

# INDIAN WISDOM

OR

## EXAMPLES

THE  
SERVANTS OF INDIA  
SOCIETY,  
POONA.

OF THE

RELIGIOUS, PHILOSOPHICAL, AND ETHICAL  
DOCTRINES OF THE HINDŪS:

WITH A BRIEF HISTORY

OF THE CHIEF DEPARTMENTS OF SANSKRIT LITERATURE,

AND SOME ACCOUNT OF THE

PAST AND PRESENT CONDITION OF INDIA,  
MORAL AND INTELLECTUAL.

BY

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# PREFACE

## TO THE SECOND EDITION.

THE increasing interest felt in India and Indian literature has led to such a demand for the present work, that it was found necessary to begin printing a second edition almost immediately after the issue of the first. I have, therefore, been unable to avail myself of the suggestions contained in the Reviews which have hitherto appeared. Nevertheless, a few unimportant alterations have been made in the present edition; and through the kindness of Professor W. D. Whitney, who lost no time in sending me some valuable notes, I have been able to improve the chapter on Astronomy at p. 180.

Being on the eve of quitting England for a visit to the principal seats of learning in India, I have for obvious reasons deferred addressing myself to the fuller treatment of those portions of Sanskrit literature of which I have merely given a summary in Lecture XV.

India, with all its immutability, is now making such rapid strides in education, that a Professor of Sanskrit at Oxford, if he is to keep himself up to the level of advancing knowledge and attainments, ought to communicate personally with some of those remarkable native Pandits whose intellects have been developed at our great Indian Colleges and Universities, and who owe their eminence in various branches of learning to the advantages they have enjoyed under our Government.

In undertaking so long a journey my only motives are a sense of what is due from me to the Boden Chair, a desire to extend my sphere of work, a craving

for trustworthy information on many obscure portions of Indian religious literature not yet examined by European scholars, and a hope that on my return, should health and strength be spared to me, I may have increased my powers of usefulness within my own province, and be enabled to contribute more than I have yet effected towards making England and India better known to each other, or at least towards making Oxford an attractive centre of Indian studies, and its lecture-rooms, museums, and libraries sources of accurate knowledge on Indian subjects.

*Oxford, October 1875.*

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## PREFACE

### TO THE FIRST EDITION.

THE present volume<sup>1</sup> attempts to supply a want, the existence of which has been impressed upon my mind by an inquiry often addressed to me as Boden Professor:—Is it possible to obtain from any one book a good general idea of the character and contents of Sanskrit literature?

Its pages are also intended to subserve a further object. They aim at imparting to educated Englishmen, by means of translations and explanations of portions of the sacred and philosophical literature of India, an insight into the mind, habits of thought, and customs of the Hindūs, as well as a correct knowledge of a system of belief and practice which has constantly prevailed for at least three thousand years, and still continues

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<sup>1</sup> The volume is founded on my official lectures.

to exist as one of the principal religions of the Non-Christian world<sup>1</sup>.

It cannot indeed be right, nor is it even possible for educated Englishmen to remain any longer ignorant of the literary productions, laws, institutions, religious creed, and moral precepts of their Hindū fellow-creatures and fellow-subjects. The East and West are every day being drawn nearer to each other, and British India, in particular, is now brought so close to us by steam, electricity, and the Suez Canal, that the condition of the Hindū community—mental, moral, and physical—forces itself peremptorily on our attention. Nor is it any longer justifiable to plead the difficulty of obtaining accurate official information as an excuse for ignorance. Our Government has for a long period addressed itself most energetically to the investigation of every detail capable of throwing light on the past and present history of the Queen's Indian dominions.

A Literary survey of the whole of India has been recently organized for the purpose of ascertaining what Sanskrit MSS, worthy of preservation, exist in public and

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<sup>1</sup> See the caution, last line of p. xxxi, and p. 2. Although European nations have changed their religions during the past eighteen centuries, the Hindūs have not done so, except very partially. Islām converted a certain number by force of arms in the eighth and following centuries, and Christian truth is at last creeping onwards and winning its way by its own inherent energy in the nineteenth; but the religious creeds, rites, customs, and habits of thought of the Hindūs generally have altered little since the days of Manu, five hundred years B. C. Of course they have experienced accretions, but many of the same caste observances and rules of conduct (*ācāra, vyavahāra*, see p. 217) are still in force; some of the same laws of inheritance (*dāya*, p. 270) hold good; even a beggar will sometimes ask for alms in words prescribed by the ancient lawgiver (*bhikshām dehi*, Manu II. 49, Kullūka); and to this day, if a pupil absents himself from an Indian college, he sometimes excuses himself by saying that he has a *prāyaś-citta* to perform (see p. 278, and Trübner's Report of Professor Stenzler's Speech at the London Oriental Congress).

private libraries. Competent scholars have been appointed to the task, and the result of their labours, so far as they have hitherto extended, has been published.

Simultaneously, an Archæological survey has been ably conducted under the superintendance of Major-General A. Cunningham, and we have most interesting results published and distributed by the Indian Governments in the shape of four large volumes, filled with illustrations, the last issued being the Report for the year 1871-72.

An Ethnological survey has also been set on foot in Bengal, and a magnificent volume with portraits from photographs of numerous aboriginal tribes, called *Descriptive Ethnology of Bengal*, by Colonel Dalton, was published at Calcutta in 1872. This was preceded by a valuable guide to the *Ethnology of India*, written by Sir George Campbell.

Even an Industrial survey has been partially carried out under the able direction of Dr. Forbes Watson, who proposes that a new Museum and Indian Institute shall be built and attached to the India Office.

Moreover, Sir George Campbell caused to be prepared, printed, and published, during his recent administration in Bengal, comparative tables of specimens of all the languages of India—Āryan, Drāvidian, and aboriginal—the practical benefit of which requires no demonstration on my part.

But there are other official publications still more accessible to every Englishman who will take the trouble of applying to the proper authorities.

Those whose horizon of Eastern knowledge has hitherto been hopelessly clouded, so as to shut out every country beyond the Holy Land, have now a clear prospect opened out towards India. They have only to study the Report of the *Moral and Material Progress and Condition of India during 1872-73*, published by the India Office, and edited by Mr. C. R. Markham. At the risk of being thought impertinent, I must crave permission to

record here an opinion that this last mentioned work is worthy of a better fate than to be wrapped in a blue cover, as if it were a mere official statement of dry facts and statistics. Its pages are full of valuable information on every subject connected with our Eastern Empire—even including missionary progress—and the carefully drawn maps with which it is illustrated are a highly instructive study in themselves. The revelation the Report makes of what is being done and what remains to be done, may well humble as well as cheer every thoughtful person. But emanating as the volume does from the highest official authority, it is in itself an evidence of great advance in our knowledge of India's needs, and in our endeavours to meet them, as well as an earnest of our future efforts for the good of its inhabitants.

The same must be said of Sir George Campbell's exhaustive Report on his own administration of Bengal during 1872-73. This forms a thick 8vo volume of about nine hundred pages, and affords a mine of interesting and valuable information<sup>1</sup>.

Most significant, too, of an increasing interchange of Oriental and Occidental ideas and knowledge is the circumstance that almost every number of the *Times* newspaper contains able articles and interesting communications from its correspondents on Indian affairs, or records some result of the intellectual stir and ferment now spreading,

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<sup>1</sup> Another very instructive publication, though of quite a different stamp from the official documents mentioned above, is M. Garcin de Tassy's Annual Review (*Revue Annuelle*) of the literary condition of India, which is every year kindly presented to me, and to many other scholars, by that eminent Orientalist. It is delivered annually in the form of a discourse at the opening of his Hindūstānī lectures. Though it deals more particularly with the development of Urdū and other linguistic studies, it gives a complete and reliable account of the intellectual and social movements now going on, and of the progress made in all branches of education and knowledge.

as it has never done before, from Cape Comorin to the Himālaya mountains.

Another noteworthy indication of growing inter-community of thought between the East and West is the fact that every principal periodical of the day finds itself compelled to take increasing account of the sayings and doings—wise or unwise—of young Bengal, Madras, and Bombay. Our attention is continually drawn by one or another publication to the proceedings of native religious societies—such as the Brahma-samāj, Sanātana-dharma-samāj, Dharma-sabhā, &c.<sup>1</sup>—or to the transactions of literary and scientific clubs and institutions; while not unfrequently we are presented with extracts from vernacular journals<sup>2</sup>, or from the speeches of high-minded Hindūs, who occasionally traverse India, not as Christian missionaries, but seeking, in a spirit worthy of Christianity itself, to purify the Hindū creed and elevate the tone of Indian thought and feeling. All this is a sure criterion of the warm interest in Oriental matters now taking possession of the public mind in Western countries.

But still more noteworthy as an evidence of increasing personal intercourse between England and India is the presence of Hindūs and Muslims amongst us here. Many of the more intelligent and enlightened natives, breaking through the prejudices of caste and tradition that have

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<sup>1</sup> There appear to be two sections of the Brahma-samāj or Theistic society established in India. One clings to the Veda and seeks to restore Hindūism to the pure monotheism believed to underlie the Veda. These theists are followers of the late Rammohun Roy. The other society rejects the Veda and advocates an independent and purer theism. Its present leader is Keshab Āndra Sen.

<sup>2</sup> The increase in the number of journals and newspapers in the vernacular languages, conducted with much ability and intelligence by native editors, is remarkable. An Urdū and Hindī paper called *Mangala-samācāra-patra*, printed and published at Besvān, by Ṭhākur Guru Prasād Singh, is, through his kindness, regularly transmitted to me.



hitherto chained them as prisoners to their own soil, now visit our shores and frequent our Universities to study us, our institutions, laws, and literature. Some of them, too, have already received a thorough English education at Indian colleges. It is even asserted that they sometimes come amongst us knowing our language, our history, and our standard authors better than we know them ourselves. Be this as it may, thus much, at least, is clear that Englishmen and Hindūs are at length holding out the right hand of fellowship to each other, and awaking to the consciousness that the duty of studying the past and present state—intellectual, moral, and physical—of their respective countries can no longer be evaded by educated men, whether in the East or in the West.

In truth, it cannot be too forcibly impressed upon our minds that good laws may be enacted, justice administered, the rights of property secured, railroads and electric telegraphs laid down, the stupendous forces of Nature controlled and regulated for the public good, the three great scourges of war, pestilence, and famine averted or mitigated—all this may be done—and more than this, the truths of our religion may be powerfully preached, translations of the Bible lavishly distributed; but if, after all, we neglect to study the mind and character of those we are seeking to govern and influence for good, no mutual confidence will be enjoyed, no real sympathy felt or inspired. Imbued with the conciliatory spirit which such a study must impart, *all* Englishmen—whether resident in England or India, whether clergymen or laymen—may aid the cause of Christianity and good government, more than by controversial discussions or cold donations of guineas and rupees. Let us not forget that this great Eastern empire has been entrusted to our rule, not to be the *Corpus vile* of political and social experiments, nor yet for the purpose of extending our commerce, flattering

our pride, or increasing our prestige, but that a vast population may be conciliated, benefited, and elevated, and the regenerating influences of Christianity spread through the length and breadth of the land. How, then, have we executed our mission? Much is now being done; but the results effected are mainly due to the growth of a more cordial feeling, and a better understanding between Christians, Hindūs, Buddhists, and Musalmāns. And these good results may be expected to increase if the true character of the three principal systems of religion opposed to Christianity, and now existing in India, British Burmah, and Ceylon, are fairly tested by an impartial examination of the written documents held sacred by each; if the points of contact between Christianity, Brāhmanism, Buddhism, and Islām become better appreciated, and Christians while loyally devoting themselves—heart and soul, body and mind—to the extension of the one true faith, are led to search more candidly for the fragments of truth, lying buried under superstition and error.

Be it remembered, then, that Sanskrit literature,—bound up as it has ever been with all that is sacred in the religion and institutions of India,—is the source of all trustworthy knowledge of the Hindūs; and to this literature Englishmen must turn, if they wish to understand the character and mind of nearly two hundred millions (or about five-sixths) of India's population (see pp. xvi-xx of Introduction).

Some departments of Sanskrit literature have been fully described of late years by various competent and trustworthy scholars. Good translations, too, of isolated works, and excellent metrical versions of the more choice poems have from time to time been published in Europe, or are scattered about in Magazines, Reviews, and ephemeral publications. But there has never hitherto, so far as I know, existed any one work of moderate dimensions like the present—accessible to general readers—composed

by any one Sanskrit scholar with the direct aim of giving Englishmen who are not necessarily Sanskritists, a continuous sketch of the chief departments of Sanskrit literature, Vedic and Post-vedic, with accompanying translations of select passages, to serve as examples for comparison with the literary productions of other countries<sup>1</sup>.

