler of the Hindu home. The dampati of the Capulet household, indeed, dealt more like a despot than a father with Lady Juliet.

Each Saxon settlement was fenced with a *ton* or hedge; the word is still used in Germany where *zaun* denotes a fence. The neatly-tonned domiciles of the Harlings and Watlings grew into the *town*ships of Harling*ton* and Watling*ton*. The *home*stead of the Billings became the *ham*let of Billing*ham*, and the cities of Nottingham and Birmingham, no doubt, are similar developments of joint-family estates.

[1] In the days gone by, kinship embraced the father's side only, and a clansman looked on his wife's relations as outsiders rather than kinsfolk. The Aryan bride, after leaving her parents and the old home, did not reside with her husband in a house of their own, but they dwelled together with his people in the family establishment where he was bred and born.

it was quite a common occurrence that strife between two herdsmen plunged a whole clan in bloodshed and vendetta. The Kauravas and Pândavas, two mighty scions of one lofty stem, did not scruple to shed each other's blood at Kurukshetra. Their forbears came from the Punjab where a confederacy with nine other patrician houses gave them a leading position. But the ten allies were defeated in a decisive battle by King Râma's gallant sires who won immortal fame in Vedic warfare and sacred minstrelsy.

In the Epic Age, the heroic Kurus, then resident in the Gangetic Valley, had long recovered their national prestige. The Panchâlas, five noble off-shoots of an ancient seed, were their rivals and neighbours on the south-eastern border.[1] The Kurus, after gaining a victory over them, fraternised, and even formed a new league with the vanquished foe. The united warbands of the Kuru-Panchâlas swept the once-victorious Koshalas down the great river into the land of Oudh where fresh laurels awaited the glorious race of Râma. The friendship of the Kurus and Panchâlas was strengthened

[1] Panchâlas means the Five Boroughs if the name is correctly derived from pancha, the Sanskrit word for five.

by intermarriage between their royal houses. Prince Arjun wedded Lady Draupadi, who kept house for the five brothers in the Jungle. Pându's and Dhritarâshtra's hostile sons represent powerful tribal families, organised like the vast pastoral households of early Israel, but more stationary, less nomadic.[1]

Manu enumerates, at great length, how the daily life of the Sovereign is to be spent, and what principles should govern his actions. Never to recede from combat, to protect his subjects, and pay due honour to the priestly caste, is the highest duty of a king. He should act as a father to his people, and they should love and cherish him, and never treat him lightly. For a king is not an ordinary mortal, proceeds the code, but a powerful divinity who appears in a human shape.[2] In his valour dwells

[1] Joint-households of lesser dimensions, and without a common ancestry, were the Montagues and Capulets of mediæval Verona. The fatal loins of these two hereditary foes gave life to a pair of star-crossed lovers who, with their tragic death, buried the unhappy family feud.

[2] The same idea prevailed among the Anglo-Saxons. Their early kings claimed divine descent from Wodan, chief god of the Teutons.

conquest, and death in his wrath. It is by royal favour that abundance spreads her wings. Knowing that law is grounded on immemorial custom, let the râja preserve every good usage which is well established. In the administration of justice, he is to be assisted by a court of learned Brahmins, who must have a thorough knowledge of the civil and penal statutes, and loyally uphold the national institutions which the gods ordained.[1]

The whole body of unwritten tradition was codified, in divers places and sundry digests, by the Brahmin-jurists who made the new enactments subservient, in the first place, to sacerdotal interests. Thus, various schools of law sprung up, all propounding their own principles of jurisprudence. The priest-judges who wove the texture of their learning round Manu's venerable name were final winners in the legal contest, and left all rival teachers far behind. Unto the present day, Hindu lawyers acknowledge Manu as their foremost authority. This rare success was largely due to the excellence

[1] The Gaelic conception of the duties of a righ or chieftain, and the Indian notion of an ideal râj were equally lofty. See PAGAN IRELAND, pp. 46-50.

of the code, but no less to its staunch conservatism. The ordinances of Manu embody the customary laws which had been handed down from Vedic antiquity, and at the same time reflect the social life of later days which too have long passed into history.[1]

The conditions of society are often measured by the position that woman holds in it. Hindu matrons seem to have enjoyed much respect and domestic influence at Manu's time.[2] The seclusion of women in zenanas is no Hindu custom at all, but was introduced in India after the Mohammedan Conquest, about the time when the Plantagenets rose to power in England. Slave trade was known among the ancient Hindus quite as much as among the classical nations of Europe. Manu states that money-lenders were entitled to charge fifteen per cent.

[1] *Man*u was not an individual lawgiver like Moses, but the name is symbolical and signifies *mind* (*man*as in Sanskrit, *mens* in Latin). Rational creatures are called *men* and wo*men* because of their *men*tal capacities; the dumb brutes cannot reason. Law and order are the offspring of the human mind, hence Manu is regarded by the Hindus as the father of Indian law, and the progenitor of mankind.

[2] "Where woman is honoured there is joy in heaven, where she is despised religious acts become fruitless."

annual interest on secured loans, and that slave-girls passed as security.[1]

But we are not so much concerned with actual law as with national ideals, and it will be more apposite to say something about Manu's ethical code.

Manu praises humility as the great teacher in life—

> "From poison thou may'st take the food of life,
> The purest gold from lumps of impure earth,
> Examples of good conduct from a child,
> Something from all—from men of low degree
> Lessons of wisdom if thou humble be."

