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2.

ADDRESS TO INDIA,

IN VERSE.

WITH ILLUSTRATIVE NOTES.

---

“ Oh ! bid the patient Hindu rise and live,  
His erring mind that wizard lore beguiles,  
Clouded by priestly wiles,  
To senseless nature bows, for nature's God ”

*Sir William Jones.*

---

BOMBAY TRACT AND BOOK SOCIETY.

1872.

⑤  $\frac{20}{14}$  from R. Nelson

to David [Douglas]

[John Wilson]



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IN VERSE.

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## NOTE.

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The few following simple verses (affectionately inscribed by the author to his educated Native friends) are composed from what he conceives to be the real stand-point of the religious teacher in India, expecting the regeneration of its people, anticipating a candid review on the part of many of the beliefs and observances long current in the country, and earnestly desiring the serious consideration of the claims and blessings of Christianity as set forth in the sacred Scriptures, and received by the Christian and civilized world as duly accredited and given by inspiration of God. In their intent, they are nothing but an earnest call for inquiry, and an attempt to state important truth in a few words, and that, it is hoped, in a form easy to be remembered.

“ A verse may catch a wandering soul that flies  
    Profounder Tracts.”

The notes which are given in the Appendix are in harmony with, or are explanatory of, the clauses to which they are viewed as respectively attached.



## ADDRESS TO INDIA.

---

Thy night of sorrow long and drear has been,  
Much spent in visions full of doubt and fear ;  
But now its noon is passed and morn is nigh.  
The Sun of Righteousness o'er all thy land—  
Its mountains grand and valleys stretching  
wide—

Shall light and healing graciously shed forth.  
Thy sons and daughters, quickened by his power,  
Anon shall rise and his bright glory see,  
And, taught and guided by his heavenly ray,  
The truth of God shall seek and surely find,  
And with the ecstasy of joy shall sing  
His goodness, grace, and peace, which know  
no bounds.

How shall this blessed change to Hind be  
wrought,  
That, rising from its darkness and its dreams,  
The thought of error it may lay aside,  
And God and truth discover and confess,

And may in splendour great forthwith appear,  
And in full bliss may glory in the Lord,  
Its boundless portion that shall e'er endure ?  
Not by the Rishi's songs, of olden time,  
Sung on the banks of Sindhu's mighty flood,  
In earnest but misplacèd piety,  
Or Brahma-sacrifice by mutt'ring priests  
To Agni and to Indra (Fire and Air),  
The Solar orb, and Moon that rules the night,  
And such like powers, by God created,  
But which, not gods themselves, unable are  
Their votaries to bless and sinners save :  
Not by thought, unsound and wild, confounding  
God and his work in undistinguished mass,  
Or holding that but Máyá or delusion  
Which by his power God callèd into being,  
And to our sense reveals as matter real :  
Not by holding forth that spirits human  
And brutal are nought but emanations  
From the great Sp'rit divine, as sparks from fire  
Or vapour risen from the ocean's bed—  
In substance thus identifying God  
And man and every other being,  
And laying the ignorance, folly, sin,  
And suffering of man on God himself,

Weakening all conscience and religion  
As they should work within the human heart,  
And witness bear for good and against ill : <sup>b</sup>  
Not, like Kapila old, by putting God  
Aside for Nature, which is but his Law  
And force imparted by him as supreme  
To all that he creates, forms, and upholds : <sup>c</sup>  
Not by denying the great God that reigns  
The Lord of his creation, and directs  
In power and wisdom all that he has made,  
And by resorting to the Shákya sage  
As worthy of regard and reverence,  
As chief of beings and the Buddha great  
(The knowing one) and conqueror of passion,  
Now held to be extinguished in Nirváṇa,  
Or sunk for aye in rest unconscious,  
To which his votaries, Buddhists and Jains,  
Wherever dwelling, now profess to look  
As of highest bliss the consummation,  
Found in nonentity or still repose,  
With thought all gone and sense of feeling lost : <sup>d</sup>  
Not by the hope of births innumerable,  
In form of man or beast or creeping thing,  
Repeated (both life and death recurring),  
And vainly said and thoughtlessly believed

