

# RELIGIOUS THOUGHT

AND



# LIFE IN INDIA.

AN ACCOUNT OF THE RELIGIONS OF THE  
INDIAN PEOPLES, BASED ON A LIFE'S STUDY OF THEIR  
LITERATURE AND ON PERSONAL INVESTIGATIONS  
IN THEIR OWN COUNTRY.

BY

MONIER WILLIAMS, M.A., C.I.E.,

HON. D.C.L. OF THE UNIVERSITY OF OXFORD,  
HON. LL.D. OF THE UNIVERSITY OF CALCUTTA, HON. MEMBER OF THE BOMBAY  
ASIATIC SOCIETY, HON. MEMBER OF THE AMERICAN ORIENTAL SOCIETY,  
BODEN PROFESSOR OF SANSKRIT IN THE UNIVERSITY OF OXFORD,  
FELLOW OF BALLIOL COLLEGE, ETC.

PART I.

*VEDISM, BRĀHMANISM, AND HINDŪISM.*

LONDON:

JOHN MURRAY, ALBEMARLE STREET.

1883.

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Orford

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PRINTERS TO THE UNIVERSITY

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## PREFACE.

My aim in the following pages has been partially stated in the introductory observations. It has been my earnest endeavour to give such an account of a very dry and complex subject as shall not violate scholarlike accuracy, and yet be sufficiently readable to attract general readers.

The part now published only deals with one half of the whole programme, but it will be found to constitute a separate and independent work, and to comprise the three most important and difficult phases of Indian religious thought — Vedism, Brāhmanism, and Hindūism.

That the task, so far completed, has been no easy one will be readily admitted, and I have given the best proof of my sense of its difficulty by not venturing to undertake it without long preparation.

It is now exactly forty-three years since I began the study of Sanskrit as an undergraduate at Balliol College, Oxford; my teacher, at that time, being my illustrious predecessor in the Boden Chair, Horace Hayman Wilson; and it is exactly forty-two years since I addressed myself to Arabic and Persian under the tuition of the Mirza Muhammad Ibrahīm, one of the ablest of the Oriental Professors at the East India

College, Haileybury—then the only training-ground for the Indian Civil Service probationers.

In 1875 I published the first edition of 'Indian Wisdom<sup>1</sup>;' and it may be well to point out that, as the present volume deals with the principal phases of the Hindū religion, so the object of the former work was to give a trustworthy general idea of the character and contents of the sacred literature on which that religion is founded. Since the publication of 'Indian Wisdom' I have made two journeys to India, and travelled through the length and breadth of the Queen's eastern empire. I felt that for a writer to be competent to give a trustworthy account of the complicated religious systems prevalent among our Indian fellow-subjects, two requisites were needed:—first, that he should have made a life-long study of their literature, and, secondly, that he should have made personal investigations into the creeds and practices of the natives of India in their own country, and, as far as possible, in their own homes.

Even the most profound Orientalists who have never come in contact with the Indian mind, except in books, commit themselves to mischievous and mis-

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<sup>1</sup> A very energetic and useful Missionary, the late Rev. James Vaughan, in his work called 'The Trident, the Crescent, and the Cross,' copied from 'Indian Wisdom' a large number of my translations from Sanskrit literature, and interspersed them everywhere throughout his account of Hindūism *without asking my leave*, and without any marks of quotation or references in his foot-notes. It is true he mentions my name eulogistically in his Preface, but as many readers systematically slur over prefatory remarks, and as some of my translations are reproduced in the present volume, it becomes necessary to shelter myself from the charge of literary larceny which might be brought against me by those who know his book but have not read 'Indian Wisdom.'

leading statements, when, leaving the region of their book-learning, they venture to dogmatize in regard to the present condition—religious, moral, and intellectual—of the inhabitants of India; while, on the other hand, the most meritorious missionaries and others who have passed all their lives in some one Indian province, without acquiring any scholarlike acquaintance with either Sanskrit or Arabic,—the two respective master-keys to the Hindū and Muhammadan religions,—are liable to imbibe very false notions in regard to the real scope and meaning of the religious thought and life by which they have been surrounded, and to do serious harm by propagating their misapprehensions.