It is better for the heart to be reviled than exalted—

> "Shrink thou from worldly honour as from poison,
> Seek rather scorn; the scorned may sleep in peace,
> In peace awake; the scorner perishes."

Faith in God is an efficient talisman against sin—

> "He who with faith unshaken sees himself
> And all things in the Universal Soul
> Cannot apply his mind to wickedness."

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[1] The price of a slave-woman was fixed by law at so many cows or head of horned cattle. Similar conditions existed in Ancient Ireland; the Gaelic word "cumal" denoting either a female slave or three milch-cows.

Future suffering for vice and folly is held up by the lawgiver as an incentive to a virtuous life—

"Those who repeat their vicious acts are doomed
To misery increasing more and more
In forms becoming more and more debased.

. . . . . .

"Just in proportion as immortal soul
Addicts itself to sensuality,
In that degree the senses shall become
Intensely keen in future wanderings."[1]

XII

LATER PHASES OF BUDDHISM

The Emperor Ashoka, who was a grandson of Chandragupta, had edicts engraven on rocks and pillars all over India. Numerous inscriptions have been discovered which form a valuable chronicle of the time. They give an account of Ashoka's conquest of Bengal; of Buddhist mission stations established in Egypt, Syria, and Greece; of hospitals and medical aid provided for man and beast.

[1] The above translations are by Sir Monier-Williams.

One stone has a sermon on the beauty of holiness, another declares that religion is not dogma, but mercy, charity, and truth. Tolerance to all sects, kindness to animals, and other moral precepts are enjoined on these venerable monuments of more than two thousand years' standing. But Ashoka was a powerful ruler as well as an earnest Buddhist. He consolidated and enlarged his grandfather's empire until it reached from the Bay of Bengal to the Hindu Kush Mountains; even some of the Dekhan tribes acknowledged his overlordship.

India was then, as it is now, a conglomeration of races, and counted far more foreigners than Hindus. Ashoka's religious zeal and ripe statesmanship helped to establish a creed which, at no time, made the slightest distinction between Aryan and barbarian. The tendency of Buddhism to fall in with popular notions did the rest. But it was a fatal policy to court the illiterate masses and adapt the ceremonial to their craving for outward show. The politic condescension was dearly paid for in the end when the indulged populace dragged religion down into idle pomp and image worship.

We have a graphic description of a Buddhist

festival from the pen of a Chinese pilgrim who visited India in the seventh century of our era. The downfall of Magadha had long been followed by the ascendency of Kanouj, once the classical ground of the Kurus and Panchâlas. When Hiouen Thsang—that is the name of the distinguished traveller—arrived at the Court of Kanouj, King Harsha was celebrating the consecration of an image of Buddha. The Râja had with him his friend and ally of Assam, and twenty feudal Princes of Hindustan were also present to take part in the ceremony. The ever-increasing number of sightseers found accommodation on huge stands and under spreading trees which lined the processional route. Striped canvas marquees were gaily decked with waving flags and silken banners, and coloured lamps were disposed about the music kiosks to be lit up at nightfall. Kashmir carpets into which fantastic designs of birds and plants had been skilfully worked, were spread all the way from the royal palace to a shrine where relics of the Buddha and of canonised saints were deposited. Blowers of bugle-horns and beaters of cymbals opened the *cortège*. Next came the state coaches, old-fashioned and quaintly ornamented with gilt figures of Hindu gods.

The Court officials who occupied them were attired in finest Benares muslin and shimmering brocade, their turbans and sword handles being studded with jewels. A train of youthful pages clad in silver-stitched garments bore dainty cups and lavers for holy use. Caged lions and panthers excited wild cries of admiration from the gazing crowd. Singing-birds of bright plumage were perched on flower-woven chains, and outlandish slaves in dazzling white and flaming purple carried the graceful curves at equal distances. Tender-aged bayaderes, with jingling tambourines and chiming anklets, moved their supple limbs to a soft, light tune. A detachment of the Royal Bodyguard escorted a richly-caparisoned elephant; its saddle-cloth was fringed with silver bells, and embroidered with mystic signs. On the animal's back reposed, on a lovely lotus throne, a golden image of Buddha, the object of the celebration. The posture of the figure was cross-legged, in yogi fashion, and the sacred head was crowned with a diadem of flashing sapphires and chaste emeralds—emblem of a celestial aureole. Four acolytes held over it a canopy of roses and long-stalked water-lilies, and four others sprinkled fragrant essences, and scattered

fresh-cut blossoms. Close behind followed the royal chariot drawn by six fiery steeds, the postillions wearing scarlet livery.

King Harsha and the Râja of Assam were covered with a blaze of diamonds, and as they passed, the people cheered lustily. Five hundred picked elephants arrayed in gaudy trappings were led by grooms, and a squadron formed of the noblest kshatriyas closed the procession.

When all came to a standstill, the music ceased playing, and a hush ran through the expectant multitude. A youth holding a golden salver in his hand approached the Mahâ-Râja, and, on bended knee, presented a costly vessel filled with water from the sacred River Ganges. A daïs erected for the Emperor-King had been decorated with beautiful palms and tasteful draperies, and darbha (sacrificial grass) was strewn on the carpeted floor. The Priest-Cardinal, making a low obeisance, then handed His Majesty the effigy of Buddha. The monarch reverentially kissed the image of his Lord, bathed it in the holy water, and placed choice flowers and luscious fruit before it, while the Court chaplains, in their flowing yellow robes, moved round in measured step, swinging sweet incense and chanting holy

mantras. And the vast assemblage joined in worship according to Buddhist rites.