The plan pursued by me in my endeavour to execute a novel and difficult task in a manner likely to be useful to Oriental students, yet intelligible to general readers, and especially to those men of cultured minds who, not being Orientalists, are desirous of accurate information on subjects they can no longer ignore, will be sufficiently evident from a perusal of the lectures themselves, and their appended notes. To avoid misapprehension and exaggerated ideas of my scope and aim, as well as to understand the extent of my obligations to other scholars, let the reader turn to pp. 1-4 with notes, p. 15, note 2. I will merely add to what is there stated, that as Vedic literature has been already so ably elucidated by numerous scholars in Europe, and by Professor W. D. Whitney and others in America, I have treated this part of the subject as briefly as possible. Moreover, my survey of so vast and intricate a field of inquiry as Indian philosophy, is necessarily a mere sketch. In common with other European scholars, I am greatly indebted to Dr. Fitz-Edward Hall for his contributions to this and other departments of Sanskrit literature, and especially for his translation of Nehemiah Nilakantha's 'Rational Refutation of the Hindū Philosophical Systems.'

I should state that, although the present volume is intended to be complete in itself, I have been compelled to reserve some of the later portion of the literature for fuller treatment in a subsequent series of lectures.

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<sup>1</sup> Great praise is, however, due to Mrs. Manning's valuable compilation called 'Ancient and Mediæval India,' published by W. H. Allen and Co.

It is possible that some English readers may have given so little attention to Indian subjects, that further preliminary explanations may be needed by them before commencing the perusal of the following pages. For their benefit I have written an Introduction, which I hope will clear the ground sufficiently for all.

Let me now discharge the grateful duty of tendering my respectful thanks to the Governments of India for the patronage and support they have again accorded to my labours. Let me also acknowledge the debt I owe to two eminent Sanskritists—Dr. John Muir of Edinburgh, and Professor E. B. Cowell of Cambridge—for their kindness in reading the proof-sheets of the present series of lectures. These scholars must not, however, be held responsible for any novel theories propounded by me. In many cases I have modified my statements in accordance with their suggestions, yet in some instances, in order to preserve the individuality of my own researches, I have preferred to take an independent line of my own. Learned Orientalists in Europe and India who are able adequately to appreciate the difficulty of the task I have attempted will look on my errors with a lenient eye. As I shall welcome their criticisms with gratitude, so I shall also hope for their encouragement; for, often as I have advanced in my investigations, and have found an apparently interminable horizon opening out before me, I have felt like a foolhardy man seeking to cross an impassable ocean in a fragile coracle, and so have applied to myself the well-known words of the great Sanskrit poet :—

तितोर्षुर्दुस्तरं मोहादुदुपेनास्मि सागरम् ॥

*Tīrshur dustaram mohād udupenāsmi sāgaram.*

M. W.

Oxford, May 1875.

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## INTRODUCTION.

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**I**N this Introduction<sup>1</sup> I shall endeavour, 'first, to explain how Sanskrit literature is the only key to a correct knowledge of the opinions and practices of the Hindū people; and, secondly, to show how our possession of India involves special responsibilities and opportunities with reference to the study of the three great systems of belief now confronting Christianity in the world—Brāhmanism, Buddhism, and Islām.

To clear the ground let me review very briefly the past and present history of the great country whose teeming population has been gradually, during the past two hundred and fifty years, either drawn under our sway, or, almost against our will, forced upon our protection.

The name India is derived from the Greek and Roman adaptation of the word Hindū, which was used by the Persians for their Āryan brethren, because the latter settled in the districts surrounding the streams<sup>2</sup> of the Sindhu (pronounced by them *Hindhu* and now called Indus). The Greeks, who probably gained their first conceptions of India from the Persians, changed the hard aspirate into a soft, and named the Hindūs 'Ινδοί (Herodotus IV. 44, V. 3). After the Hindū Āryans had spread themselves over the plains of the Ganges, the Persians called the whole of the region between the Pañjāb and Benares Hindūstān or 'abode of the Hindūs,' and this name is used in India at the present day, especially by the Musalmān population<sup>3</sup>. The classical name for India, however, as commonly

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<sup>1</sup> Some detached portions of the information contained in this Introduction were embodied in a lecture on 'The Study of Sanskrit in Relation to Missionary Work in India,' delivered by me, April 19, 1861, and published by Messrs. Williams & Norgate. This lecture is still procurable.

<sup>2</sup> Seven rivers (*sapta sindhavaḥ*) are mentioned, counting the main river and the five rivers of the Pañjāb with the Sarasvatī. In old Persian or Zand we have the expression Hapta Hendu. It is well known that a common phonetic interchange of initial *s* and *h* takes place in names of the same objects, as pronounced by kindred races.

<sup>3</sup> The name Hindūstān properly belongs to the region between the Sutlej and Benares, sometimes extended to the Narbadā and Mahā-nadī rivers, but not to Bengal or the Dekhan.

employed in Sanskrit literature and recognized by the whole Sanskritic race, more particularly in Bengal and the Dekhan, is *Bhārata* or *Bhārata-varsha*—that is to say—‘the country of king Bharata’, who must have ruled over a large extent of territory in ancient times (see pp. 371, 419 of this volume).

It will not be supposed that in our vast Eastern Empire we have to deal with a single race or even with many merely ordinary races. We are not there brought in contact with savage tribes who melt away before the superior force and intelligence of Europeans. Rather are we placed in the midst of great and ancient peoples, who, some of them tracing back their origin to the same stock as ourselves, attained a high degree of civilization when our forefathers were barbarians, and had a polished language, a cultivated literature, and abstruse systems of philosophy, centuries before English existed even in name.

The population of India, according to the census of 1872, amounts to at least 240 millions<sup>2</sup>. An assemblage of beings so immense does

<sup>1</sup> Manu's name (II. 22) for the whole central region between the Himālaya and Vindhya mountains is *Āryāvarta*, ‘abode of the Āryans,’ and this is still a classical appellation for that part of India. Another name for India, occurring in Sanskrit poetry, is *Jambu-dvīpa* (see p. 419). This is restricted to India in Buddhist writings. Strictly, however, *Jambu-dvīpa* is a poetical name for the whole earth (see p. 419), of which India was thought to be the most important part. *Bharata* in *Ṛig-veda* I. xcvi. 3 may mean ‘a supporter,’ ‘sustainer,’ and *Bhārata-varsha* may possibly convey the idea of ‘a supporting land.’

<sup>2</sup> Of these, about 27 millions belong to the native states. In the Bengal provinces alone the number, according to the census of 1871-72, amounts to 66,856,859, far in excess of any previous estimate. Of these, only 19,857 are Europeans, and 20,279 Eurasians. A most exhaustive and interesting account of its details is given by Sir George Campbell in his Bengal Administration Report. This is the first real census of the country yet attempted. Sir William Jones in 1787 thought the population of Bengal, Behar, Orissa (with Benares also) amounted to 24,000,000; Colebrooke in 1802 computed it at 30,000,000; in 1844 it was estimated at 31,000,000; and of late years it was assumed to be about 40 or 41 millions. Now it is found that the food-producing area of Bengal numbers 650 souls to the square mile, as compared with 422 in England, and 262 in the United Kingdom. The three Presidency towns number 644,405 inhabitants for Bombay (called by the natives *Mumbāī*); 447,600 for Calcutta (*Kālikātā*); and 397,522 for Madras (*Āmna-pattanam*); but



not, of course, form one nation. India is almost a continent like Europe. From the earliest times its richness has attracted various and successive immigrants and invaders, Asiatic and European. Its inhabitants differ as much as the various continental races, and speak languages equally distinct.

We have first the aboriginal primitive tribes, who, migrating from Central Asia and the steppes of Tartary and Tibet, entered India by successive incursions<sup>1</sup>.

Then we have the great Hindū race, originally members of that primæval family who called themselves Arya or noble, and spoke a language the common source of Sanskrit, Prakrit, Zand, Persian, and Armenian in Asia; and of the Hellenic, Italic, Keltic, Teutonic, and Slavonic languages in Europe. Starting at a later period than the primitive races, but like them from some part of the table-land of Central Asia—probably the region surrounding the sources of the Oxus, in the neighbourhood of Bokhara—they separated into distinct nationalities, and peopled Europe, Persia, and India. The Hindū Āryans, after detaching themselves from the Persian branch of the family, settled in the Pañjāb and near the sacred river Sarasvatī. Thence they overran the plains of the Ganges, and spread themselves over the region called Āryāvarta (see p. xvi, note 1), occupying the whole of Central India, coalescing

the suburbs have been calculated in the case of Bombay, making it come next to London as the second city in the Empire. If this had been done in Calcutta and Madras, the numbers for Calcutta (according to Sir G. Campbell's Report) would have been 892,429, placing it at the head of the three cities. Almost every one in India marries as a matter of course, and indeed as a religious duty (see p. 246 of this volume). No infants perish from cold and exposure. As soon as a child is weaned it lives on rice, goes naked for two or three years, and requires no care whatever. The consequent growth of population will soon afford matter for serious anxiety. The Hindūs are wholly averse from emigration. Formerly there were three great depopulators—war, famine, and pestilence—which some regard as evils providentially permitted to exist in order to maintain the balance between the productive powers of the soil and the numbers it has to support. Happily, our rule in India has mitigated these scourges; but where are we to look for sufficient checks to excess of population?

<sup>1</sup> These aboriginal tribes, according to the last census, amount to 14,238,198 of the whole population of India. For an account of them see p. 312, note 1, and p. 236, note 2, of this volume.

with and, so to speak, Āryanizing the primitive inhabitants, and driving all who resisted them to the south or towards the hills.

But India, even after its occupation by the great Āryan race, appears to have yielded itself up an easy prey to every invader. Herodotus (IV. 44) affirms that it was subjugated by Darius Hystaspes. This conquest, if it ever occurred, must have been very partial. The expedition of Alexander the Great to the banks of the Indus, about 327 B.C., is a familiar fact. To this invasion is due the first authentic information obtained by Europeans concerning the north-westerly portion of India and the region of the five rivers, down which the Grecian troops were conducted in ships by Nearchus. Megasthenes, the ambassador of Seleukos Nikator, during his long sojourn at Palibothra (see note, p. 231), collected further information, of which Strabo (see p. 281, note), Pliny, Arrian, and others availed themselves. The next immigrants who appear, after a long interval, on the scene are the Pārsis. This small tribe of Persians (even now, according to the last census, not more than seventy thousand in number) were expelled from their native land by the conquering Muhammadans under the Khalif Omar in the seventh century. Adhering to the ancient religion of Persia—the worship, that is, of the Supreme Being under the symbol of fire—and bringing with them the records of their faith, the Zand-Avastā of their prophet Zoroaster (see p. 6), they settled down in the neighbourhood of Surat about 1100 years ago, and became great merchants and shipbuilders<sup>1</sup>. For two or three centuries we

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<sup>1</sup> The Pārsis appear to have settled first at Yazd in Persia, where a number of them still remain. The Zand-Avastā consists of 1. the *five Gāthās*, or songs and prayers (in metres resembling Vedic), which alone are thought to be the work of Zoroaster himself, and form part of the *Yazna* (or *Yaśna* = *yajña*), written in two dialects (the older of the two called by Haug the *Gāthā*); 2. the *Ventidad*, a code of laws; 3. the *Yashts*, containing hymns to the sun and other deities. There is another portion, called the *Visparad*, also a collection of prayers. Peahotun Dustoor Behramjee Sunjana, in a note to his *Dinkard* (an ancient Pahlavī work just published at Bombay, containing a life of Zoroaster and a history of the Zoroastrian religion), informs us that the Avastā has three parts: 1. *Gāthā*, 2. *Dāte*, and 3. *Mathre*; 1. being in verse and treating of the invisible world, 2. in prose and giving rules of conduct, 3. comprising prayers and precepts and an account of the creation. The Hindū and Zoroastrian systems were evidently derived from the same source. Fire

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INTRODUCTION.

know little of their history. Like the Indo-Armenians, they never multiplied to any extent or coalesced with the Hindū population, but they well deserve notice for their busy active habits, in which they emulate Europeans.

Then came the Muhammadans (Arabs, Turks, Afghāns, Moguls, and Persians), who entered India at different times<sup>2</sup>. Though they

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and the Sun are venerated in both; but Zoroaster (properly *Zarathustra Spitama*) taught that the Supreme Being created two inferior beings—Ormuzd (*Ahura-mazda*) the good spirit, and Ariman the evil. The former will destroy the latter. This dualistic principle is foreign to the Veda.