To purify and elevate the soul,  
 That it may lose itself within the Brahm : <sup>e</sup>  
 Not by gulping fables old and fictions,  
 Legends and tales romantic, as set forth  
 By poets to amuse, or cunning men  
 For selfish ends, oft seeking to deceive,  
 And to uphold vast fabrics of error  
 Threatening to fall and never more to rise : <sup>f</sup>  
 Not by confiding in man-formèd gods  
 Of earthly passion, war, and lust, and crime,  
 Ráma and Kṛiṣṇa and consociate hosts [ing : <sup>g</sup>  
 Of the great pantheon, confusing and corrupt-  
 Not by admiring and models making  
 Of Paṇḍu's sons, esteemèd great in might,  
 Five warlike heroes (wedded to one wife !)  
 Who long did with the Kauravas pursue  
 A feud both dubious in origin  
 And fearful in its issues and its end ;  
 Or by esteeming victor Khaṇḍeráo,  
 Who conquerèd the Malls, to be a god,  
 Incarnate for fight and slaughter dreadful,  
 As is said, of seventy millions men : <sup>h</sup>  
 Not by the fashioning of idols vain,  
 Misrepresenting and dishonouring that God  
 Who is a Spirit filling boundless space ;



Or by resorting to famed idol shrines,  
The synagogues of folly, filth, and shame :<sup>d</sup>  
Not by the weary pilgrimage performed  
To the Himálaya peaks, lofty, sublime,  
And crowned in whiteness with encrusted snow,  
Gemmed with its icy crystals throwing back  
The solar rays in all their varied hues  
Of diamond, emerald, and amethyst ;  
Or to the distant Báku in Irán,  
Where the devoted sons of Ind and Pars  
Full prostrate fall before the gaseous streams,  
Kindled and burning, viewed as fire divine,  
A'tish Burjin Meher, of wondrous fame :<sup>j</sup>  
Not by ablutions of the body made  
In lake of Manu or of Pushkara,  
In river's course or ocean's whelming surge ;  
With strictest life in bondage to caste rule,  
Childish, punctilious, unsocial,  
Most obstructive of humane affection,  
And greatly hurting all morality :<sup>k</sup>  
Not by penance, severe or frivolous,  
Torture of body, whether trunk or limb,  
In asceticism or austerity,  
Practised in pain throughout a course of life  
Spent not in doing good but suffering ill :<sup>l</sup>

Not by self-murder by the temple knife,  
 Consumption on the pile funereal,  
 Entombment in the womb of Mother Earth,  
 Plunging in sacred flood to rise no more,  
 Crushing by wheel of monstrous idol car,  
 Or by projection from the rock on high : °  
 Not by gifts and largesses forth-given  
 By liberal hand unto the needy,  
 By planting trees affording grateful shade,  
 Or digging wells to quench the wearied's thirst,  
 Which all should be but tokens of our thanks  
 To Him from whom our blessings we receive ;  
 Still less by feeding idle mendicants,  
 Bhikshuks and devotees of many kinds [earn : °  
 Who snatch in greed what they don't strive to  
 Not by reposing on the offerings  
 And the Shráddhas of mourning sons who seek  
 To make amends for all the faults and sins  
 Of parents gone to give their own account  
 Before the Witness and the Judge of all : °  
 Not by faith and worship all-entrancing,  
 The Bhaktibháva of Chaitanya famed  
 In all the provinces of Gangá East,  
 And Tuká, his follower, of great name  
 Throughout the Maháráshtra in the West,

In which we find the olden Pantheism  
 Close joined to ardent love of Páñdurang  
 (Viṭhal or Kṛishṇa), type unworthy  
 Of the God who claims man's heart and service  
 And gives not his glory to another  
 Vainly conceived by head and heart of man,  
 Remote from thought of truth and purity :<sup>p</sup>  
 Not by the guesses of the fallen mind  
 (Called 'intuitions' by the new Samáj), [err,  
 Which mind, though prone to wander and to  
 Seeks not to know or learn from God Himself,  
 By révelation certified and sure,  
 How He both just and merciful can be  
 While He dispenses pardon and gives life :—  
 Not by such ways and means by man sought out,  
 But by God's sacred and most blessèd word  
 Forth-breathèd from on high, holy and pure,  
 Harmonious, consistent, and sublime,  
 Worthy of God to give, and fit for man  
 To take, as guide on path of righteousness,  
 Announced by saints of old, taught by his Spirit,  
 Or spoken by his lovèd One from heaven,  
 Confirmed by miracles in sight of men,  
 Witnessing for it even unto death,  
 Revealing Jesus, God's eternal Son,

Incarnate in our nature, by men beheld  
Light of the world, the sacrificial Lamb,  
Ransomer from curse of broken law,  
And purchaser of peace to sinful men,  
Image express, in moral glory bright,  
Of God who is not seen by mortal eye,  
The Manifester of God's boundless love,  
Inviting faith, and rest, and holiness, [divine.  
Wrought and consummated through power