When divine service was over, the populace dispersed to spend the rest of the day in mirth and revelry. King Harsha gave a splendid banquet to which he invited all ecclesiastical dignitaries of Kanouj—both Buddhists and Brahmins. Learned discussions closed the day.[1]

Such gorgeous pageants as the one we have described, are sure to appeal to every sense and emotion, and have probably made more converts to Buddhism than all its ethics and metaphysics. We are not without a parallel in Europe. An Italian inn-keeper, or a Spanish peasant-girl will, as a rule, feel more attracted to Christianity by the jests and carousals of the carnival, choral processions,

[1] To make our point clear we have taken the liberty to paraphrase and intermingle the interesting accounts of Indian life given by Megasthenes and Hiouen Thsang, although the two distinguished writers are separated by the interval of a thousand years. It was in the days of the early Sangha that Megasthenes was Greek Ambassador at Chandragupta's Court in Patna, then the very centre of Buddhist activity, while Hiouen Thsang, a learned friar from the Far East, paid a visit to the Holy Land of Buddhism at the time of its decadence on native soil.

and miracle-working relics, than by the Sermon on the Mount or the Epistles of St Paul. Buddha repudiated all spectacular scenes in the service of religion. His reformation was a bold attempt to disentangle the spirit of self-sacrifice from complicated rites and sacrificial offerings made to imaginary gods. But the church which was raised in his holy name counts many followers who almost make a god of the great reformer himself, and the Buddhist ritual prescribed by the ecclesiastical government of the Lamas for the faithful observance of the Tibetans, eclipses even the dictatorial tone of the Brahminic hierarchy. Confession of sins, though not practised by the laity, was known to the brethren of the early Sangha. But the Buddhist monks do not now go to confession. A contrite heart, they reason, is the best confessional, and the small voice of the conscience is a never-failing monitor if repentance be sincere. The argument seems sound enough. Self-abasement is a wholesome corrective, and father-confessors, no doubt, are honourable and saintly men, but implicit reliance on their counsel and directions means dependence on human authority, which is but shifting sand, and in many cases implies fear of disregarding

it. Dependence and fear, however, unless God be their object, are incompatible with liberty of conscience, sweetest of gifts divine. Is it not the innate spirit of fearlessness, and the long national struggle for free institutions that have raised the Anglo-Saxon race to the first civilising power on earth, mother of prosperous commonwealths? and is it not the same love of independent search after truth which has made Germany a nursery of philosophy and science, the educational centre of the world? For similar reasons, the Vedânta school of religion has matured deeper thinkers and riper thoughts than Buddhism.[1]

Orthodox Hindus, living in the midst of the elaborate ceremonial and the never-ending holidays of the Buddhists, imperceptibly

[1] The members of the Sangha look upon the established Order as their refuge and strength, but the teachings of Vedânta advocate universal brotherhood rather than an organised fellowship. The fruits of the spirit, such is the Vedântic point of view, cannot be forced by rules and regulations, but grow out of gnâna (self-realisation). The âtma-knower who knows himself in all things, and all things in himself, has no need of a communal life or common forms of worship in order to commune with brother-souls, and help them on to moksha (salvation).

adopted these popular features, one after the other; they could not help doing so, no more than an Englishman who resides in Paris can help falling in with French ways and manners. Five hundred years after Christ, the religion of the Brahmins or Hinduism, as it came to be called, was a strange mixture of the old Vedic faith and Buddhist forms of worship. The Vedic clansmen had never sacrificed in public, but only privately, when the heart prompted them, on their domestic altars.

As Hinduism developed and became predominant at last, magnificent places of public worship sprung up everywhere, and quite equalled those of the Buddhists in splendour. Numbers of Hindu pagodas were built in the eastern counties, especially in Orissa, between A.D. 500 and 700, and the gigantic caves of Ellora, north-east of Bombay, were transformed into temples during the two subsequent centuries. But Vedic India knew neither temples nor idolatry. The old Âryas hymned the pure elements, earth and sun and water, the ever-lasting works which proclaim the might of the Creator. What the earth produced and the sun made grow, more particularly wheat and barley, was

eagerly cultivated; tillage and irrigation were believed to please the Devas, while it was thought an act of desecration to pollute the rivers, or the produce of the garden and the field. But modern Hinduism dethroned the Vedic pantheon, put new deities in its place, and made images of them. Pilgrimages to shrines and relic worship came in vogue among orthodox Hindus even more than among the Buddhists. Statuettes of gods were carried at gorgeous processions, which very soon outshone the pageantry of the rival faith.