<sup>1</sup> The Armenians of India hold a position like that of the Pārsis, but their numbers are less (about five thousand), and they are more scattered, and keep up more communication with their native country. There are often fresh arrivals; but some have been in India for centuries, and are dark in complexion. They are frequently merchants and bankers, and being Christian, generally adopt the European dress. They may be called the Jews of the Eastern Church: for, though scattered, they hang together and support each other. At Calcutta they have a large church and grammar-school. Their sacred books are written in ancient Armenian. Of the two modern dialects, that spoken S.E. of Ararat by the Persi-Armenians prevails among the Indo-Armenians.

<sup>2</sup> Muhammad's successors, after occupying Damascus for about one hundred years, fixed their capital at Baghdad in 750, and thence their power extended into Afghānistān. The Arabs, however, never obtained more than a temporary footing in India. Under the Khalif Walid I, in 711, Muhammad Kāsim was sent at the head of an army into Sindh, but the Muslims were expelled in 750; and for two centuries and a half India was left unmolested by invaders from the west. About the year 950, when the power of the Arabs began to decline in Asia, hardy tribes of Tartars, known by the name of Turks (not the Ottoman tribe which afterwards gained a footing in Europe, but hordes from the Altai mountains), were employed by the Khalifs to infuse vigour into their effeminate armies. These tribes became Muhammadans, and gradually took the power into their own hands. In the province of Afghānistān, Sabaktagīn, once a mere Turkish slave, usurped the government. His son Mahmūd founded an empire at Ghazni in Afghānistān, and made his first of thirteen incursions into India in the year 1000. During the thirteenth century the Mongol or Mogul hordes, under the celebrated Jangiz Khān, overthrew the Turkish or Tartar tribes; and in 1398 Timūr, uniting Tartars and Mongols into one army, made his well-known invasion of India. After desolating the country he retired, but the sixth in descent from him, Baber (*Bābar*), conquered Afghānistān, and thence invading

now form about one-sixth (or, according to the last census, about forty-one millions) of the entire population, a large number of them are supposed to be the descendants of Hindūs converted to Islām<sup>1</sup>.

India about 1526, founded the Mogul empire, which his grandson Akbar (son of Humāyūn) established on a firm basis in 1556; a very remarkable man, Shīr Shāh Sūr, having previously usurped the empire of Hindūstān, and raised it to great prosperity. The power of the Moguls, which rapidly increased under Akbar, Jahāngīr, and Shāhjahān, until it culminated under Aurangzīb, began to decline under Shāh 'Ālam (Bahādur Shāh), Jahāndār Shāh, and Farrukh-siyar; and under Muhammad Shāh, the fourth from Aurangzīb, took place the Persian invasion of Afghānistān and thence of India, undertaken by Nādir Shāh (A. D. 1738) to avenge on the Afghāns their inroads into Persia. Hence it appears that in all cases the Muhammadan invaders of India came through Afghānistān, and generally settled there before proceeding to conquer the Hindūs. On this account, and from the proximity of Afghānistān, it has followed that the greater number of Muhammadan immigrants have been of Afghān blood.

<sup>1</sup> The total number of Muhammadans in the Bengal provinces alone is 20,664,775—probably more than in any other country of the globe; so that if England had merely these provinces, she would stand at the head of all Muhammadan powers, ruling more Mussulmāns than the present representative of the Khalīfs himself (see p. xxxv, note 1). The great bulk of Indian Muhammadans are Sunnis (see p. xlii), very few Shī'as being found in Bengal, or indeed in any part of India (except Oude, and a few districts where there are descendants of Persian families). It is noteworthy that in Behar the mass of the people is Hindū, and singularly enough it is not in the great Mogul capitals of Bengal, such as Dacca, Gaur, and Murshidabad, that the Muslims are most numerous, but among the peasants and cultivating classes. Sir George Campbell has remarked that in Bengal the Musalmān invasion found Hindūism resting on weak foundations. Its hold on the affections of the people was weak. The Āryan element was only able to hold its own by frequent importation of fresh blood from Upper India. Hence it happened that when the Muslim conquerors invaded the lower Delta with the sword and the Kurān, they were not wholly unwelcome. They proclaimed equality among a people kept down by caste. Hence in Bengal great masses became Muhammadans, being induced to embrace Islām by the social elevation it gave them. In the North-west provinces and neighbourhood of the great Mogul capital Delhi, where the Hindūs have always been more spirited and independent, there are only about four million Musalmāns. In the Panjāb, however, there are nearly nine millions and a half.

One grand distinction between Islām and Hindūism is, that the former

Politically they became supreme, but they were never able to supplant the Hindūs, as these had done their predecessors. Moreover, it was the policy of the Muhammadan conquerors to bend, in many points, to the prejudices of their Indian subjects. Hence the Muslims of India became partially Hindūized, and in language, habits, and character took from the Hindūs more than they imparted<sup>1</sup>.

Nor has the Hindū-Āryan element lost its ascendancy in India, notwithstanding the accession and admixture of European ingredients. The Portuguese, the Dutch, the Danes, the French have one after the other gained a footing on its shores, and their influence still lingers at isolated points<sup>2</sup>. Last of all the English have spread themselves over the whole country, and at this moment our political supremacy is everywhere greater than that which once belonged to the Musalmāns<sup>3</sup>. Yet the mass of the population is

is ever spreading and seeking converts, whereas the latter, theoretically, can never do so. A Brāhman is *born*, not *made*. Practically, however, any number of persons may form themselves into a new caste by community of occupation, and the Brāhmins of the present day are ready to accept them as Hindūs.

<sup>1</sup> Hence it happens that the lower orders of Indian Muhammadans observe distinctions of caste almost as strictly as the Hindūs. Many of them will eat and drink together, but not intermarry.

<sup>2</sup> In later times there has been a constant immigration of Chinese into India, but only of the male sex. The Portuguese still hold three places in India, viz. Goa, Damān, and the island of Diu on the western coast. The Dutch once held Chinsura on the right bank of the Hooghly, and Negapatam on the coast of Tanjore; but about the year 1824 they made both over to us, receiving in return our possessions on the coast of Sumatra. Our cession of the coast of Sumatra was afterwards considered a blunder, to remedy which the formal transfer of Singapore to the British was effected in 1824 by Sir Stamford Raffles (a treaty being made with the neighbouring Sultan) as an intermediate port for our trade with China. The Danes once possessed Tranquebar and Serampore, both of which were purchased from them by us in 1844. In 1846 they ceded a small factory to us at Balasore, where the Portuguese also, as well as the Dutch, held possessions in the early periods of European intercourse. The French still retain Pondicherry and Karical on the Coromandel coast, Chandernagore on the right bank of the Hooghly, Mahé on the Malabar coast, and Yanaon near the mouths of the Godāvāri.

<sup>3</sup> Although our annexation of province after province cannot always be justified, yet it may be truly said that our dominion has been gradually

still essentially Hindū, and the moral influence of what may be called the Indo-Āryan race is still paramount.

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forced upon us. Our first dealings with India were merely commercial. The trading corporation entitled 'Governors and Company of London Merchants trading to the East Indies' was formed in 1600. The first Court of Directors was held on the 23rd September 1600, and the first charter was dated by Queen Elizabeth on the 31st of December in that year. The first factory was built at Surat, near the mouth of the Tapti, north of Bombay, in 1613. In 1661 the island of Bombay was ceded to the British by Portugal, as the marriage portion of the Infanta Catharine, on her marriage with Charles II, but its final possession was withheld for four years. It was handed over by Charles to the East India Company in 1669. Another factory was built on the Hooghly above Calcutta in 1636; Madras came into the Company's possession in 1640, and they purchased Calcutta itself in 1698. The battle of Plassy, from which dates the real foundation of the British empire, was fought June 23, 1757.

There are still a large number of native states in India. According to the India Office Report they exceed 460. Some merely acknowledge our supremacy, like Nepāl; but even this frontier country receives our Resident. Others are under a compact to govern well; others pay us tribute, or provide for contingents. Some have power of life and death, and some are obliged to refer capital cases to English courts of justice. Nearly all are allowed to adopt successors on failure of heirs, and their continued existence is thus secured. The Official Report classes them in twelve groups, thus: 1. The Indo-Chinese, in two subdivisions, comprising— A. the settled states, *Nepāl* (whose chief minister and virtual ruler is Sir Jung Bahādur), *Sikkim* (whose king lives at two cities, Tumlung and Chumbi, and who has lately ceded some territory to us), *Bhutān* (a turbulent hill-district), and *Kūch Bahār*; B. the hill-tribes, of Chinese character and physiognomy. 2. The aboriginal *Ghond* and *Kole* tribes in *Chota Nāgpur*, *Orissa*, the Central Provinces, and the *Jaipur* (in *Orissa*) Agency. 3. The states among the *Himālayas*, from the western frontier of *Nepāl* to *Kāsmīr*, ruled generally by Rājput chiefs. 4. The *Afghān* and *Belūchī* frontier tribes beyond the Indus. 5. The *Sikh* states in the *Sirhind* plain, occupying the classic ground between the Sutlej and the Jumnā, and once watered by the *Sarasvatī*. 6. Three Muhammadan states, geographically apart, but having much in common, viz. *Rāmpur* (a district in Rohilkhand, representing the Rohilla state of the days of Warren Hastings), *Bhāwalpur* (separated from the Panjāb by the Sutlej), and *Khairpur* (or *Khyrpur*) in *Sind*. 7. *Mālwa* and *Bundelkhand*, the former representing part of the Marāthī power, and including the impor-

Nevertheless, however closely bound together this race may be by community of origin, of religion, of customs, and of speech, and however powerful the influence it may exert over the Non-Āryan population, differences distinguish the people of India as great as

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tant states of Central India, viz. that of *Gwālior*, ruled over by Mahārāja *Sindia*; the district governed by *Holkar*; the state of *Dhār*, ruled by the third Marāṭhī family, called Puars; the Muhammadan state of *Bhopāl*; and Bundelkhand, including the district of *Rewah*. 8. The ancient sovereignties of *Rājputāna*, including fifteen Rājput states (such as Odeypur, Jaipur, &c.), two Jāt and one Muhammadan (Tonk). 9. The *Gujarātī* native states, north of Bombay, the principal being that of *Baroda*, ruled over by the *Guikwār* or *Guicowār*. [*Gui* is for *gai*, 'a cow,' and *kwār* or *cowār* (*kuwār*) is possibly a corruption of *kumār* = *kumāra*, 'a prince;' but there is a Marāṭhī word *Gāyakyā*, 'a cowherd.' He is of the herdsman caste, and descended from a Marāṭhī general.] 10. The *Marāṭhī* states south of Bombay, representing the remains of the Marāṭhī power founded by Sivāji. Of these *Satāra* was annexed in 1848, but *Kolapur* remains; nineteen others are under our management owing to the minority of the chiefs. 11. The Muhammadan state of *Haidarābād* (or Hyderabad), in the Dekhan, ruled over by the *Nizām*, at present a minor, the government being conducted by Sir Salar Jung and Shams-ul-Umra. 12. The state of *Mysore*, whose old Rāja remembered the siege of Seringapatam. He died in 1868, and was succeeded by a child for whom we are now governing the country. To this must be added the two neighbouring Malayālam states on the Malabar coast, called *Travancore* and *Cochin*, both of which are excellently governed by enlightened Rājas and good ministers. Here is a Muhammadan historian's account of the first settlement of the English in India: 'In the year 1020 (A.D. 1611) the Emperor of Delhy, Jahāngīr, the son of king Akbar, granted a spot to the English to build a factory in the city of Surat, in the province of Guzerat, which is the first settlement that people made on the shores of Hindūstān. The English have a separate king, independent of the king of Portugal, to whom they owe no allegiance; but, on the contrary, these two nations put each other to death wheresoever they meet. At present, in consequence of the interference of the Emperor Jahāngīr, they are at peace with each other, though God only knows how long they will consent to have factories in the same town, and to live in terms of amity and friendship.' (Quoted in Sir George Campbell's *Modern India*, p. 23.) An excellent account of the rise of the British dominions in India is given by Professor W. D. Whitney in the Second Series of his *Oriental and Linguistic Studies*, procurable from Messrs. Trübner & Co.

or even greater than those which once divided and still distinguish the whole continent of Europe. The spirited Hindūstānī, the martial Sikh, the ambitious Marāthī, the proud Rājput, the hardy Gurkha<sup>1</sup>, the calculating Bengālī, the busy Telugu, the active Tamil, the patient Pariah differ *inter se* as much as or more than the vivacious Celt, the stubborn Saxon, the energetic Norman, the submissive Slave, the enterprising Englishman, and the haughty Spaniard.