Ye seekers, then, of bliss which shall endure,  
Why spend your labour for what profits not,  
But much deceives and injures and destroys ?  
Receive the word and Spirit of the Lord,  
To God above betake yourselves in prayer,  
Forsake the offspring of the erring mind,  
False gods and idols, myths and rites profane,  
Offerings of blood to dreaded demons,  
And gifts to those who cannot them receive,  
Self-torment, and debasement low and vile,  
Philosophy, in falsehood namèd so,  
Fanaticism and wild enthusiasm,  
And all that bringeth ill unto the soul,  
Or body in which the Spirit dwelleth.  
Accept Jehovah, the self-existent,

As your own God, to fear and love and serve,  
And his anointed Son, the Way, the Truth,  
The Life, Redeemer meet in power and will  
To save unto the uttermost all those  
Who trust in him repose, and drawn by grace  
Obey God's Spirit and by him renewed  
Set forth to walk upon the holy way, [peaceful,  
Narrow, yet upward, straight, secure, and  
Which leads its pilgrims to the house  
Not made with hands eternal in the heavens.  
When multitudes obey the sacred call  
And live by faith in Him who came to save;  
And get regeneration, birth of the soul,  
And true Reform, impartial and sincere,  
Extending from the heart to outward life,  
And both family and state pervading,  
Shall wide appear, this land throughout illumed,  
In boundless glory shall shine forth adorned,  
In heavenly beauty, rich and glorious,  
A Paradise restored, under the rule  
Of the last Adam, Prince and Saviour-King—  
Ind with its peoples great of diverse speech,  
And varied hue, from pale to sable,  
A fitting emblem of the heaven above, [throng  
Where near the throne of God the countless

From every nation, tribe, and tongue shall stand  
Clothed in white robes and bearing palms of joy  
Becoming kings and priests, crying aloud,  
Salvation to our God and to the Lamb,  
Who washed us from our sins in his own blood,  
And now e'er leads us as the Shepherd good  
Unto the pastures large and rich and green,  
And to the fountains of eternal life.  
To all of you again I loud proclaim,  
Oh! haste ye now, without the least delay,  
Unto the place of safety formed by God,  
And enter in while open door remains,  
Before it close on those who Christ despise  
And his salvation from them cast aside.

In love and faithfulness I spoken have  
Not only for myself, but those in lands  
Of Christendom, possessing tender hearts,  
Who look to India with a longing eye,  
Seeking, with constant cry and prayer to God,  
Its weal in time and in eternity,  
Through the salvation of the God that reigns  
In heaven above and on the earth below. °

Ye sons of India who listened have  
Unto the call of God found in his word,

Or spoken by his servants from afar,  
And saved do stand before the God on high,  
Redeemèd and delivered from all woe  
By Christ (in covenant with God the Father),  
Who his life gave as the appointed heir  
Of all the earth, now walk ye worthy all  
Of your vocation and your bliss enjoyed ;  
Live ye the life of faith and purity,  
Of love and zeal and labour unremitting,  
Adorning the profession which ye make,  
For ever witnessing for God in truth,  
While ye his Gospel loud and free proclaim ;  
That many by the grace of God may join  
The ransomed host on field of Ind below,  
Both beautified and glorified throughout,  
And, at the last, on vault of heaven above,  
Within the city of the living God,  
Of which the Lord Almighty and the Lamb  
The temple are, God's glory giving light  
Without the help of sun, or moon, or star,  
And shedding forth in streams perpetual  
The effluences of bliss and splendour,  
Imparting abounding joy and rapture  
To all the saints redeemed and to the hosts  
Of angels who their first estate have kept,

And e'er desire to look into the things  
Which do pertain unto the wonders great  
Of man's salvation, now bestowed complete,  
And which declare the wisdom manifold,  
And glory, honour, power, and might of God,  
Unto the universe, through ages all.

JOHN WILSON.



## NOTES.

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(a.) The *Vedic Hymns* here referred to are both physiolatrous and polytheistic. Though many of them (perhaps the majority of them) were originally composed for sacrificial purposes, they are very seldom indeed employed in this way in the present day. Great merit, however, continues to be attached to the private repetition of them by the Bráhmans. The printing and translation of them has not conduced to their enhancement in the Indian community, the educated portion of which cannot but be cognizant of their imperfections and faults in a religious point of view. On account of their great antiquity (having been composed probably about three thousand years ago), and the light which they cast on the earliest forms of Indian society and Indian speech, and general mythology, they must be long regarded with great interest. The era of their composition, as appears from the Bráhmaṇas or Directories for their use in the Brahma sacrifices (designed to promote increase and prosperity, the word Brahma coming from the root *Brih* to increase), was followed by a great deterioration in the thought and feeling of the Indian people. Writing of this deterioration, Dr. Max Müller (the most competent judge) uses language which, though undoubtedly just, must be startling