At last, Buddhism was superseded by Hinduism, and had to go. In the fifth century, A.D., popular sentiment began to turn the scale in favour of Hinduism, and in the eleventh, the Rajputs were masters of India. They crushed Buddhism and spread Hinduism wherever they went. Vihâras were pulled down, rare manuscripts ruthlessly burned, monks were driven out of the land, and Buddhist chapels converted into Hindu sanctuaries. The brave but cruel Rajputs were vanquished in their turn by Mohammedan invaders, though only after a long and fierce struggle. The Moslems, hating every religion which was not Islam, demolished all

temples and idols that lay in their way. Hinduism tottered to its very foundations, and Buddhism in India received its death blow. Some hundred years after the migration of Christianity from Syria to the various countries of Europe, Buddhism too left India, and struck root in other lands, north and south and east, and became the light of Asia, even as Christianity has become the light of the world.[1]

XIII

THE HUNS AND THE RISE OF UJAIN

When modern Europe first formed itself into nations, the extensive prairies in the south of Russia, once the seats of Scythian tribes, were overrun by the Huns. They were migratory hordes living chiefly on rapine and plunder. About the fourth century, A.D., the Huns crossed the River Volga and proceeded further west. They laid populous country districts waste, looted the farms, and set prosperous

[1] When the first crusaders set out for the reconquest of the Holy Land, Buddhism was almost extinct in India, Kashmir being one of its last strongholds.

cities ablaze. Their destructive course lay through the orchard groves along the Black Sea, and across the rose gardens of Roumania. They journeyed up the Danube to the south of Hungary, and it was in one of their nomadic stations on the banks of the River Theiss that Attila was born, or Etzel as he is named in the Nibelung Song. He led the Huns to glorious victories, and was dreaded in Europe no less than the first Napoleon—a kindred spirit. Blood and fire marked Attila's course through Bavaria and the fair Rhinelands, but when the Huns came to the vineyards of Champagne, the Teutonic tribes roused themselves and united their forces near Paris. In the valley of the Marne, the barbarians were defied and defeated. The plains of Chalons were a battlefield of nations, A.D. 451, and shaped the destinies of Europe as much as the heights of Waterloo did in 1815.

But long before the Huns swept over Europe, vast numbers of them had been wandering over the bleak flats of Turkestan, and had entered Persia. They brought terror and ruin to the peaceful villages of Khorassan, and many native families fled before the violent intruder across the Afghan

Highlands to India. The hospitable inhabitants of the Punjab, Rajputana, and Oudh offered shelter and protection to the needy refugees. One noble emigrant family, the Guptas,[1] settled in Kanouj, and gained such wealth and influence that it was not long before they became the ruling family of the town. In the fifth century, when Magadha declined, the Guptas raised Kanouj to the first city in Hindustan. But, after a few generations of lordship, they were unable to resist the Hunnish wave any longer; it broke over Kanouj and made a sudden end of the Gupta dynasty.

The spirited Vallabhis, a Hindu tribe in Gujarat, then became powerful, and their blood flowed in the veins of Vikrama the Great, the most distinguished name of the Vikrama dynasty. His capital was Ujain, in Malva, where he reigned in the first half of the sixth century. Like General Aëtius at Chalons, Vikrama stemmed the tide of the advancing Huns, and routed their hordes. But, more appropriately, we may place the Râja by the side of the genial Karl August, Duke of Weimar. Both Princes were enlightened patrons of science and art, and their respective Courts were graced by the

[1] Gupta means "protected, concealed," in Sanskrit.

presence of India's and Germany's most illustrious poets. Vikrama's friend was Kâlidâsa, the famous author of Shakuntala. His genius much resembles that of Goethe, the *protégé* of Karl August, although the mental range of Kâlidâsa is less comprehensive—a deficit for which not the poet but the time in which he lived should be debited. Vikrama's age was rich in thought, but knowledge was far advanced in the age of Frederick and Goethe.

Under the Guptas and Vikramas, Hinduism and Buddhism kept good friends. Buddhists frequented the universities of the Brahmins, and young Hindus of orthodox families gladly pursued their studies in the vihâra-colleges of India. Vikrama the Great inclined to Hinduism, and we have seen that Harsha, one of his successors, was a devout Buddhist. King Harsha, who died about A.D. 650, removed the capital to Kanouj again, and Ujain decayed. Parks and gardens look deserted, temples and palaces lie in ruins—

> "Her lofty towers are fallen; creepers grow
> O'er marble dome and shattered portico."
> —(KÂLIDÂSA).[1]

[1] The two lines which we apply to Ujain were really intended for Oudh by the Indian poet who did not live to see Ujain decay.

In a later age, the Vallabhis were subjugated by the Rajputs who annexed Malva. King Bhoja, a contemporary of William the Conqueror, tried to revive the literary glory of Ujain. Dhâra, on the north-western slopes of the Vindhyas, became the new capital of Central India.

XIV

PURÂNAS AND TANTRAS

The Scriptures of modern Hinduism are the Purânas which were first committed to writing about the sixth century of our era. The Hindus have always been lovers of stories about the gods. The ancient myths were handed down from father to son, and poets largely added to the stock from the stores of their own imagination. Antiquaries and divines took great pains to preserve this ocean of folklore. They set to work very much in the same fashion as Jacob and Wilhelm Grimm. The two brothers went about the country, and collected ancient legends among the German peasantry. Many an aged grandam was asked to repeat over the spinning-wheel some of the elf- and fairy-

tales which she had heard in the nursery sixty years ago.