Many causes have combined to produce these distinctions. Difference of climate has had its effect in modifying character. Contact with the aboriginal races and with Muhammadans and Europeans has operated differently in different parts of India. Even in districts where the Hindūs are called by one name and speak one dialect they are broken up into separate classes, divided from each other by barriers of castes far more difficult to pass than the social distinctions of Europe. This separation constitutes, in point of fact, an essential doctrine of their religion. The growth of the Indian caste-system is perhaps the most remarkable feature in the history of this extraordinary people. Caste as a social institution, meaning thereby conventional rules which separate the grades of society, exists of course in all countries. In England, caste, in this sense, exerts no slight authority. But with us caste is not a religious institution. On the contrary, our religion, though it permits differences of rank, teaches us that such differences are to be laid aside in the worship of God, and that in His sight all men are equal. Very different is the caste of the Hindūs. The Hindū theory, according to Manu (see p. 240), is that the Deity regards men as *unequal*, that he created distinct kinds of men, as he created varieties of birds or beasts: that Brāhmins, Kshatriyas,

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<sup>1</sup> The word *Gurkha* for *Gorkha*—a contraction of the Sanskrit *Goraksha*—means ‘cow-keeper.’ The aborigines of Nepāl are mostly of the Bhot or Tibetan family, and are therefore Buddhists; but tribes of Hindūs immigrated into this mountainous region at different periods within memory, and obtained the sovereignty of the country. They were probably of the cowherd caste from the adjacent country of Oudh and from the district below the hills, known as *Gorakhpur*. ‘The tutelary deity of Nepāl is a form of Śīva, denominated *Gorakhnāth*, whose priests are Yogīs, and the same sect and worship had formerly equal predominance at *Gorakhpur*.’—*Asiatic Researches*, vol. xvii. p. 189.



Vaiśyas, and Sūdras are born and must remain (at least in each separate existence) distinct from each other; and that to force any Hindū to break the rules of caste is to force him to sin against God, and against nature. It is true, that the endless rules of caste in India principally hinge upon three points of mere social economy and order: 1. food and its preparation<sup>1</sup>, 2. intermarriage<sup>2</sup>, and 3. professional pursuits<sup>3</sup>; but among a religious people, who regard these rules as sacred ordinances of their religion, an offence against any one of them becomes a great crime. It is a remarkable fact, that the jails in India often contain hardened criminals, who have fallen in our estimation to the lowest depths of infamy, but who, priding themselves on the punctilious observance of caste, have not lost one iota of their own self-respect, and would resent with indignation any attempt to force them to eat food prepared by the most virtuous person, if inferior to themselves in the social scale.

A full account of the origin and development of caste—of the strictness of its rules, and of the power it still exerts as a religious rather than as a social institution—will be found at p. 218, p. 231, &c. Moreover, for a description of the rise of Buddhism and its influence in the opposite direction the reader must refer to p. 53, &c.

It remains to point out that the very nature of the Hindū religious

<sup>1</sup> The *preparation of food* is quite as vital a point as *eating together*. Food prepared by a person of inferior caste causes defilement. Some castes cook with their shoes on: but most Hindūs would abhor food thus prepared, because leather causes defilement. Food cooked on board a boat or ship is supposed to destroy caste; thus, a boat proceeding down the Ganges sometimes stops to allow native passengers to cook their food on shore; perhaps, because wood is regarded as a conductor of defilement. It cannot, of course, be said that the rules of caste are *confined* to these three points. A Hindū's ideas about unclean animals are very capricious. He dreads the approach of a fowl to his house or person, as a source of contamination; but he does not mind ducks. Happily caste can no longer hold its own against necessity and advantage—against railroads and scientific inventions. (See the quotation at bottom of p. 219.)

<sup>2</sup> See the note on the mixed castes, p. 218, and p. 232 with note.

<sup>3</sup> It is the restriction of employments caused by caste which necessitates a large establishment of servants. The man who dresses hair feels himself degraded by cleaning clothes, and one who brushes a coat will on no account consent to sweep a room; while another who waits at table will on no consideration be induced to carry an umbrella.

creed has been the source of great diversities among the people of India.

Every religion worthy of the name may be said to develop itself in three principal directions: 1. that of faith, 2. that of works and ritual, 3. that of doctrine or dogmatic knowledge; to one or other of which prominence is given according to peculiarities of mental bias or temperament. I have endeavoured to show at pp. 36 and 327-329 that the first two lines of development represent a religious exoteric or popular side, while the third exhibits its esoteric aspect, and is the only exponent of its more profound meaning.

Nothing can possibly be more simple than esoteric Hindüism. It is a creed which may be expressed by the two words—*spiritual Pantheism* (see p. 36). A pantheistic creed of this kind is the simplest of all beliefs, because it teaches that nothing really exists but the one Universal Spirit; that the soul of each individual is identical with that Spirit, and that every man's highest aim should be to get rid for ever of doing, having, and being, and devote himself to profound contemplation, with a view to such spiritual knowledge as shall deliver him from the mere illusion of separate existence, and force upon him the conviction that he is himself part of the one Being constituting the Universe.

On the other hand, nothing can be more devoid of simplicity, nothing more multiform and capable of divergence into endless ramifications than the exoteric and popular side of the same creed. This apparent gulf between esoteric and exoteric Hindüism is bridged over by the simple substitution of the word *emanation* for *identification*.

Popular Hindüism supposes that God may for his own purposes amuse himself by illusory appearances; in other words, that he may manifest himself variously, as light does in the rainbow, and that all visible and material objects, including superior gods (*isä, ïrara, adhïsa*), secondary gods (*deva*), demons (*daitya*), demi-gods, good and evil spirits, human beings, and animals, are *emanations* from him, and for a time exist separately from him, though ultimately to be reabsorbed into their source. Both these aspects of Hindüism are fully explained at pp. 36 and 323-336 of the following Lectures. From the explanations there given, the multiform character and singular expansibility of the Hindü religious creed will be understood.

Starting from the Veda, it ends by appearing to embrace something

from all religions, and to present phases suited to all minds<sup>1</sup>. It has its spiritual and its material aspect, its esoteric and exoteric, its subjective and objective, its pure and its impure. It is at once vaguely pantheistic, severely monotheistic, grossly polytheistic, and coldly atheistic. It has a side for the practical, another for the devotional, and another for the speculative. Those who rest in ceremonial observances find it all-satisfying; those who deny the efficacy of works, and make faith the one thing needful, need not wander from its pale; those who delight in meditating on the nature of God and man, the relation of matter to spirit, the mystery of separate existence, and the origin of evil, may here indulge their love of speculation. And this capacity for almost endless expansion and variety causes almost endless sectarian divisions even among those who worship the same favourite deity. And these differences are enhanced by the close intertwining of religion with social distinctions. The higher classes are supposed capable of a higher form of religion than the lower, the educated than the uneducated, men than women; just as the religions of Muhammadans and Christians are held (like their complexions) to be most suited to their peculiar constitutions, circumstances, and nationalities.

In unison with its variable character, the religious belief of the Hindūs has really no single succinct designation. We sometimes call it Hinduism and sometimes Brāhmanism, but these are not names recognized by the natives.

If, then, such great diversities of race, spoken dialect, character, social organization, and religious belief exist among a teeming population, spread over an extent of territory so vast that almost every variety of soil, climate, and physical feature may be found there represented, the question fairly arises—How is it possible for us Englishmen, in the face of such differences, to gain any really satisfactory knowledge of the people committed to our rule? Only one key to this difficulty exists. Happily India, though it has at least twenty spoken languages (p. xxix), has but one sacred and learned language

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<sup>1</sup> It is on this principle, I suppose, that Sir Mungoldas Nathooboy, K. S. I., of Bombay, is reported to have once argued with a zealous raw missionary that Hindūs being Christians by nature needed not to be converted; adding, 'But I thank God that you English were converted to Christianity, or you would by this time have eaten up the world to the bone.'

and one literature, accepted and revered by all adherents of Hindūism alike, however diverse in race, dialect, rank, and creed. That language is Sanskrit, and that literature is Sanskrit literature—the repository of *Veda*, or ‘knowledge’ in its widest sense; the vehicle of Hindū theology, philosophy, law, and mythology; the one guide to the intricacies and contradictions of Hindūism; the one bond of sympathy, which, like an electric chain, connects Hindūs of opposite characters in every district of India. Happily, too, the most important and interesting parts of that literature are now accessible to all, both in the original and in good translations.

And here let me explain that the name Sanskrit as applied to the ancient language of the Hindūs is an artificial designation for a *highly elaborated form* of the language originally brought by the Indian branch of the great Āryan race into India. This original tongue soon became modified by contact with the dialects of the aboriginal races who preceded the Āryans, and in this way converted into the peculiar language (*bhāṣā*) of the Aryan immigrants who settled in the neighbourhood of the seven rivers of the Pañjāb and its outlying districts (*Sapta Sindharas* = in Zand *Hapta Hendu*). The most suitable name for the original language thus moulded into the speech of the Hindūs is Hindū-ī (= Sindhū-ī), its principal later development being called Hindi<sup>1</sup>, just as the Low German dialect of the Saxons when modified in England was called Anglo-Saxon. But very soon that happened in India which has come to pass in all civilized countries. The spoken language, when once its general form and character had been settled, separated into two lines, the one elaborated by the learned, the other popularized and variously provincialized by the unlearned. In India, however, from the greater exclusiveness of the educated few, the greater ignorance of the masses, and the desire of a proud priesthood to keep the key of knowledge in their own possession, this separation became more marked, more diversified, and progressively intensified. Hence, the very grammar which with other nations was regarded only as a

<sup>1</sup> It may be thought by some that this dialect was nearly identical with the language of the Vedic hymns, and the latter often gives genuine Prākṛit forms (as *kuṣa* for *kṛiṣa*); but even Vedic Sanskrit presents great elaboration scarcely compatible with the notion of its being a simple original dialect (for example, in the use of complicated grammatical forms like Intensives); and Pāṇini, in distinguishing between the common language and the Vedic, uses the term *Bhāṣā* in contradistinction to *Chandas* (the Veda).

means to an end, came to be treated by Indian Pandits as the end itself, and was subtilized into an intricate science, fenced around by a bristling barrier of technicalities. The language, too, elaborated *pari passu* with the grammar, rejected the natural name of Hindū-i, or 'the speech of the Hindūs,' and adopted an artificial designation, viz. *Sanskṛita*, 'the perfectly constructed speech' (*sam* = *ovv*, *con*, *kṛita* = *factus*, 'formed'), to denote its complete severance from vulgar purposes, and its exclusive dedication to religion and literature; while the name *Prākṛita*—which may mean 'the original' as well as 'the derived' speech—was assigned to the common dialect. This of itself is a remarkable circumstance; for, although a similar kind of separation has happened in Europe, yet we do not find that Latin and Greek ceased to be called Latin and Greek when they became the language of the learned, any more than we have at present distinct names for the common dialect and literary language of modern nations.

The Sanskrit dramas afford a notable specimen of this linguistic elaboration on the one side, and disintegration on the other (see p. 469). The two forms of speech thus evolved may be compared to two children of the same parent—the one, called Sanskrit, refined by every appliance of art; the other, called Prākṛit, allowed to run more or less wild.

The present spoken languages of India—Bengālī, Uṛiya or Oṛiya (of *Oḍra-deśa* Orissa), Marāṭhī, Gujarātī, Pañjābī, and Hindī<sup>1</sup>, with its modifications—represent Prākṛit<sup>2</sup> in its later stages of decom-

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<sup>1</sup> By Hindī I mean the speech of the Hindūs as represented by the *Prem Sāgar*, and the *Rāmāyaṇa* of Tulasī Dās. According to Dr. Fitz-Edward Hall, the *Prem Sāgar* does not furnish a model of the most classical Hindī. There is certainly a modern literary Hindī which borrows largely from pure Sanskrit, and another which is so mixed with Arabic and Persian words as to receive another name, *Hindūstānī* (p. xxxi, note). Besides Hindī and *Hindūstānī* and the languages above named, there are Sindhī, Kāśmīrī, Nepālese, Assamese, Pushtū (of Afghānistān), Siñhālese (of Ceylon), Burmese, the five Drāviḍian (xxx, 2), and the half Drāviḍian Brahū-i. See Mr. Beames' valuable *Comparative Grammar*.

<sup>2</sup> The various kinds of Prākṛit introduced into the Sanskrit dramas (the two principal forms of which—*Mahārāshṭrī* and *Saurasenī*—are explained by *Vararuci* in his grammar, the *Prākṛita-prakāśa*, edited by Professor E. B. Cowell) represent the last stage of development in the direction of the modern vernaculars. The earlier form of the ancient spoken language, called *Pālī* or *Māgadhi*, has a grammar and extensive litera-

position, and variously modified by collision with the primitive dialects of different localities.