to many who have to learn its characteristics at second hand. "No one would have supposed," he says, "that at so early a period [beginning, it is reckoned, about from eight to six hundred years before Christ], and in so primitive a state of society, there could have risen a literature which for pedantry and downright absurdity can hardly be matched anywhere....The general character of the works [the Bráhmaṇas and Mantras] is marked by shallow and insipid grandiloquence, by priestly conceit, and antiquarian pedantry....These works deserve to be studied as the physician studies the twaddle of idiots and the raving of madmen. They will disclose to a thoughtful eye the ruins of faded grandeur, the memories of noble aspirations. But let us only try to translate these works into our own language, and we shall feel astonished that human language and human thought should ever have been used for such purposes." (Müller's History of Sanskrit Literature, p. 389.) Dr. Haug, to whom we are indebted for an edition and a translation (ably executed) of the Aitaréya Bráhmaṇa of the Rig-Véda, after explaining the power supposed to be given to the gods, as well as received from the gods, by the sacramental intoxicating Soma beverage, says, "The sacrifice [as exhibited in the Bráhmaṇa referred to] is regarded as the means of obtaining power over this and the other world, over visible as well as invisible beings, animate as well as inanimate creatures." He adds, "Every

one who wished to perform a sacrifice as the only means for obtaining the favour of the gods was entirely given up to the hands of the Hotri priests, who could do with him what they pleased." (Haug : Ait. Bráh., p. 4; i., p. 6; ii. 71, etc.)

(b.) The *Spiritual Pantheism of India*, especially as maintained by the *Vedánta* School of philosophy, is now the professed basis of orthodox Hinduism.

The following verses, of the celebrated Puritan minister Richard Baxter, strikingly illustrate the Christian view of the communion of the sanctified soul with God, and negative the doctrine of Pantheism and the absorption of the soul into the Godhead as taught throughout this country:—

“ But O ! how wisely hast thou made the twist !  
 To love thee and myself do well consist.  
 Love is the closure of connaturals ;  
 The soul's return to its originals :  
 As every brook is towards the ocean bent,  
 And all things to their proper element :  
 And as the inclination of the sight,  
 How small soever, is unto the light :  
 As the touch'd needle pointeth toward the pole ;  
 Thus unto thee inclines the holy soul :  
 It trembleth and is restless till it come  
 Unto thy bosom, where it is at home.  
 Yet no such union dare the soul desire  
 As parts have with the whole, and sparks to fire ;  
 But as dependent, low, subordinate,  
 Such as thy will of nothing did create.  
 My own salvation when I make my end,  
 Full mutual love is all that I intend,  
 And in this closure though I happy be,  
 It's by intending and admiring thee.”

What specially led Baxter to this appropriate train of thought we do not know; but the very figures of language which he repudiates are those of the Vedántists, even in their earliest works, as in the *Mandúka Upanishad*, etc.

The late Dr. John Duncan (one of the deepest thinkers of the age) says, "In the poets, in Wordsworth, Coleridge, and Thomson, you find much Pantheistic language [viewed figuratively], but no Pantheism. I was a Spinozist for three years. The One was then the all to me; but I had to throw the system to the winds that I might live." He adds, "Conscience has no speculative warrant in the system of Pantheism." (*Colloquia Peripatetica*, edited by the Rev. W. Knight, Dundee.)\* This, as I have often shown to the natives of India, both in speech and writing, is one of the most obvious and powerful objections to that system of thought.

It may contribute to the object which I have in view in this note if I here insert a portion of an account of a Discussion which I held in the Darbár of His Highness Sayají Ráo, the Gáikawáđ

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\* Since the above quotations were put in type, a most able, interesting, affecting, and instructive volume, entitled "The Life of John Duncan, LL. D.," by David Brown, D.D., has reached India. I extract from it the following pithy sentence, from additional notes communicated by Mr. Knight, to whom we are indebted for the "*Colloquia*:" "*Sin gives the lie to Pantheism.*"

of Baroda, so far back as the 23rd January 1835, as reported in the *Oriental Christian Spectator* of that year.