Generations of Brahmins must have been busy compiling and arranging, curtailing and enlarging the Purânas which were recast time after time until they came out in that encyclopedic form in which we possess them now. The Purânas have interesting information on almost every topic. There are lengthy accounts of the lives of gods and patriarchs, stories of the creation, sacred as well as profane history. Psalms and prophecies stand peacefully by the side of geological teaching; anatomy is taught together with music, theories about the movement of the stars are strangely intermixed with lessons on grammar. But long-winded as the Purânas are they are grand old books, comparable to a fine old man who is excellent company when he fondly rambles over the various events and experiences of his chequered life.[1]

[1] However different the character of the Purânas and Eddas may be, their mythological features bear a strong family likeness which, no doubt, can be traced back to a common Aryan parentage. Both names imply the idea of antiquity. *Pur*ânas are traditions of *for*mer times, and edda signifies "grannie" in the Norse tongue. The venerable legends of Norway are still known as "Grandmother's Tales" among the people of Iceland.

The Purânic gods are Brahma, Vishnu, and Shiva. At first Brahma meant no more than prayer which "breaks forth" from the abundance of the heart. In the Vedic hymns, Brahma is the God who inclines the heart to prayer. Priests were called Brahmins because it was their duty to regulate the Common Prayer and fix the words. In a more advanced age, when thought grew subtle, Brahma came to mean the infinite Godhead from whom Nature proceeds, in whom all things have their being, and to whom life returns in the end. Brahma sûtras were not mere prayer-books, but philosophical enquiries about God.[1] Hinduism has retained all these

Edda is an old Aryan pet name, generally applied by children to their elders. The corresponding term in English is *dadda*, and in Sanskrit *tâta*, which, however, means daddie as well as sonnie.

[1] Brahma is derived from the root *brih*, *i.e.*, to break forth. Kindred words are Irish *bricht* (magic), and Old Norse *bragr* (poetry). The lips inspired by genius break forth in prophecy and song. In the imagination of the Aryan sires, prayers and incantations were an outburst of holy rapture—an overflow of the spirit's rushing waves.

Not only the Hindus, but also the Gaels and Vikings have deified the ancient root. St *Brigit* is the Irish goddess of wisdom, her Norwegian namesake being Bragr, the god of saga-lore and minstrelsy.

ideas. Creation, preservation, and dissolution are believed to be the eternal functions of the Godhead. God the Creator is called Brahma in the Purânas.

Vishnu, once a name of the invigorating sun, is the second person of the Hindu Trinity, the sustainer and protector of the universe. He represents the life force incarnate in ten avatârs or saviours of whom Râma, the destroyer of evil (Râvana), and Krishna, the wise counsellor of Arjun, are the two most revered.[1] Last of all, Shiva, an old Vedic appellation of the dreaded thundercloud which works destruction, but at the same time purifies the air and revives Nature, has become the presiding deity of death and resurrection.

The creation of the world is a thing of the past, and accomplished facts do not particularly arouse the interest of the masses. That is the reason why the worship of Brahma has fallen into disuse in India. Few Brahma temples survive; the best-known is near Ajmere in Rajputana. The cult of Shiva, on the other hand, enjoys great popularity, the

[1] Latin *ab* (from) corresponds to Sanskrit *ava*, and *trans* (beyond) to *târ*. Avatâr means "from beyond" the skies, heaven-descended.

fear of death and hope of resurrection lying nearer to the human heart than the origin of species. Shiva is mated to the benignant goddess Sati who typifies the renewal of Nature in spring. In a beautiful myth, Sati sacrifices herself in a blazing fire (the summer sun), but in Uma's lovely shape the goddess is reborn

> "where sloping to the skies
> Himâlaya in sullen grandeur lies."

Uma, the maid of the mountains, is symbolical of Shiva's reproductive power, while the destructive aspect of the God is personified in the terrible goddess Kâli, described in the Purânas as "armed with noose and scimitar, and wearing a garland of skeletons. Her face looks old and withered, with lolling tongue and bloodshot eyes." The worshippers of Kâli are the Tantrists who acknowledge the Tantras as their scriptural authority.

The Tantras exhibit a much later and more effete stage of religious thought than the Purânas, and are largely concerned with investigations into spiritualism. They are written in the form of dialogues, Shiva instructing Kâli by what practices psychic powers may be attained. Clairvoyance and telepathy,

hypnotic suggestion and spirit communication, and other feats of magic form the subject-matter of the Tantras.[1] But although the Tantrists seem to hanker after spirits rather than spirit, many a noble soul may be found among them worshipping the Impersonal under the personality of Kâli. Such a one was Râmakrishna Paramahansa, a fervent Hindu saint

[1] Magic has been defined as conscious control over Nature's finer forces. St Paul held that "natural man" if he be gifted that way will search the hidden mysteries of Nature, but that by magic alone he cannot receive the deep things of the spirit. At all times, the forbidden arts have been eagerly practised. Ages before Moses, the priesthood in the valley of the Nile fortified their initiate kings by the use of magic, and the ancient wisdom of Israel was derived from Egyptian magicians. But in spite of incantations and necromancy, the heart of Pharaoh was hardened by the Lord, and the Hebrews degenerated to a carnally-minded people. Christ's supreme contempt of name and fame and money angered the Jews, because their leading motives were lust of gold and worldly honours, and his defiance of the Mosaic law exasperated the Scribes and Pharisees who knew no higher law. If his followers had believed in him without being shown signs and wonders, Jesus would not have taken the trouble to rebuke the wind and waters, or curse a fig-tree so that it presently withered away. His godlike soul must have rebelled against an evil and adulterous generation which sought after petty signs.

and Tantrist. To him the goddess was a mere suggestion of the Divine Substance, and he knew full well that images of stone are, at best, feeble representations compared to the soul's majesty, image of God. Râmakrishna looked on Kâli as his Divine Mother, and the charm which he found in holy communion with her proved more potent than all the spells of mysterymongers.