It must not, however, be supposed that in taking this view of the formation of Sanskrit, I mean to imply that it does not also stand in a kind of parental relation to the spoken dialects. Sanskrit, when too highly elaborated by the Pandits, became in one sense dead, but in another sense it still breathes, and lives in the speech of the people, infusing fresh life and vigour into all their dialects<sup>1</sup>. For, independent of Sanskrit as the vernaculars probably were in their first origin, they all now draw largely from it, for the enrichment of their vocabulary<sup>2</sup>.

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ture of its own, the study of which will be greatly facilitated by the Dictionary of Mr. R. C. Childers. Pāli was introduced into Ceylon by Buddhist missionaries from Magadha when Buddhism began to spread, and is now the sacred language of Ceylon and Burmah, in which all their Buddhist literature is written. Singularly enough, it found a kindred dialect established in Ceylon, which had developed into the present Sinhalese. Pāli is closely connected with, and was probably preceded by the language of the Rock Inscriptions of the second and third centuries B.C. The language of the Gāthās, as found in the Lalita-vistara (see p. 55, note 1) of the Northern Buddhists of Nepāl, is thought by some to be a still earlier form of the popular language; so that four separate stages of Prākṛit, using that term generally for the spoken languages of the people which preceded the modern vernaculars, can be traced: 1. the Gāthās; 2. the Inscriptions; 3. the Pāli; 4. the Prākṛit of the plays. (Professor E. B. Cowell's edition of Colebrooke's Essays, II. 21.)

<sup>1</sup> The Sanskrit colleges founded at Benares, Calcutta, and other places, for the cultivation of the learned language and literature of the Hindūs, are doing a good work; but, after all, the bearing of Sanskrit upon the vernaculars constitutes a point of primary importance. For we must not forget that the general diffusion of education throughout India must be chiefly effected through the medium of the vernacular dialects, and not merely through English. A knowledge of this fact has led to the establishment of Sir William Muir's new college at Allahabad (the 'Muir University College'), to which numerous vernacular schools will be affiliated. With reference to the study of the vernaculars and the spread of education by their means, let me recommend a perusal of Sir Charles Trevelyan's 'Original Papers on the Application of the Roman Alphabet to the Languages of India,' edited by me in 1859 (Longmans).

<sup>2</sup> This applies even to the South-Indian languages—Tamil, Telugu, Kanarese, Malayālam, and Tulu; although these are not Aryan in structure, but belong rather to the Turanian or agglutinating family.

If, then, the mere language of a people—the bare etymology of isolated words, and the history of the changes they have undergone in form and meaning—furnishes an excellent guide to its past and present condition, moral, intellectual, and physical, how much more must this be true of its literature! And here again we are met by the remarkable fact that India, notwithstanding all its diversities of race, caste, customs, creed, and climate, has to this day but one real literature, accepted by all alike—the common inheritance of all. In European countries, literature changes with language. Each modern dialect has its own literature, which is the best representative of the actual condition of the people to whom it belongs. To know the Italians, we need not study Latin, when the modern literature is at our command. But the literature of the Hindū vernacular dialects (except perhaps that of Tamil) is scarcely yet deserving of the name. In most cases it consists of mere reproductions of the Sanskrit<sup>1</sup>. To understand the past and present state of Indian society—to unravel the complex texture of the Hindū mind; to explain inconsistencies otherwise inexplicable—we must trust to Sanskrit literature alone. Sanskrit is the only language of poetry, drama, law, philosophy—the only key to a vast and apparently confused religious system, and a sure medium of approach to the hearts of the Hindūs, however unlearned, or however disunited. It is, in truth, even more to India than classical and patristic literature was to Europe at the time of the Reformation. It gives a deeper impress to the Hindū mind, so that every Hindū, however unlettered, is unconsciously affected by it, and every Englishman, however strange to the East, if only he be at home in Sanskrit literature, will rapidly become at home in every corner of our Indian territories.

These considerations will, I trust, justify my attempt to give some idea of the history and character of India's literature.

Let it be clearly understood, however, that the examples of Indian wisdom given in this volume generally present *the bright side of the*

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<sup>1</sup> With regard to Hindūstānī (otherwise called Urdū), the proper language of the North-western districts and passing current, like French in Europe, over all India, it cannot be said to rank as a distinct language till the time of Timūr, about A. D. 1400, when it was finally formed in his Urdū or camp by blending Hindī with the Arabic and Persian of the Muhammadan invaders. Its prose literature, such as it is, certainly owes more to Arabic than to Sanskrit, and is quite modern. The productions of its greatest poet, Sauda, are not much more than a hundred years old.

*picture only.* To make the sketch a faithful portrait of the reality, many dark lines and shadows must be introduced.

My reasons for giving prominence to all that is good and true in the Hindū system are stated in the note to p. 3 of Lecture I. Let me now add a few remarks to what is there asserted.

It appears to me high time that all thoughtful Christians should reconsider their position, and—to use the phrasology of our modern physicists—readjust themselves to their altered environments. The ground is now being rapidly cleared for a fair and impartial study of the writings of Eastern nations. The sacred books of the three great systems opposed to Christianity—Brāhmanism, Buddhism, and Islām—are now at length becoming accessible to all; and Christians can no longer neglect the duty of studying their contents<sup>1</sup>. All the inhabitants of the world are being rapidly drawn

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<sup>1</sup> With regard to the books on which the three great false religions of the world rest, not only have we access to those of Brāhmanism and Islām—viz. the Veda and the Kurān—both in printed editions of the originals and in various translations (see pp. 6–9), but even the Buddhist sacred Canon—written in the ancient language called Pāli (see p. xxix, note 2)—is now becoming accessible. Its name *Tri-piṭaka*, ‘three baskets or caskets,’ denotes its distribution under three divisions, viz. A. *Sūtra* (Pāli *Sutta*), works containing the doctrinal and practical discourses of the great Buddha. B. *Vinaya*, ecclesiastical discipline, or works prescribing rules and penalties for the regulation of the lives of the monks (Bhikshukas, see p. 58). C. *Abhidharma* (Pāli *Abhidhamma*), metaphysics and philosophy. These three classes of works were rehearsed at the first council by the Buddha’s three pupils, *Ānanda*, *Upāli*, and *Kāśyapa* respectively.

A. has five subdivisions, viz. 1. *Dīgha-nikāya* (*dīrgha-n°*), collections of long Sūtras. 2. *Majjhima-nikāya* (*madhyama-n°*), collections of Sūtras of a middling length. 3. *Samyutta-nikāya* (*samyukta-n°*), groups of Sūtras. 4. *Anguttara-nikāya*, collections of other Sūtras. 5. *Khuddaka-nikāya* (*kshudraka-n°*), collections of short Sūtras in fifteen different works, viz. 1. *Khuddaka-pāṭha*, lesser readings, edited and translated in the ‘Journal of the Royal Asiatic Society’ by Mr. B. C. Childers; 2. *Dhammapada*, religious precepts (lit. verses or words, on Dharma); 3. *Udāna*, hymns of praise; 4. *Itivuttakam*, precepts in which Itivuttam, ‘it has been so said,’ occurs; 5. *Sutta-nipāta*, occasional Sūtras; 6. *Vimānavatthu*, stories of celestial mansions; 7. *Petavatthu*, stories of Pretas; 8. *Thera-gāthā*; 9. *Theri-gāthā*, relating to elders among priests and priestesses; 10. *Jātaka*, the Buddha’s previous births; 11. *Mahā-niddeśa*, great commentary; 12. *Paṭi-sambhūḍā*, exposition of the Patīs; 13. *Apadāna*, heroic actions;



together by increased facilities of communication, and St. Paul's grand saying—that God has made all nations of men of one blood (Acts xvii. 26)—is being brought home to us more forcibly every day. Steam presses, as well as railroads and telegraphs, are doing a great work, and bringing about rapid changes. They are every day imposing upon us new duties and responsibilities in the opening out of hitherto unexplored regions. Surely, then, we are bound to follow the example of the great Apostle of the Gentiles, who, speaking to Gentiles, instead of denouncing them as 'heathen,' appealed to them as 'very God-fearing' (*δεισιδαιμονεστέρους*), and even quoted a passage from one of their own poets in support of a

14. *Buddha-vaṅka*, history of Buddhas who preceded Gotama; 15. *Āriyā-piṭaka*, casket of rites and deeds.

*B.* has five subdivisions: 1. *Pārājika*; 2. *Pāṭiṭṭiya*; 3. *Ālavagga*; 4. *Mahāvagga*; 5. *Parivāra*.

*C.* has seven subdivisions: 1. *Dhamma-saṅgaṇī*; 2. *Vibhanga*; 3. *Ka-thāvatthu*; 4. *Puggala*; 5. *Dhātu*; 6. *Yamaka*; 7. *Paṭṭhāna*.

Of the fifteen works under the fifth subdivision or *Khuddaka-nikāya* of *A*, the *Dhamma-pada*, *Sutta-nipāta*, and *Jātaka* are the most important.

The *Dhamma-pada*, or precepts of law—entirely in verse—has been edited by Dr. Fausböll, of Copenhagen, with parts of the commentary (*Artha-kathā* or *Aṭṭha-kathā*), and translated by Professor Weber (*Indische Streifen*, I. 118) and by Professor Max Müller.

The *Sutta-nipāta* has lately been translated by Sir M. Coomāra Swāmy (Trübner, 1874). It consists of maxims on doctrine and practice, in prose and verse—sometimes in the form of dialogues—possibly as old as the third Buddhist council, in Āsoka's reign, 246 B. C. (see p. 60). They are compared to the discourses of Vāsishṭha, addressed to Rāma, in the Vāsishṭha-rāmāyaṇa (see p. 370).

The tenth work of the fifteen, viz. the *Jātaka*, has also been partially edited and translated by Fausböll (ten of the *Jātakas* very recently, Trübner, 1872; five others in 1861).

The above long list of works under *A. B. C.* constitutes the sacred Canon of the Southern Buddhists of Ceylon. The Tri-piṭaka of the Northern Buddhists of Nepāl has probably become corrupted and amplified in some of its details, though the names of the works—as far as has yet been ascertained—are in all likelihood the same. The *Sad-dharma-puṇḍarīka* and the *Lalita-vistara* (see p. 55, note) were once thought to belong to this Canon, but this is now held to be a mistake. In Burnouf's translation of the former (called by him *Lotus de la bonne loi*), a note was commenced on the difference between the Northern and Southern Tri-piṭakas, but left unfinished in consequence of his untimely death.

Christian truth (Acts xvii. 28); and who, writing to Christians, directed them not to shut their eyes to anything true, honest, just, pure, lovely, or of good report, wherever it might be found, and exhorted them, that if there be *any virtue*, and if there be *any praise*, they were to think on these things (Phil. iv. 8). Surely it is time we ceased to speak and act as if truth among Gentiles and truth among Christians were two wholly different things. Surely we ought to acknowledge and accept with gratitude whatever is true and noble in the Hindū character, or in Hindū writings, while we reflect with shame on our own shortcomings under far greater advantages.

Nor ought we to forget the words of St. Peter, when—looking down from our undoubted pre-eminence on the adherents of false systems, such as Brahmans, Buddhists, Pārsis, Fetish-worshippers, and Muslims, wholly distinct from one another and separated by vast chasms though they be—we are accustomed to bracket them all together as if they were equally far from the kingdom of God. To continue to label them all, or even the first four, with the common label *Heathen*<sup>1</sup>, as if they were all to be placed in the same category as

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<sup>1</sup> I lately read an able article, written by a Christian and a man of high culture, in which the term 'heathen' was applied to murderers and villains—I presume from the fact that the inhabitants of heathen and outlying districts are often lawless and benighted. Another author, speaking of certain ignorant vagabonds, says, 'These heathen,' &c. In point of fact, I believe that this is not an unusual application of the term, and such phrases as 'heathenish conduct,' 'heathenish ideas,' are commonly current amongst us as opprobrious epithets. Are we, then, justified in still using this single term as a common label for *all* unbelievers in Christianity, however God-fearing and righteous (like Cornelius of old) they may be. We make an exception in favour of Muhammadans, forgetting that *corruptio optimi pessima*. True, the translators of the Bible generally use 'heathen' as an equivalent for *τὰ ἔθνη*, 'Gentile nations'; but this rests on a false notion of some etymological affinity between the two words. The Greeks and Romans who called the rest of the world 'Barbarians,' the Hindūs who call all other persons 'Mlecchas,' and the Muslims who call all unbelievers in Muhammad 'Kāfirs and Gābirs,' never have, so far as I know, applied these expressions to villains and criminals. It becomes a question whether, if we are to follow the example of the Founder of Christianity, we ought not to substitute some such term as 'Gentiles' or 'Unbelievers' or 'Non-Christian nations' for an epithet now become somewhat too opprobrious.

equally idolaters, seems, under the present altered circumstances of our increasing acquaintance with these systems, a proceeding wholly opposed to the spirit of that great Apostle, who, when addressing Gentiles, assured them that God had taught him not to call any man *common or unclean*; and declared that *God was no respecter of persons, but that in every nation he that feared Him and worked righteousness was accepted by Him* (Acts x. 34, 35; see also Rom. ii. 10, 11, 14, 15, iii. 29).