“I spent the morning with Mr. Williams, the Political Commissioner. About three o'clock, I proceeded with him and Colonel Burford, Dr. Smyttan, Mr. Malet, and Major Morris to the palace of the Gáikawád. We were all mounted on elephants.....We were introduced to the Gáikawád at the door of the Darbár, and we walked up with him, through the ranks of his courtiers, to the Gadí (royal cushion). Mr. Williams sat next to the great man, and I next to Mr. Williams. After conversing with His Highness for a little on the late (unusual) frosts, I asked whether or not I should be permitted, as a minister of the Gospel, to give a statement of the principles and evidences of Christianity, the religion professed by the inhabitants of Britain and many other countries, and which demand the acceptance of mankind throughout the world. His Highness informed me that he would be very happy indeed; and I proceeded. I gave a view of the scriptural account of the character of God, of the natural state of man, and of the means of salvation; and contrasted this account with those given in the Hindu Shástras. When I had concluded, His Highness called upon Veniráma, his minister, to come forward and assist him to form a judgment of what had been said, which was entirely new to him. Veniráma obeyed, and declared that Jesus was an incarnation similar to Ráma and Kṛishṇa, who has received from God, as a *vara* (boon), the power of saving all those who believe in him. ‘Ráma and Kṛishṇa,’ I observed, ‘are (to be reckoned) no incarnations of God at all. They may have been great warriors like the forefathers of the Gáikawád; but most assuredly their characters (as represented in the Hindu writings) forbid the entertainment of the idea that they were incarnations of the

Divinity. It is evident that they were sinners. Kṛiṣṇa is spoken of in the tenth section of the Bhāgavata as having been guilty of murder, adultery, theft, and falsehood; and Rāma is described by Vālmīki as perjuring himself to Mandodarī, the wife of Rāvaṇa, and one who banished his wife, though innocent of the charges brought against her, at a time when she was pregnant, and thus proved himself a bad husband and a bad father,—and one who troubled his poor brother Lakshmaṇa so much that he destroyed himself, and thus proved a bad brother. Christ Jesus, however, committed no sin, and acted every way suited to his claims as God manifested in the flesh. Our conversation then proceeded as follows:—

“*Venirāma*. Don’t allege that the seemingly evil acts of our Gods were sinful. God can do what he pleases, and who is to call him to account ?

“*J. W.* God is not responsible to any, but he will act always according to his own nature, which is perfectly holy. Even Kṛiṣṇa is represented in the Gītā as admitting the propriety of his regarding moral observances: ‘If I were not vigorously to attend to these (the moral duties), all men would presently follow my example,’ etc. Judging Kṛiṣṇa by what is here said, I am bound to condemn him. The legend, moreover, says that he felt the effects of his sin. When Jagganātha [the form of Kṛiṣṇa worshipped at Purī and elsewhere] was asked why he had no hands and no feet, he declared that he lost them through his mischief at Gokula.

“*Venirāma*. God can sin. He is the author of all sin.

“*J. W.* Do not blaspheme the self-existent.

“*Venirāma*. This is no blasphemy. If God is not the author of sin, pray who is the author of it ?

“*J. W.* The creatures of God are the authors (and doers) of it. You must admit that God has given a law to man.

"*Veniráma*. I do admit that, and say that that law is good.

"*J. W.* Now, I make an appeal to His Highness. Will the great king (*Mahárájá*) first make laws for his subjects, then give them a disposition to break these laws, and last of all punish them for breaking them ?

"*Gáikawád* (laughing heartily). Verily, I will do nothing of the kind. I am always angry when my subjects break my laws.

"*J. W.* And is not the King of kings and Lord of lords angry when his laws are broken ? Why does he send disease and death into the world, and why has he prepared hell, unless for the punishment of the wicked ?

"*Veniráma*. I know not, but who is there to sin but God ? He is the only entity.

"*J. W.* So I suppose, you have no objections to say, *Aham Brahmásmi* (I am Brahma).

"*V.* It is not lawful for me to repeat these sacred words. [They form the first of the Four Great Utterances of the Vedánta.]

"*J. W.* Not lawful for God to declare his own existence ! You were saying a little while ago that is lawful for God to do anything, even to sin. I think it presumption for any man to declare that he is God in any form of words. Never let the weakness, ignorance, sin, suffering, and change of man be ascribed to God.

"*V.* God in the form of man is apparently weak, and so forth. Suppose the divine nature to be a tree. Men are the leaves of that tree. Now, the leaves differ from the branches, and the stalk and the roots ; and men growing out from the Godhead differ in some respects from the godhead from which they grow.

"*J. W.* But my position is, that men are in no sense part of the Godhead. Their weakness, ignorance, sin, suffering, change, and so forth, to which I have alluded,

prove this. They are the workmanship of God (responsible to the law of God).

"V. But what is the Creation but the expansion of God?

"J. W. It is the effect and production of the divine word and power. I cannot admit for a moment the Hindu theory of God's swelling and contracting, and contracting and swelling.

"V. There are differences in religion, you observe. Your religion, I admit, is good for you.