"When you cannot avoid entering places where there may be temptations, always carry with you the thought of your Divine Mother. She is sure to protect you from the many evils that may be lurking even in your heart. Cannot the presence of your own mother shame you away from evil thoughts and evil deeds?"[1]

The saint died near Calcutta in 1886, and so broad and universal were his religious views that they have been largely accepted, not only in India, but also in England and America. Râmakrishnaists hold "that the precepts of Jesus and Buddha, Vedânta and Avesta, do not disagree, but are identical in spirit because they have all sprung from realisation of Divine Sonship, eternal fountain

[1] Quoted from Max Müller who has edited some of the splendid SAYINGS OF RÂMAKRISHNA PARAMAHANSA.

of life and light. God sends his teachers into every age and clime. Religious differences touch only the dry husk of ritual and dogma, but the sweet kernel of religion is far beyond the reach of vain disputes." The Paramahansa himself worshipped promiscuously in Christian Church and Mosque, Kâli pagoda and Buddhist temple and, best of all, in the sanctuary of his loving heart. Râmakrishna has much in common with Schopenhauer, but his genius moves, so to speak, on a higher plane, for he was a born spiritual leader of men, while the great German was but an intellectual giant.[1]

Parama is the same word as *supreme*, and parama-hansa refers to the king of the hansas or feathered tribes. The eagle's majestic flight is an appropriate symbol for keen vision and lofty aspiration pursuing its heavenward course on the strong wings of faith. St John, too, has been called the soaring eagle, the Paramahansa of the Christian Church. The original meaning of *hansa* was bird, but became specialised to "swan" in Sanskrit, and to "goose" in Latin

[1] Râmakrishna's most gifted follower was the brilliant Vivekânanda, who lectured before appreciative audiences in London and New York.

(*hans*er or anser). The homeless and migratory life of the "swans of holiness" is sketched in the short, but interesting PARAMAHANSA UPANISHAD.

The healthful Veda has been superseded by the senile Purânas and Tantras; but signs are not wanting that the number of those who cling to the pure and simple faith of Vedânta is increasing and slowly raising the social and national level of India, which has undergone so many violent fluctuations in the past.

XV

HINDU LEGENDS AND FESTIVALS

SHIVA'S exterior as poets have drawn it is almost as repellent as that of his consort Kâli. His hair is plaited after the style of Hindu ascetics, but on nearer sight it is a braid of wriggling snakes. A chaplet of skulls hangs round his neck, and in the centre of his forehead flames a single eye arched by the silver crescent of the moon.

"He stands with arms outstretched on high,
Between five fires which blaze all day,
Four toward the quarters of the sky,
O'erhead the sun's meridian ray.

"In fiercest frost on snow he sleeps,
Dry leaves and herbs his only food,
Mid pouring rain Shiva his vigil keeps,
His soul serene, his senses all subdued."

Wrapt in deep meditation the stern god is fabled to reside on a lonely peak of the snow-capped Himâlayas, the mountain home of Ganga. The sacred stream, in her descent from heaven, first fell on Shiva's head according to a Sanskrit legend which has been beautifully rendered in English verse[1]—

"On Shiva's head descending first
A rest the torrents found,
Then down in all their might they burst
And roared along the ground.

"On thousand glittering scales the beam
Of rosy morn was flashing,
Turtles and dolphins down the stream
And swarms of fish came dashing.

"Then bards who chant celestial lays
And nymphs of heavenly birth
Flocked round upon that flood to gaze
That streamed from sky to earth.

[1] By Ralph Griffith. The translation of the preceding verses is by Dean Milman.

"The gods themselves, from every sphere,
Incomparably bright,
Borne in their golden cars drew near
To see the wondrous sight.

"The cloudless azure was aflame
With the light of a hundred suns,
Where'er the shining chariots came
That bore those holy ones.

"And white foam clouds and silver spray
Were wildly tossed on high,
Like swans that urge their homeward way
Across the autumn sky."

Sati's father was the patriarch Daksha, who could not bear the sight of his ungainly son-in-law. Once he performed a solemn sacrifice to which all the gods except Shiva were invited. So keenly did Sati feel the affront that, in her shame, she threw herself into the sacrificial fire. Then anger rose in Shiva's breast, and he created giants of superhuman strength, who struck Daksha's head off and ill-treated the invited guests. When his wrath was appeased, he restored the patriarch to life again, but gave him a ram's head as a lifelong remembrance. The scuffle at Daksha's sacrifice is sculptured on the walls of the excavated temples at Ellora.