If, then, it is becoming more and more a duty for all the nations of the world to study each other; to inquire into and compare each other's systems of belief; to avoid expressions of contempt in speaking of the sincere and earnest adherents of any creed; and to search diligently whether the principles and doctrines which guide their own faith and conduct rest on the one true foundation or not—surely we Englishmen, to whose rule India has been intrusted, have special opportunities and responsibilities in this respect. For in India the three great systems which now confront Christianity—viz. Brāhmanism, Buddhism, and Islām—are all represented. Brāhmanism is, of course, numerically the strongest; yet Muhammadans form, as we have seen (p. xx), a sixth part of its population<sup>1</sup>. As to Buddhism, we have indicated (pp. 53–61) that its relationship to Brāhmanism was in some respects similar to that of Christianity to Judaism; and although it is true that, in contrast to Christianity,

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<sup>1</sup> It may startle some to learn from p. xx of this Introduction that England is the greatest Muhammadan power in the world, and that our Queen has probably more than double as many Muslim subjects as the ruler of the Turkish Empire. Roughly estimating the present population of the globe at thirteen hundred millions, the Buddhists along with the Confucianists (disciples of *Kūng-fū-tsze*, see p. 4, note 1) and Tauists (of *Lau-tze*) would comprise about 490 millions; Christians, 360 millions; Muslims or Muhammadans, 100 millions; and Brāhmanical Hindūs and Semi-Hindūs, 185 millions. Of other creeds, the Jews comprise about 8 or 9 millions; Jainas, Pārsis, and Sikhs together about 3 or 4 millions. The Fetish-worshippers of Africa, America, and Polynesia probably make up the remaining 153 millions. The census of 1872 showed that there were only 318,363 converts to Protestant Christianity in all India. The religion of Christians, Buddhists, and Muslims is missionary; that of Jews, Hindūs, and Pārsis, non-missionary. Without the missionary spirit there can be no continued vitality and growth; and this spirit is part of the very essence of Christianity, whose first missionary was Christ Himself.

which, originating among Semitic Jews afterwards spread among the Āryans of Europe, Buddhism originated with the Āryans of India and afterwards spread among Turanian races (see p. 4, Lecture I, and p. 5, note 1); still India was most undoubtedly the original home of this most popular system—the nominal creed of the majority of the human race. Moreover, it may be gathered from a perusal of the dramas (such as the *Mālatī-mādhava*, p. 480), that Hindūism and Buddhism coexisted and were tolerant of each other in India till about the end of the eighth century of our era. A reference, too, to pp. 128–132 will show that the Buddhistic philosophy and Buddhistic ideas have left a deep impression on Hindūism, and still linger everywhere scattered throughout our Eastern Empire, especially among the Jainas<sup>1</sup> (see p. 128); and Buddhism is to this day, as is well known, the faith of our fellow-subjects in Ceylon, Pegu, and British Burmah, being also found in outlying districts of India, such as Chittagong, Darjeeling, Assam, Nepāl, Bhotan, and Sikkim.

It is one of the aims, then, of the following pages to indicate the points of contact between Christianity and the three chief false religions of the world, as they are thus represented in India<sup>2</sup>.

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<sup>1</sup> According to the last census the number of Buddhists and Jainas in India amounts to nearly three millions (2,629,200). Sir George Campbell's Report gives 86,496 as the number of Buddhists in the Bengal provinces. Although Jainism has much in common with Buddhism, it is nevertheless a very different system. The Jainas always call themselves and are considered Hindūs (see p. 130, note 1). According to Rājendralāla Mitra, the Jaina scriptures are comprised in fifty different works, collectively called the *Sūtras*, and sometimes the *Siddhāntas*, and classed in two different ways: 1st, under the two heads of *Kalpa-sūtra* and *Āgama*, five works coming under the former, and forty-five under the latter head: 2ndly, under eight different heads, viz. 1. eleven *Angas*; 2. twelve *Upāngas*; 3. four *Mūla-sūtra*; 4. five *Kalpa-sūtra*; 5. six *Śheddas*; 6. ten *Payannas*; 7. *Nandi-sūtra*; 8. *Anuyogya-dvāra-sūtra*. Some of them have a four-fold commentary, under the names *Tikā*, *Nir-yukti*, *Ćūrṇī*, and *Bhāshya*, constituting with the original the five-fold (*pañcāṅga*) Sūtra. They are partly in Sanskrit, partly in Māgadhī Prākṛit, and the total of the fifty works is said to amount to 600,000 Slokas (see Notices of Sanskrit MSS. No. VIII. p. 67).

<sup>2</sup> Of course, the religion of ancient Persia, sometimes called Zoroastrianism—a most important and interesting creed (see p. 4)—is also represented, but the Pārsis are numerically insignificant (see note, p. xviii).

This common ground is to be looked for more in Brāhmanism than in Buddhism, and even than in Islām. In proof of which I refer the reader to pp. 53–60 for a summary of Buddhism; to pp. 36, 324, and to p. 12, note 1, for a summary of Hindūism both popular and esoteric; to pp. 22, 228, for the Hindū account of the creation of the world<sup>1</sup>; to pp. 32, 394, for that of the deluge; to pp. 5–8 for the Hindū and Muhammadan doctrine of revelation and inspiration; to p. 146, note 1, for the Hindū conception of original sin; to p. 333, note 1, for the Hindū theory of the gradual depravation of the human race; to p. 31, note 1, and to p. 251, for that of sacrifices and sacramental acts<sup>2</sup>; to pp. 247–249, 279, for that of the mystical efficacy of water in cleansing from sin<sup>3</sup> (compare also

<sup>1</sup> Professor Banerjea ('Indian Antiquary,' Feb. 1875) thinks that the Hindū account of the creation of the world preserves traces of the revelation made in the Bible of the Spirit brooding on the surface of the waters; and that the theory of the Nāgas, who were half serpents half men, dwelling in the lower regions (see p. 430), confirms the Biblical account of the Serpent, which was originally perhaps a species corresponding to the Nāga, before the sentence was pronounced by which it became a creeping reptile. Compare the story of the eldest of the five sons of Āyus (of the lunar race), called Nahusha, cursed by Agastya to become a serpent, for excessive pride, in having, after gaining by penance the rank of Indra, compelled the Rishis to bear his litter on their backs, and then kicked some of them (Manu VII. 41; Vishṇu-purāna, p. 413; Mahā-bh. V. 343).

<sup>2</sup> The Hindūs have two roots for 'to sacrifice,' *hu* (=an older *dhu* = *θu*) and *yaj*. The first is restricted to oblations of clarified butter in fire; the latter is applied to sacrificing, and honouring the gods with sacrifices generally. A third root, *su*, is used for offering libations with the juice of the Soma-plant, especially to the god Indra—the oldest form of sacrifice in India (note 1, p. 31). The idea of sacrifice is ingrained in the whole Hindū system. It is one of the earliest that appears in their religious works, and no literature—not even the Jewish—contains so many words relating to sacrifice as Sanskrit. It is remarkable that the food offered to the gods, when appropriated and eaten by the priests, and the rice distributed by them to the people, are called *prasāda* (?=*εὐχαριστία*).

<sup>3</sup> Bathing in sacred rivers—especially in the Ganges and at particular Tirthas, such as Haridvār, Prayāga—purifies the soul from all sin. Hence dying persons are brought to the river-side, leaves of the Tulasī plant being often put in their mouths. Hence also Ganges water (as well as other consecrated liquid) was used in the inauguration (*abhisheka*) of kings (see p. 515, and cf. Rāmāyaṇa II. xv. 5) and in the administration of oaths.

p. 284, line 9 from bottom); to pp. 201, 246, for that of regeneration or second birth; to pp. 278, 279, for that of atonement and expiation; to pp. 321-336 for the Hindū theory of incarnation and the need of a Saviour; to p. 324 for that of the triple manifestation or Hindū Triad; to pp. 104-106, 247 (with note 2), 251, for the Hindū and Muhammadan teaching as to the religious duties of prayer, ablutions, repetitions of sacred texts, almsgiving, penance, &c.; to p. 252, note 1, for the actual practice of these duties at the present day; to pp. 104-106 for the infliction of self-mortifications, fasting, &c.; and, lastly, to pp. 282-294, 440-448, 457-462, for examples of moral and religious sentiments.

Lest, however, it should be inferred that, while advocating perfect fairness and impartiality in comparing all four religious systems, I have aimed in the present work at lowering in the slightest degree the commanding position occupied by our own faith, or written anything to place Christianity in an unfavourable light in relation to the other systems of the world, I conclude this Introduction by adverting to some principal points which, in my opinion, constitute the distinctive features of our own religion, separating it decisively from all the other creeds as the only divine scheme capable of regenerating the entire human race.

It seems to me, then, that in comparing together these four systems—Christianity, Islām, Brāhmanism, and Buddhism—the crucial test of the possession of that absolute divine truth which can belong to one only of the four, and which—if supernaturally communicated by the common Father of mankind for the good of all His creatures—must be intended to prevail everywhere, ought to lie in the answer to two questions: 1st, What is the ultimate object at which each aims? 2ndly, By what means and by what agency is this aim to be accomplished?

1. Let us begin with Buddhism, because as a religious system it stands lowest; not indeed deserving, or even claiming, to be called a religion at all in the true sense of the word (see p. 57), though it is numerically the strongest of all the four creeds. With regard, then, to the first question:

The object aimed at by pure Buddhism is, as we have shown at p. 57, *Nirvāṇa*, the being blown out like a flame—in other words—utter annihilation. It is true that the Śramanas or Bhikkhus, ‘ascetics and religious mendicants,’ alone can be said to aim directly at *Nirvāṇa* (see pp. 57, 58). The Upāsakas or laymen

think only of the effect of actions on the happiness or misery of future states of being. But, if personality and the remembrance of previous existences are not preserved, how can death be regarded in any other light than absolute extinction?

2. Brāhmanism rises to a higher level, for here there is a theoretical craving after union with the Supreme Spirit, as the grand aim and object of the system (see p. 500). This union, however, really means identification with or absorption into the One only self-existing Being, as the river blends with the ocean; so that Brāhmanism really ends in destroying man's personality, and practically, if not theoretically, lands its disciples in the same absolute extinction aimed at by Buddhists. In fact, the higher and more esoteric the teaching of both these systems, the more evidently do they exhibit themselves in their true colours as mere schemes for getting rid of the evils of life, by the extinction of all activity, individuality, self-consciousness, and personal existence.

3. Let us now turn to Islām. The end which Muhammad set before the disciples of the Kurān was admission to a material paradise (*jannat*<sup>1</sup>), described as consisting of shaded gardens, abounding with delicious fruits, watered by flowing streams (*auhār*), filled with black-eyed Hūris, and replete with exquisite corporeal enjoyments. It is certainly true that spiritual pleasures and the favour of God are also said to form part of its delights, and that the permanence of man's personality is implied. But a holy God is still immeasurably removed from His creatures, and intimate union with Him, or even admission to His presence, is not the central idea of beatitude.

4. In contrast to Brāhmanism, Buddhism, and Islām, the one object aimed at in Christianity is, emphatically, such an *access to and union with* a holy God as shall not only secure the permanence of man's own individual will, energy, and personality, but even intensify them.

Perhaps, however, it is in the answer to the second question that the great difference between the four systems is most apparent.

How, and by what means is the object aimed at by each system avowedly effected? In replying to this, let us reverse the order, and commence with our own religion.

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<sup>1</sup> Muslims believe there are seven (or eight) heavens representing degrees of felicity, and seven hells (*jahannam*), the seventh or deepest of which is for hypocrites, the sixth for idolaters, the third for Christians.

1. Christianity asserts that it effects its aim through nothing short of an entire change of the whole man, and a complete renovation of his nature. The means by which this renovation is effected may be described as a kind of *mutual transfer* or *substitution*, leading to a reciprocal interchange and co-operation between God and man's nature acting upon each other. Man—the Bible affirms—was created in the image of God, but his nature became corrupt through a taint, derived from the fall of the first representative man and parent of the human race, which taint could only be removed by a vicarious death.