"J. W. My religion professes to be the only one (in its fulness) given by God, and to be the only one which is good for all men. God never would give such contradictory accounts of himself and his will as are to be found in the Christian and Hindu religions. Both of them cannot be true; for, in a thousand points which I can enumerate, they are directly opposed to one another. Pray, on what grounds do you believe in Hinduism? You say that evidence is of four kinds, *pratiyaksha* (perception), *shabda* (testimony), *anumāna* (inference), and *upamāna* (analogy). What kind and degree of these species of evidence have you for Hinduism?

"V. We have our religion as we got it from our forefathers. It was their business to inquire into its evidence.

"J. W. What a strange evasion! If you be in the wrong, will the errors of your forefathers excuse you for neglecting to seek the truth. Don't the Bhills plead the custom of their fathers as an excuse for their theft and robberies?

"*Gáikawád*. Most certainly they do.

"J. W. Surely your minister will not listen to their plea.

"*Veniráma*. But what have you got to say for Christianity?"

[This question was answered at considerable length.]



Sir Alexander Grant (a most competent judge of ethical tendencies), when the head of the Government Educational Department of the Bombay Presidency, was known most emphatically to express his opinion that the Pantheism of India is the real parent of much that is characteristic in its immorality.

(c) *Kapila* was the reputed founder of the Sánkhya or Numerical system of Hindu philosophy, distinctively so called, though all the other systems of Indian thought have more or less this character. Though he taught that "soul (*purusha*) is without beginning," and an "eternal spectator," he maintained that it is "not an agent (*akarttá*), [only] the knower of body not producing aught." Soul, he also said, is called a spectator, "because it apprehends the modifications which productive nature undergoes." He taught the doctrine of the "multiplicity of souls," and held that liberation arises from the increase of knowledge, from subduing the senses and passions, and "from the destruction of the whole." Though by the Bráhmans themselves he is justly classed among the teachers of Atheism (as his system admits no sovereign Lord), he was of great repute among the ancient Indians. Dr. John Muir, in his "*Mata Paríkhá*," has noticed the opposite views of his merits and demerits which have been taken respectively in the *Vishṇu* and *Bhágavata Puráṇas*. He probably lived a short time before the birth of Shákya Muni, the founder of Buddhism, who is said to have been born at *Kapilavastu*, which I take to have been the station or establishment of *Kapila*.

(d) The *Buddhist Revolution in India*, in a social point of view (particularly as directed against Caste), was a very important one. In a religious point of view, however, as founded on the denial of a God of creation and providence, it was unspeakably injurious. The ascription of omniscience (by the name of *Buddha*, 'the knowing one,' expressly employed in this sense) to Shákya Muni, was blasphemous. The doctrine of *Nirvāna*, the *summum bonum* of the Buddhist, was an entire repudiation of the idea of celestial bliss as the destiny of the saved one under a dispensation of providence or of grace, and the substitution in its place of the unnatural doctrine of a desiderated annihilation, or an everlasting suspension of all thought, feeling, and consciousness. Jainism is a mere variety of, or secession from, Buddhism. The word *Jaina* is the adjective form of *Jina* 'the conqueror,' a frequent designation of Buddha, as in the *Mahāvansho* of Ceylon, *passim*. The twenty-four Tirthakaras, or delivered ones, of the Jainas, said to have made the great "transition or passage across," are probably nothing but the twenty-four Supreme Buddhas of the same work, p. 2, with different names. Jainism, the history of which, as a secession from Buddhism, is little known, is now the representative of Buddhism in India Proper, while Buddhism is still predominant in Nepál, Ceylon, Burmah, Pegu, Siam, China, Japan, Tartary, etc. It was in Nepál that Mr. H. H. Hodgson of the Indian

Civil Service discovered the body of the Buddhist literature. He has the merit, too, of being the first to direct attention, in an accurate form, to its social and religious peculiarities; while he furnished India, England, and France with copies of the works which have been the foundation of their more extended researches. (See article, by the author of this tract, in *British and Foreign Evangelical Review*, July 1871.) The Buddhists and Jainas of India have done something for the relaxation of the bonds of caste (though they now act respectively as a distinctive caste), and for the reduction of sacerdotal pretensions. But their denial of Providence, and their doctrine of final extinction or of unconscious repose, have effected among them an inconceivable amount of evil. It is curious to notice among them, in the view of their special tenets, their scrupulous and almost fanatical conservation of brute life as the very essence of practical religion; and to see how their recognition of their Buddhas and Tírtha(n)karas has, in their Upáshrayas, developed itself in absolute idolatry. I have many amiable and inquisitive and liberal friends among them, whom I here call on solemnly to review their position in a religious point of view. A sect of Theistical (*Aishvarika*) Buddhists, Mr. Hodgson shows us, has been formed in Nepál. See his Papers collected and published at Serampore in 1834.