Sati or "True" is quite a favourite name

with Hindu women, who look on Daksha's daughter as the perfect type of a matron true to her husband even unto death. A wife's self-sacrifice came to be called sati, or, in English spelling, suttee. The cruel custom of suttee (burning of widows) prevailed amongst all primitive Aryan tribes, and was not abolished in India until the British era.[1]

While the cult of Shiva predominates in the priestly caste, Krishna is more popular among the lower classes, especially in the Bengal Presidency. His life is told fully in the Bhâgavata Purâna, the holiest book of the Krishnaists. The Bhâgavata was composed in the Middle Ages when the Moslems were rulers of India, long after the downfall of the Guptas and Rajputs.[2]

[1] Derived from *sati* (true) is *satya* (truth). Satya-kâma is the name given to the young student in the Chhândogya Upanishad because of his "love of truth." When the youth was asked about his parentage, he spoke the plain truth, although his heart bled as he had to acknowledge that he was a child of lawless love.

[2] Baga = "apportioning" good and ill; bakht = the "portion" dealt out to mortals in life's lottery. Destiny was called *bakht*, and the Deity *Baga* by the ancient Persians, whose religion survives among the Parsis. Their priesthood, the magi, were fatalists, and taught the doctrine of bagabakht (fate pre-ordained by Baga) or, as we should say, the dispensation of Divine Providence.

Krishna's father was Vasudeva who lived in Agra, and was married to Princess Devaki, a cousin of King Kansa. A prophecy that the Râja was to be slain by one of her children alarmed Kansa, and he gave orders to imprison the Princess, and to put her six sons to death. Krishna was born in prison, but Vasudeva contrived to conceal his birth before the King, and escape unnoticed with the new-born babe. He entered Vrindâvana Forest, somewhere in the North-Western Provinces, and favoured by the gods found the herdsman Nanda who promised to take care of the young child. Krishna grew up in the woods, joining in the games of his foster-brothers, and sporting with the gopis or shepherd-damsels. His favourite was

Bog, the Russian word for God, has sprung from the same hidden source of Aryan spirituality as Baga. Lovers of Bog are known as bhaktas in India. If the devotee has become self-oblivious—forgetting all else save the Beloved, that state of internal recollection is termed bhakti in Sanskrit. Bhagavat means baga-like or god-like, divine. The Bhâgavata Purâna is a biography of the "divine" Krishna, and the Bhagavad Gîta is the "Divine" Lay which the Avatâr recited on the battlefield of Kurukshetra for the benefit of Prince Arjun. Krishnaists must not be confounded with Râmakrishnaists or followers of Râmakrishna Paramahansa.

Râdha, the "jasmine-bosomed" maid. God Indra being jealous of the love she bore to Krishna, inundated the forest so that Râdha should perish. But the divinity of Vishnu became manifest in Krishna, and the divine shepherd-boy uplifted Govardhana Hill and the gopis on it, and thus saved his love from the violence of Indra. Krishna's next adventure was to slay Kansa, that it might be fulfilled which was spoken by the prophet. After the tyrant's death, the Agra people were led by Krishna to Gujarat, where he built the city of Dwarka, and began a long and prosperous reign.

Janmâshtami or Krishna's nativity is annually kept as a general holiday among the Krishnaists. A large field tent is erected, and fairy lamps in ruby, green, and blue peep out of verdant boughs with which the inside walls are decorated. A bed of hay and moss is prepared on a raised platform; the image of the mother rests therein, the divine child at her bosom. Gods and genii are suspended above their heads. Vasudeva, sword in hand, stands erect by the side of the round-faced Nanda. Woodland fairies are dancing, choristers sing carols, and shepherds celebrate the happy delivery of

Devaki. Sweet sandal dust is strewn, incense is burned, and adoration paid to the holy family.

Krishna's natal day, which has possibly borrowed some of its joyous features from our Christmas festivities, is not only kept up with *tableaux vivants*, but mystery plays are performed suitable to the occasion. Theatrical companies make regular tours through Bengal and other provinces at Janmâshtami time. In one of these religious dramas Krishna appears as a hungry beggar, and a poor Brahmin generously offers him his own dinner, consisting of a plain dish of boiled rice. The little act of kindness is rewarded with abundant gifts on the god's part. Incidents of a similar nature taken from the life of Christ occur in the Passion Plays which are staged at Oberammergau. One of Goethe's dramatic poems narrates how Christ and St Peter once, on a very hot day, walked through the streets of Jerusalem. Peter saw a broken horseshoe lying on the ground and carelessly pushed it aside, but the Saviour stooped and took it up. A blacksmith whose door they passed offered a farthing for the piece of iron, and Jesus bought a handful of cherries for the money.

He dropped them, one by one, on the way, and each juicy berry was eagerly picked up by the thirsty disciple. Moral object lessons of the same kind are a well-known feature at the religious festivals of the Hindus.

The celebration of spring, in March, is likewise in honour of Krishna. Peasant-girls representing the gopis tread a gay measure on the village-green. Field sports are indulged in by the young men, and prizes distributed. The love passages between Krishna and Râdha are recited or sung to musical accompaniment, while the image of the lovers reposes amid flowers in a gently-moving swing.

The Râm-Lîla festival in the month of September is the great day for Râma worshippers. The nuptials of Râma and Sîta, the siege of Lanka, and the hero's safe return to Oudh, are the chief items of a pantomime which is performed in the open air. Dancing and fireworks add to the general effect of the spectacle. Dumbshows and ballet may be occasionally witnessed in the grounds of the Crystal Palace on an August Bank Holiday, and although they are more of a secular than a religious character, the thought naturally suggests itself that

human nature, however much its outward form and expression may vary, is everywhere the same.