Hence, the second representative man—Christ—whose nature was divine and taintless, voluntarily underwent a sinner's death, that the taint of the old corrupted nature transferred to him might die also. But this is not all. The great central truth of our religion lies not so much in the fact of Christ's death as in the fact of His *continued life* (Rom. viii. 34). The first fact is that He of His own free will died; but the second and more important fact is that He rose again and lives eternally, that He may bestow life for death and a participation in His own divine nature in place of the taint which He has removed.

This, then, is the reciprocal exchange which marks Christianity and distinguishes it from all other religions—an exchange between the personal man descended from a corrupt parent, and the personal God made man and becoming our second parent. We are separated from a rotten root, and are grafted into a living one. We part with the corrupt will, depraved moral sense, and perverted judgment inherited from the first Adam, and draw re-creative force—renovated wills, fresh springs of wisdom, righteousness, and knowledge<sup>1</sup>—from the ever-living divine stem of the

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<sup>1</sup> It has been objected to Christianity that it discourages increase of knowledge; but the only knowledge it condemns is the empty knowledge which 'puffeth up' (1 Cor. viii. 1, 2). 'God is Light' or knowledge itself. The more a Christian man becomes Godlike, the more he aims at increase of light, whether in religion or science. It is said of Christ that 'in Him are hid all the treasures of wisdom and knowledge' (Col. ii. 3). Truth must be one, and all truth is declared to come by Him, as well as grace (St. John i. 17). Other religious systems, on the contrary, are interpenetrated with so much that is false in every branch of knowledge, that a simple lesson in geography tends to undermine every thoughtful person's faith in such creeds.



second Adam, to which, by a simple act of faith, we are united. In this manner is the grand object of Christianity effected. Other religions have their doctrines and precepts of morality, which, if carefully detached from much that is bad and worthless, may even vie with those of Christianity. But Christianity has, besides all these, what other religions have not—a personal God, ever living to supply the free grace or regenerating Spirit by which human nature is re-created and again made Godlike, and through which man, becoming once again 'pure in heart,' and still preserving his own will, self-consciousness, and personality, is fitted to have access to God the Father, and dwell in His presence for ever.

2. In Islām, on the contrary, Muhammad is regarded as the prophet of God and nothing more. He claimed no combination of divinity with humanity<sup>1</sup>. Even his human nature was not held

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<sup>1</sup> He did not even pretend to be the founder of a new religion, but simply to have been commissioned to proclaim Islām (p. xliiv) and its cardinal doctrine—the unity of the Godhead—which dogma the Kurān constantly affirms with great beauty of language (chap. ii. 256, xxiv. 36). God (Allāh) in the Kurān has one hundred names, indicative of his attributes, of which 'the merciful,' 'the compassionate' occur most frequently. But God, Muhammad maintained, begetteth not, nor is begotten. In chap. ii. of the Kurān, we read: 'To God belongeth the east and the west; therefore whithersoever ye turn yourselves to pray, there is the face of God; for God is omnipresent and omniscient. They say, "God hath begotten children." God forbid.' Nevertheless, Muhammad did not deny that Christ was a prophet and apostle. He merely claimed to be a later and greater prophet himself. The Kurān (lxi. 6) has the following: 'Jesus, the son of Mary, said, "O children of Israel, verily I am the apostle of God, sent unto you, confirming the law which was declared before me, and bringing good tidings of an apostle who shall come after me, whose name shall be Ahmad" (= Muhammad, in Greek περικλύτος, the Muslim doctors making out that παράκλητος ought to be so written).' But although thus arrogantly claiming to be the successor of Christ, any sharing (*shirk*) of God's divinity was utterly abhorrent from his whole teaching. He did not even rest his own claims on miracles (*āyat, karāmat*), which he constantly excused himself from working. It is said that some doubters once asked him to give them a sign by turning the hill Safā into gold, but he declined to do so on the ground that God had revealed to him that if after witnessing the miracle, they remained incredulous, they would all be destroyed. The only sign of his mission to which he pointed was the Kurān itself, declaring himself to be as untaught as a child just born (*ummīy*), or in other words a wholly

to be immaculate, nor did he make any pretence to mediatorial or vicarious functions. He died like any other man<sup>1</sup>, and he certainly did not rise from the grave that his followers might find in him perpetual springs of divine life and vivifying power, as branches draw sap and energy from a living stem. Nor do Muslims believe him to be the source of any re-creative force, capable of changing their whole being. Whatever the theory as to God's mercy propounded in the Kurān, heaven is practically only accessible to Muslims through the strict discharge of religious duties

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unlettered person, to whom a composition in marvellously beautiful language was revealed. It is, however, quite true that Muhammad's biographers afterwards attributed various miracles to their prophet. For instance, it is handed down by tradition that taking a bar of iron he struck a huge rock with such force that it fell shivered to pieces, and the blow created a light which flashed from Medina to Madain in Persia. On the night called *lailat ul mi'rāj* he ascended to heaven from Jerusalem on a fabulous mule named Burāk. He split the moon (by a miracle called *shakk ul kamar*). He healed the eye of a soldier. He turned a stick into a sword. He put his fingers over empty vessels, and fountains of water flowed into them. He fed 130 men on the liver of a sheep. He fed a million people on a few loaves and a lamb, and many fragments were left. He once, by prayer to God, brought back the sun in the heavens when it had nearly set. On his entrance into Mecca (Makkah) he was saluted by mountains and trees, which said, 'Peace be to thee, O prophet of God!'

Here, again, in contrast to the above, it is to be noted that about ninety names are applied in the Bible to Christ Himself as the God-Man, and that Christians appeal to the personal Christ, as the one miracle of miracles, and to His personal resurrection as the sign of signs; while Christ Himself appealed to no book except the Old Testament; nor did he write any book or direct any book to be written; and attributed more importance to His own *personal* example, words, and works (*ἔργα*) than to the wonders He performed, rebuking a constant craving after signs (*σημεῖα*). We may also note that the artless unaffected simplicity and total absence of what may be called *ad captandum* glitter of style in the language of the New Testament, contrast remarkably with the studied magniloquence of parts of Muhammad's pretended revelation. See on the subject of miracles a valuable little work by the Rev. G. Renaud, called, 'How did Christ rank the proofs of His mission?' (Hatchards, 1872.)

<sup>1</sup> He is supposed, however, not to have died a natural death, but to have been poisoned by a Jewess. \*

which God as an absolute sovereign and hard task-master imposes<sup>1</sup>. If these religious exercises are really more than a lifeless form,

<sup>1</sup> Muhammad sets forth faith in Islām and in his own mission, repentance, the performance of prayer, fasting, alms, pilgrimages, and the constant repetition of certain words (especially parts of the Kurān), as infallible means of obtaining paradise. In one place, suffering, perseverance, walking in the fear of God, and attachment to Him are insisted on. See Sale's Kurān, xxix. 1-7, iv. 21, xviii. 31, xx. 71, xxi. 94, xxii. 14, xxiii. 1. Yet it must be admitted that the Kurān elsewhere maintains that good works have no real meritorious efficacy in procuring paradise, and that the righteous obtain entrance there through God's mercy alone. Indeed, every action in Islām is done 'in the name of God, the merciful, the compassionate' (*b'ismillāh ar-rahmān ar-rahīm*). But it must be noted that the Kurān is by no means systematic or consistent. It was delivered in detached portions according to the exigencies of the moment, and being often confused and contradictory, had to be explained and developed by traditional teaching. These traditions are called *Sunnah*, and a Sunnī is one who obeys the laws of Muhammad founded not only on the Kurān but on the traditions as interpreted by four great doctors or leaders of Islām, viz. Shāfi-ī, Hanīfa, Mālik, and Hanbal, each of whom is the leader of a sect. It should be noted that the *Shī'as*—a name derived from *shī'at*, a party of persons forming a sect—are opposed to the Sunnis, like Protestants to Roman Catholics. They reject the traditions of the Sunnis, having separated from them about 363 years after Muhammad's Hijra (A. D. 985) under one of the 'Abbāsi Khalifs (descendants of 'Abbās, Muhammad's uncle, who ruled as Khalifs over Baghdad and Persia from A. D. 749 to 1258). They do not call themselves *Shī'as*, but '*Adliyah*, 'the rightful society,' and deny the Khalīfate of the first three successors of Muhammad, Abūbākr, Omar, and Othmān (the first two being Muhammad's fathers-in-law and the third his son-in-law), who ruled at Medina. The *Shī'as* regard these three as usurpers of the successorship (Khalīfate), which they declare belonged only to another son-in-law, the fourth Khalif, 'Alī (husband of the prophet's daughter Fātima, and father of Hasan and Husain), whom they regard as the first of their true Imāms, and who ruled with his sons at Kūfa. The Turks, Egyptians, and Indian Muhammadans are mostly Sunnis, while the Persians are *Shī'as*. This doctrine of the *Shī'as*, which may be called the protesting form of Islām, is no doubt more spiritual than the original system of Muhammad. As it developed itself in Persia, it was influenced in some measure by the ancient religion of Zoroaster, which preceded it in that country. There the *Shī'a* tenets ultimately gave birth to a kind of spiritual philosophy called Sūfi-ism—so similar to the Indian Vedānta (see p. 36 of this volume) that it is said

the life-giving principle which animates them is not supposed to come from Muhammad. Nevertheless, candour compels us to admit that in one notable point every true Muslim sets the Christian a good example. The word Islām means 'complete submission to the will of God,' and a Muslim is one who submits himself to that will without a murmur. The same candour, however, also suggests the inquiry whether the submission of the adherent of Islām may not be that of an abject slave, dreading the displeasure of a stern master, rather than of a loving child depending on its Father for life and breath and all things.

3. As to Brāhmanism, we must, in fairness, allow that, according to its more fully developed system, the aim of union with God is held to be effected by faith in an apparently personal god, as well as by works and by knowledge. And here some of the lines of Brāhmanical thought seem to intersect those of Christianity. But the apparent personality of the various Hindū gods melts away, on closer scrutiny, into a vague spiritual essence. It is true that God becomes man and interposes for the good of men, causing a seeming combination of the human and divine—and an apparent interchange of action and even loving sympathy between the Creator and His creatures. But can there be any real interaction or co-operation between divine and human personalities when all personal manifestations of the Supreme Being—gods as well as men—ultimately merge in the Oneness of the Infinite, and nothing remains permanently distinct from Him? It must be admitted that most remarkable language is used of Krishna (Vishṇu), a supposed form of the Supreme, as the source of all life and energy (see

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to be based upon two ideas, viz. 1. Nothing really exists but God; all besides is illusion. 2. Union with God is the highest object of human effort (see p. 113 of this volume). The Shi'as keep with great solemnity the anniversary of the murder of Husain, son of 'Ali, on a particular day in the Muharram (or first month of their lunar year). Hasan is supposed to have been poisoned by his wife, but Husain was killed at Karbalā by Yazīd, son of the first Umayyad Khalīf (commonly called Mu'āviya), who, instigated by Muhammad's favourite wife 'Ā-isha (daughter of Abūbakr), opposed the succession of 'Ali's descendants, assumed the government, and transferred the Khalīfate to Damascus. Hence the Shi'as perform pilgrimages to Karbalā, rather than to Mecca. The *Wahābis* are a recent fanatical sect, founded by a man named Wahāb. They may be described as puritanical reformers, seeking to bring back Islām to its original purity.

pp. 144-148, and see also pp. 456, 457); but if identified with the One God he can only, according to the Hindū theory, be the source of life in the sense of giving out life to reabsorb it into himself. If, on the other hand, he is held to be only an incarnation or manifestation of the Supreme Being in human form, then by a cardinal dogma of Brāhmanism, so far from being a channel of life, his own life must be derived from a higher source into which it must finally be merged, while his claim to divinity can only be due to his possessing less of individuality as distinct from God than inferior creatures.

4. Finally, in Buddhism—as we have shown at p. 57—the extinction of personality and cessation of existence, which is the ultimate aim of this system, is effected by suppression of the passions, self-mortification, and abstinence from action. Buddha is no god, but only the ideal of what every man may become. He cannot, therefore, of course, be a source of even temporary life, when he is himself extinct. It is only in its high morality that Buddhism has common ground with Christianity. And can the only motive to the exercise of morality supplied by Buddhism—viz. on the one hand, the desire for non-existence; and, on the other, the hopes and fears connected with innumerable future existences—which existences are unconnected by conscious identity of being—be anything better than mere superstitious delusion?

It is refreshing to turn from such unsatisfying systems, however interspersed with wise and even sublime sentiments, to the living, energizing Christianity of European nations, however lamentably fallen from its true standard, or however disgraced by the inconsistencies and shortcomings of nominal adherents—possessors of its name and form without its power.