(e.) On the doctrine of the *Metempsychosis* or

*Janma-maraṇa* (birth and death, recurring in succession, it may be no fewer than 8,400,000 times before liberation), which has had a most injurious effect on the Hindu mind for many centuries, I have written (in 'India Three Thousand Years Ago,' pp. 65-67) as follows:—

“ The maintenance by the ancient A'ryas of perfect lordship over the brute creation now referred to,—a lordship which claimed them as the servants, or supports, of man, both for labour and food,—is a presumption that the doctrine of the Metempsychosis, or transmigration of the human soul into brute and vegetable forms, had not then been propounded. Of this doctrine, indeed, no trace is to be found in the ancient hymns of the Védas. The celestial elevation of the sons of Angiras; of the Ribhus, the sons of Sudhanvan; and ultimately, of the seven R̥ṣhis as the stars of the constellation of the Great Bear, directly militates both against it and against the notion of the absorption of the spirit of man into the substance of the Divinity. The invention of the metempsychosis, in aftertimes, has had a most degrading effect on the Hindu mind. The bringing of the brutes up to the level of man has brought down man to the level of the brutes. It has driven man entirely from the apprehension of his right position in the scale of creation. It has confused, compounded, and confounded him, to his great dishonour, with beasts and birds, and reptiles, and

fishes; with the lowest invertebrated animals; with the plant-like animals; and even with vegetable organisms of every species and variety. I am now an intelligent man, but soon I may be a chattering monkey; I am now a tender-hearted woman, but ere long I may be a ravening wolf; I am now a studious boy, but next year I may be a stupid buffalo; I am now a playful girl, but after my next birth I may be a skipping goat. That querulous crow may be my own deceased father; that hungry cat my own departed mother; that raging bear my quondam brother; and that crawling serpent my late sister. This is the legitimate language of the metempsychosis. It is generally current among the people of this country; and it has brought them under the slavish fear of the lower animals, even of reptiles, which, according to the present institutes and practices of caste, but contrary to the warrant of the Vēda, they refrain from killing, even when they encroach on the habitations of man."

(f.) The *Credulity* of the Indian mind in the matter of *fables, fictions, myths, et hoc genus omne*, is to me inexplicable in the view of the multifarious proofs which we have of its deep thinking power, especially in its philosophical and logical systems. History with Herodotus and his successors was "research;" but with the Hindus it is mere *itihāsa*, "rumour or report." The priesthood of India is to a great extent responsible in this matter,

by its so long maintaining a monopoly of knowledge, and by applying that knowledge for the selfish maintenance of a system of spiritual tyranny. The educated Bráhmans of the present day now bid fair to take a leading part in destroying both ignorance and error. This is specially the case in Western India, among many learned and honest-minded gentlemen, such as Dr. Bháu Dájí, Ráo Sáheb Vishvanáth Náráyaṇ Maṇḍalik, Mahádéva Govind Ráṇaḍé, and Rámkrishṇá Gopál Bháṇḍárkar, whose contributions to Oriental literature are of great interest and value. As an explorer of Indian Antiquities as they bear on the religious history of India, Dr. Bháu Dájí has not been surpassed.

(g.) The *Hindu Pantheon* has been of a very varying character. In one passage of the Védas the gods are spoken of as thirty-three in number, viz., “ gods who are eleven in heaven, who are eleven on earth, and who are eleven dwelling in mid-air.” To this figure of thirty-three, seven ciphers, however, have been thus arbitrarily added for the sake of effect :—

330,000,000,

making in all three hundred and thirty millions, more easily pronounced than counted. To the gods of the Védas allusion is made in the first note. Brahmá and Viṣṇu appear in the Védas, though the concepts of them there differ somewhat from those of the present day. Shiva is not mentioned by name in the Védas. Ráma and

Kṛiṣṇa have hitherto been generally considered as princes raised to the apotheosis. The former is at present, however, undergoing a searching examination by Professor Weber, according to which he may appear, like Kṛiṣṇa, even more of a mythical than a historical character. (See Professor Weber's able paper translated in the "Indian Antiquary" by the Rev. D. C. Boyd, M.A.) The concept of Kṛiṣṇa in a moral point of view, as represented in the Hindu literature, cannot stand criticism.