. . . . .

We append some rambling thoughts on the origin of a few words, and myths, and customs which would have been inserted, in their proper place, as a footnote to Janmâshtami if they had not accumulated to undue proportions.

*Gen*esis (creation) is a Greek word, and *gen*ius, the "creative" power of the mind, is Latin. The classical root *gen* and its English equivalent *kin* express the idea of production and origin. Pro*geny* and *kin*dred is issue of a common "origin." Moss- and tea-roses are two different *kin*ds (productions) of roses, but belong to the same *gen*us (origin). Each descent from our first parents marks a new *gen*eration, *i.e.*, creation. *Gen*tle and *kin*d signifies "like a *kin*sman"; *gen*erous and *gen*uine belong to the same genus of words. *Gen*tes, in old Latin, meant kinsmen or clansmen, and Roman citizens, sons of the Empire, applied the word to the clans beyond the Alps and sea, Teutons and Greeks, and other foreigners. The Latin-speaking Jews who drew a sharp distinction

between the chosen people and strangers to their faith, adopted the term, and looked on everybody that was not a Hebrew as a *gen*tile.[1]

An East-Aryan reflection of *kin* and *gen* is the Sanskrit root *jan*. The philosopher on the throne of Videha was called *Jan*aka, *i.e.*, pro*gen*itor, because he was like a father to his people, genial and kindly, an ideal *king*. Janaka's daughter was Sîta, the heroine of the Râmâyana. Jana signifies the same as *gen*tes (people), and *jan*ma means parentage or birth.

Ashta in Sanskrit is identical with *eahta* in Anglo-Saxon, and *eight* in English. Ashtami is the eighth day of the month, and Janmâshtami (a contraction of janma-ashtami) bears reference to Krishna's birthday on the eighth of the Indian midsummer month, some time in August or September. The Latin for *asht*ami is *Oct*ober, the eighth month in the old Roman calendar. The French still write *8bre*. What fitter season could a pre-Christian people have chosen for

[1] The Israelites like the old Romans kept aloof as much as possible from the goyim or nations round about them. The word goyim frequently occurs in the Old Testament, and "gentile" is really a translation of the Hebrew term through a Greek intermediary.

celebrating the anniversary of the New Year than the return of the first violet in March? Moreover, spring was the time when the ancient shepherd clans, more particularly the surplus population, used to leave the overcrowded pastures. Wise pontiffs, *i.e.*, bridge-builders and path-finders guided them safely across the broad streams of the prairie into fresh meadow tracts, each annual migration being the opening of a new chapter in the unchronicled history of the Aryan herdsmen.

Pontiff, the Latin pontifex, literally means a maker (-fex) of "roads and bridges."[1] The word *pont* carries us back to the dawn of Roman civilisation when Italy was still what her name implies, a land of vituli or calves. It was in the lambing season when the herbage is luxuriant that colonies of youthful swains went forth from the congested clan-land like swarms of bees that leave their native hives under the bee-queen's trusted leadership. Rude hurdle-ponts were spanned from bank to bank if the rivers could not

[1] The English word *path* has retained the primitive sense which the Roman wayfarers changed to "bridge," and the Greek voyagers to *pontus*, the highroad of the seas.

be forded, and roads were cut through a primeval wilderness, the pontifex directing and supervising the building operations. The virile wanderers dispersed over the Apennine Peninsula, and seized on the grassy plots like hungry wolves that fall upon their prey. The *ver*nal season has ever been *sacred* to pastoral bands. The legendary history of the Hirpini or Wolfings, and other ancient tribes, commenced with the *Ver Sacrum* — that blessed springtime when, according to tradition, the forbears first set foot on the cherished tribal soil.[1]

The Celtic septs parted company with their classical kin in the verdant Danube vales, and became formidable rivals in the ensuing strife for supreme power. In the same century as the Greeks invaded India, the Eternal City was sacked by a Gallic host. The champions of the Gaelic branch, after many adventures by land and sea, reached Ireland. Dense forests of oak alternated with emerald meads intersected by many a silver stream. The

[1] The VER SACRUM is discussed at length by R. v. IHERING in his EVOLUTION OF THE ARYAN (Swan Sonnenschein, London, 1897). The book is a brilliant contribution to the elucidation of Indo-European origins.

Druids had charge of the forest *trees* which the Greek deva-worshippers personified as *dryads* just as they transformed the fruitful earth to *Demeter* or *Mother* Earth. The poetry of Nature appealed no less to the fancy of the Celts who looked on woods and lakes as instinct with life and feeling. Giant-oaks were felled, yet not wantonly, but in order that the Druids who were masters of their craft might join the mighty trunks to pontoon-bridges. If the dwellers on the other shore did not let the Gaels pass, exciting frays took place on the holms or in the shallows. The Druids were skilled leeches as well as expert builders. They worshipped Brigit, the patroness of learning, who revealed to her votaries the lore of healing herbs and starry skies. Originally, the cult of the goddess was symbolic of Nature's awakening from her long winter sleep. When the young blossoms burst into fairy bloom, and the hedges ring with music, and the glad heart of man breaks out in holier song, the Irish peasantry offered the first *ovine milk* for a thanksoffering. *Oimelc* or St Brigit's Day was the Spring Festival of Erin.

The Pontiffs who appointed the hours for halting and wandering, rose to the dignity of