In conclusion, let me note one other point which of itself stamps our religion as the only system adapted to the requirements of the whole human race—the only message of salvation intended by God to be gradually pressed upon the acceptance of all His intelligent creatures, whether male or female, in all four quarters of the globe—I mean the position it assigns to women in relation to the stronger sex. It is not too much to affirm that the evils arising from the degradation of women, or at least the assumption of their supposed inferiority in the great religious systems of the East, constitute the principal bar to the progress and elevation of Asiatic nations. I refer the reader for evidence of this, as well

as for fuller information on similar points, to pp. 257-259, 435-440 of the present volume.

It is, perhaps, almost impossible, as well as unreasonable, to expect the natives of India generally to look at such a question from a European stand-point. Nevertheless, those enlightened Hindūs and philanthropic Englishwomen who are now interesting themselves in the spread of female education throughout the East, may adduce good authority from India's own sacred books for striving to elevate the wives of India to a higher position than that they occupy in the present day. They have only to quote such passages as those referred to at p. 437, notes 1, 3, and p. 438 of this volume. To these may be added the remarkable definition of a wife given in Mahā-bhārata I. 3028 &c., of which I here offer a nearly literal version :

A wife is half the man, his truest friend—  
 A loving wife is a perpetual spring  
 Of virtue, pleasure, wealth ; a faithful wife  
 Is his best aid in seeking heavenly bliss ;  
 A sweetly-speaking wife is a companion  
 In solitude ; a father in advice ;  
 A mother in all seasons of distress ;  
 A rest in passing through life's wilderness.

No wonder if, when sentiments like these are found in the sacred literature of India<sup>1</sup>, a hope is dawning that inveterate prejudices may eventually give way, and that both Hindūs and Muslims may one day be brought to confess that one of the most valuable results of Christianity is the co-ordination of the sexes, and one of its most precious gifts the restoration of woman to man, not only as the help most meet for him—not only as his best counsellor and companion—but as his partner in religious privileges, and his equal, if not his superior, in religious capacities.

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<sup>1</sup> Still more ancient and weighty authorities than the Mahā-bhārata are the Taittirīya-brāhmaṇa III 3, 3, 1 (see p. 28 of this volume), and Manu IX. 45, 130 (pp. 288, 273 of this volume), which also assert that 'a wife is half of a man's self,' that 'a husband is one person with his wife,' and that 'a daughter is equal to a son.' The Ardha-nārī form of Śiva (see p. 325, note 1) seems to point to the same truth.

### *Modern Religious Sects of the Hindūs.*

Some account of these will be found in p. 127, note 1, and p. 327, note 2 of the present volume. They are fully described by Professor H. H. Wilson in vol. i. of his works edited by Dr. Rost. The three great sects are, *A. The Vaishṇavas*, who worship Viṣṇu, as the chief god of the Tri-mūrti (p. 324). *B. The Śaivas*, who exalt Śiva. *C. The Śāktas*, adorers of the female deity Devī (generally regarded as Śiva's wife). Each sect is distinguished by different practices, and sectarian marks on the forehead (called *Tilaka*). All three are subdivided into numerous sub-sects, each of which again has two classes of persons under it—the clerical or monastic, and the lay.

*A. The Vaishṇavas* have six principal subdivisions, viz. 1. *Rāmānujas* or *Śrī-sampradāyins*, founded by the reformer *Rāmānuja*, who flourished in the South of India towards the latter part of the twelfth century; they have two perpendicular white lines drawn from the root of the hair to each eyebrow, and a connecting streak across the root of the nose. They draw their doctrines from Vedānta works, the Viṣṇu and other Purāṇas, and are remarkable for the scrupulous preparation and privacy of their meals. A sect called *Rāmāvats* differ little from them. 2. *Rāmānandas*, founded by *Rāmānanda*, disciple of *Rāmānuja*, and numerous in Gangetic India; they worship Rāma-śandra and Śītā. 3. Followers of *Kabīr*, the most celebrated of the twelve disciples of *Rāmānanda*, whose life is related in their favourite book the *Bhakta-mālā*. He lived about the end of the fourteenth century, and is said to have been a Muslim by birth. The *Kabīr-pāthins* (or *°panthīs*) are found in Upper and Central India; they believe in one God, and do not observe all the Hindū ceremonies, yet pay respect to Viṣṇu (Rāma) as a form of the Supreme Being. 4. *Vallabhācāryas* or *Rudra-sampradāyins*, founded by *Vallabhācārya*, who was born in 1479, and had great success in controversies with the Śaivas. He left behind 84 disciples. They draw their doctrines from the Bhāgavata-purāṇa and works of Vallabha. 5. *Mādhvas* or *Brahma-sampradāyins*, founded by *Madhvācārya* (p. 127, note). They are found especially in the South of India, and although Vaishṇavas, exhibit a leaning towards Śiva. 6. *Vaishṇavas of Bengal*, founded by *Ācāitanya*, regarded as an incarnation of Kṛiṣṇa. They are distinguished by *bhakti* or devotion to Kṛiṣṇa, whose name they constantly repeat.

*B. The Śaivas* are generally distinguished by a horizontal Tilaka mark on the forehead, and by rosaries of Rudrāksha berries. The temples dedicated to Śiva in his symbol of the *Linga* (see p. 325, note 1) are numerous, but the doctrines of the great Śaiva teachers, such as Sankara (p. 327, note 2), are too austere and philosophical for the mass of the people (p. 326). Earlier subdivisions of Śaivas are the *Raudras*, who have the Tri-śūla (p. 325, note 3) marked on their foreheads; the *Ugras*,

who have the *Ḍamaru* on their arms; the *Bhāktas*, who have the *Linga* on their foreheads; the *Jan-gamas*, who have that symbol on their heads; and the *Pāśupatas* (p. 127, note), who have it marked on other parts of their bodies. Some more modern subdivisions are, 1. *Daṇḍins* or mendicant staff-bearers; 2. *Daś-nāmī-daṇḍins*, divided into ten classes, each bearing a name of one of the ten pupils of the four disciples of Sankara; 3. *Yogins* (or *Jogis*), who cultivate absorption into Siva by suppressions of breath, fixing the eyes, and eighty-four postures (see p. 103); 4. *Jan-gamas*, called *Lingavats* (commonly *Lingā-its*), as wearing the *Linga* on their person; 5. *Paramahaṅsas*, who are solely occupied with meditating on Brahma; 6. *Aghorins* or *Aghor-pathins*, who propitiate Siva by terrific and revolting austerities; 7. *Ūrdhva-bāhus*, who extend one or both arms over the head and hold them in that position for years; 8. *Ākāśa-mukhins*, who keep their necks bent back looking up at the sky. The Saivas sometimes carry a staff with a skull at the top, called *Khaṭvāṅga*.

C. The *Śāktas* have two principal subdivisions, given pp. 502, 503. They aim at acquiring mystical powers by worshipping the Sakti.

Of the other sects named in p. 327, note 2, the *Gānapatyas* and *Sauryas* can scarcely now be regarded as important. The *Bhāgavatas* are said to be a division of the *Vaiṣṇavas*, and advocate faith in Bhagavat or the Supreme Being as the means of beatitude (according to Sāṅḍilya, p. 137, 2). They are sometimes called *Pañca-rātras*, as their doctrines are taught in the *Nārada-pañtarātra*.

A form of Vishṇu (*Kṛishṇa*), called *Vijñāhal* or *Vijñobā*, is the popular god at Pandharpur in Mahā-rāshṭra, and the favourite of the celebrated Marāṭhī poet Tukārāma. The followers of Dādū (*Dādū-pathins*), a famous ascetic who lived at Jaipur about A. D. 1600, are also devoted to Vishṇu.

With regard to the *Sikhs* (Sanskrit *Śiṣhyāḥ*), disciples of *Nānak Shāh*, born near Lahore, A. D. 1469 (p. 327, note 2), this great reformer seems to have owed much to Kabir, who preceded him. Their *grantha* or sacred books are written in old Panjābī, and employ a modification of the Nāgarī character, called *Gurumukhī*. Their holy city is Umrtsaur.

Mendicant devotees who voluntarily undergo penances and austerities, and are variously called *Sannyāsīs* (often of the Saiva sect), *Vairājīs* (often of the Vaiṣṇava sect), *Yogīs* (or *Jogīs*, see p. 104), *Nāgas* (for *Nagnas*, naked devotees), and *Fakīrs* (which last name ought properly to be restricted to Muhammadans), form a large class in India.

There is an interesting sect of Syrian Christians in Travancore and Cochin, who have a bishop under the patriarch of Antioch, and trace back their foundation to St. Thomas, about A. D. 50, and to a colony which, 300 years afterwards, immigrated from Syria.



# INDEX.

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*Addition to note 1, page 232.*

Since this note was printed off, I have received a letter from Mr. Sinclair, in which he informs me that the name *Chitpāvan* is supposed to mean 'the race of the corpse' or 'race of the burning-ground,' and refers me to the 'Journal of the Royal Asiatic Society,' Bombay Branch, January 1850, p. 47. He also requests me to correct *Patapa*, which is a misprint for Pathare, and to explain that *Marwāḍī* merely means 'a merchant from Marwāḍ' (i. e. Marwar).

# THE INDO-ROMANIC ALPHABET

WITH THE

## EQUIVALENT SANSKRIT LETTERS AND RULES FOR PRONUNCIATION.

### VOWELS.

*A, a*, for अ, pronounced as in rural; *Ā, ā*, for आ, ॐ, as in *tar*, father; *I, i*, for इ, ॠ, as in fill; *Ī, ī*, for ई, ॡ, as in police; *U, u*, for उ, ॣ, as in full; *Ū, ū*, for ऊ, ।, as in rude; *Ri, ri*, for ऋ, ॠ, as in merrily; *Ṛi, ṛi*, for ॠ, ॡ, as in marine; *E, e*, for ए, ॢ, as in prey; *Ai, ai*, for ऐ, ॣ, as in aisle; *O, o*, for ओ, ।, as in go; *Au, au*, for औ, ॥, as in *Haus* (German); *ṃ* or *m*, for ँ, i. e. the Anusvāra, sounded like *n* in French *mon*, or like any nasal; *h*, for ह, i. e. the Visarga or a distinctly audible aspirate.

### CONSONANTS.

*K, k*, for क, pronounced as in *kill*, *seek*; *Kh, kh*, for क्, as in *inkhorn*; *G, g*, for ग, as in *gun*, *dog*; *Gh, gh*, for ग्, as in *logkut*; *N, n*, for ङ, as in *sing* (*sin*).

*Ċ, ċ*, for च, as in *dolce* (in music), = English *ch* in *church*, *lurch* (*lurch*); *Ċh, ċh*, for च्, as in *churchkill* (*churchill*); *J, j*, for ज, as in *jet*; *Jh, jh*, for ज्, as in *hedge-hog* (*hejhog*); *Ñ, ñ*, for ञ, as in *singe* (*siñs*).

*T, t*, for ट, as in *true* (*tru*); *Tḥ, tḥ*, for ट्, as in *anthill* (*anḥill*); *D, d*, for ड, as in *drum* (*drum*); *Dh, dh*, for ड्, as in *redhaired* (*redḥaired*); *N, n*, for ण, as in *none* (*ṇuṇ*).

*T, t*, for त, as in *water* (as pronounced in Ireland); *Tḥ, tḥ*, for त्, as in *nut-hook* (but more dental); *D, d*, for द, as in *dice* (more like *th* in *this*); *Dh, dh*, for द्, as in *adhere* (more dental); *N, n*, for न, as in *not*, *is*.

*P, p*, for प, as in *put*, *sip*; *Ph, ph*, for प्, as in *uphill*; *B, b*, for ब, as in *bear*, *rub*; *Bh, bh*, for ब्, as in *abhor*; *M, m*, for म, as in *map*, *jam*.

*Y, y*, for य, as in *yet*; *R, r*, for र, as in *red*, *year*; *L, l*, for ल, as in *lie*; *V, v*, for व, as in *vie* (but like *w* after consonants, as in *twice*).

*S, s*, for श, as in *sure*, *season*; *Sh, sh*, for श्, as in *skun*, *bush*; *S, s*, for ष, as in *sir*, *hiss*. *H, h*, for ह, as in *hit*.

Fuller directions for pronunciation will be found in a 'Practical Grammar of the Sanskrit Language,' by Monier Williams, third edition, published by the Delegates of the Clarendon Press, Oxford, and sold by Macmillan & Co., and by W. H. Allen & Co., 13, Waterloo Place. Also in a Sanskrit-English Dictionary, published by the same.



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