And, as bearing on the duty of studying Indian religions, I trust I may be allowed to repeat here the substance of what I said at a Meeting of the 'National Indian Association,' held on December 12, 1877, under the presidency of the Earl of Northbrook, late Viceroy of India:—

'I am deeply convinced that the more we learn about the ideas, feelings, drift of thought, religious development, eccentricities, and even errors and superstitions of the natives of India, the less ready shall we be to judge them by our own conventional European standards; the less disposed to regard ourselves as the sole depositaries of all the true knowledge, learning, virtue, and refinement existing on the earth; the less prone to despise, as an inferior race, the men who compiled the Laws of Manu, one of the most remarkable literary productions of the world; who thought out systems of

ethicſ worthy of Christianity; who composed the Rāmāyaṇa and Mahā-bhārata, poems in some respects outrivalling the Iliad and the Odyssey; who invented for themselves the science of grammar, arithmetic, astronomy, logic, and who elaborated independently six most subtle systems of philosophy. Above all, the less inclined shall we be to stigmatize as “benighted heathen” the authors of two religions, which—however lamentably antagonistic to Christianity—are at this moment professed by about half the human race.

‘We cannot, of course, sympathize with what is false in the several creeds of Hindūs, Buddhists, Jains, Pārsis, and Muslims. But we can consent to examine them from their own point of view, we can study their sacred books in their own languages—Sanskṛit, Pāli, Prākṛit, Zand, and Arabic—rather than in imperfect English translations. We can pay as much deference to the interpretations of their own commentators as we expect to be accorded to our own interpretation of the difficulties of our own Sacred Scriptures. We can avoid denouncing in strong language what we have never thoroughly investigated, and do not thoroughly understand.

‘Yes, I must speak out. It seems to me that the general ignorance of our fellow-countrymen in regard to the religions of India is often worse than a blank. A man, learned in European lore, asked me the other day whether the Hindūs were not all Buddhists? Of course ignorance is associated with indifference. I stayed in India with an eminent Indian civilian who

had lived for years quite unconsciously within a few hundred yards of a celebrated shrine, endeared to the Hindūs by the religious memories of centuries. Another had never heard of a perfectly unique temple not two miles from the gate of his own compound. Ignorance, too, is often associated with an attitude of undisguised contempt. Another distinguished civilian, who observed that I was diligent in prosecuting my researches into the true nature of Hindūism, expressed surprise that I could waste my time in "grubbing into such dirt." The simple truth, however, is that we are all more or less ignorant. We are none of us as yet quite able to answer the question:—What are Brāhmanism and Hindūism, and what relation do they bear to each other? We have none of us yet sufficiently studied them under all their Protean aspects, in their own vast sacred literature, stretching over a period of more than three thousand years. We under-estimate their comprehensiveness, their subtlety, their recuperative hydra-like vitality; and we are too much given to include the whole system under sweeping expressions such as "heathenism" or "idolatry," as if every idea it contains was to be eradicated root and branch.'

To these words spoken by me (nearly in the form given above) soon after my return from my second Indian journey I adhere in every particular.

Let it not be supposed, however, that my sympathy with the natives of our great Dependency has led me to gloss over what is false, impure, and utterly deplorable in their religious systems. The most cursory

perusal of the following pages will show that what I have written is not amenable to any such imputation.

Nor do I claim for the present work any unusual immunity from error. Mistakes will, probably, be found in it. The subject of which it treats is far too intricate to admit of my pretending to a more than human accuracy. Nor can any one scholar hope to unravel with complete success the complicated texture of Hindū religious thought and life.

As to the second part of my task I am happy to say that it is already far advanced. But, as I am on the eve of making a third journey to India, I prefer delaying the publication of my account of other Indian creeds till I have cleared up a few obscure points by personal inquiries *in situ*.

It is possible, I fear, that some who read the chapters of this volume consecutively, and are also acquainted with my previous writings, may be inclined to accuse me of occasionally repeating myself; but it must be borne in mind that all I have hitherto written—whether in books, newspapers, or Reviews—was, from the first, intended to lead up to a more complete and continuous work, and that the book now put forth abounds with entirely new matter.

It remains to state that my friend Pandit Shyāmaji Kṛishṇavarmā, B.A., of Balliol College, has aided me in correcting typographical errors, but is in no way responsible for the statements and opinions expressed in the following pages.

M. W.



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