(h.) Nothing has taken such a hold of the Indian mind as the legendry of the *Páṇḍavas*, the heroes of the Great War or Mahábhárata. With the Maráthá people, especially of the Dakhaṇ, that of *Khaṇḍeráo* or *Khaṇḍobá*, of whose polluting shrine at Jéjuri much has been written, occupies a place in their estimation similar to that of the *Páṇḍavas*. The following is a brief, but important, allusion to him which I have ventured to give in the Notes on the Maráthí Language prefixed to the second edition of Molesworth's Maráthí Dictionary :—" *Mallári*, the enemy of *Malla*," *alias* *Khaṇḍeráya* or *Khaṇḍobá*, the god of Jejuri, 25 miles south of Puṇá, possibly an apotheosis of *Khaṇḍeráya Deva*, king of Devagiri (*cir.* A. D. 1248), who, in an inscription translated by the Honourable Walter Elliot (*Journal R. A. S.*, vol. iv., p. 27), is spoken of as the terror of the Gurjar Ráya, the thruster out of the Hoisala Rájás [in the *Karṇátika*]. The last of the Kalaburí kings on the field of victory was Ahala

*Malla*, son of Tribhuvan *Malla*. Elsewhere I have supposed Khaṇḍobá to have been an opponent of Buddhism (Memoir on the Cave Temples, &c. of Western India); but, if this later suggestion be correct, he was an opposer of the Lingáits. The legend of the deified hero refers to the Karṇátika, the watchword of his followers being *Yelkot! Yelkot!* which in Canarese means seven crores, an exaggeration of the number of enemies slain by him." The identification which I have suggested has been acquiesced in both by European and Indian Orientalists, including Sir Walter Elliot, to whom I had the pleasure of submitting it in Scotland in 1870. One of the processes of god-making is strikingly illustrated by this case, in which the victor (in times not remote from our own) flourishes as an incarnation of Shiva, with his fallen foes exaggerated to seventy millions, and his opponent the *Malla* constituted, in the legends of the temple at Jéjuri, a *Daitya*, or Titan! Next to Viṭhal, Khaṇḍobá is the most popular god of the Maráthá Country, thousands upon thousands flocking to his shrine at all its principal festivals. The British Government, under Lord Elphinstone, did well by putting an end, by proclamation in 1856, to the hook-swinging and thigh-piercing cruelties practised at those festivals (in which it was happily supported by many intelligent natives); but when will the moral feeling of the Maráthá people put an end to the loathsome impurities of the female and male devotees of



Khaṇḍobá (the Muralís and Wághyas), and the whole abominable idolatries practised on the hill of Jéjurí, under the patronage and with the support of the Maráthá princes and nobles, as his namesakes the Gáikawáḍs and Holkars ?

(i.) In no circumstances can *Idolstry* be viewed with satisfaction by a mind rightly affected to the Creator of the Universe. It is most painful, however, to visit a shrine when there

“Dire superstition shows her ghastly form,”  
without disguise, and when idolatrous services are actually proceeding. In connection with most of the great temples in India (many of which are remarkable for their artistic and vast architecture), and especially those in the south, such immoral establishments as that alluded to in the last note are to be found. On the temples and idol cars, as on that of Jagannátha at Purí, the most obscene figures have been carved and hewn, and preserved from injury to the present day, though many of them have been maimed by the furious hammer of the enraged Muhammadan.

(j.) The *Places of Pilgrimage* in India are extremely numerous. The Himálaya range has been in the eye of the people as a favoured locality for *svargarohana* (ascent to heaven) from the time of the Mahábhárata. Baku is the most distant recognized place among the Indian pilgrims. It is particularly noted among the Zoroastrians. (See author's work on the Pársí Religion, pp. 240-242.)

Similar to the gaseous fires of Baku are those of the Sikhs at Jvámukhí, near Amritsar. The most famous lakes for ablution are the Manusarovara, beyond the Himálaya range, and the Pushkara or Pokhar lake (perhaps the only inland natural lake of sweet water in India), near Ajmír. It is held to be so sacred that it is considered to be profanity to lessen its waters by drainage, even when the houses of the village of the locality are submerged by their superabundance, as was the case when I visited it with a friend (Dr. D. H. Small) in 1860.

(l.) I have analysed the doctrines and reviewed the practices of the Hindus on the subject of *Penances*, in a work on Caste which has been too long in the press. Those most in vogue at present are connected with the pills or potions of the *panchgavya*, the five products of the cow, which are becoming peculiarly unsavoury to the younger portion of the Indian community.

(m.) The forms of *Self-murder* here alluded to have all the sanction of the Hindu Law-books and of Hindu practice. Though now forbidden by English law, and protested against by intelligent and educated natives, religious suicide is still frequently resorted to in India. It is only the true revelation of the "judgment to come" which shows how awful a sin it is

" To rush into the presence of our Judge,  
As if we challeng'd him to do his worst,  
And mattered not his wrath."

(n.) *Gifts and largesses* of the kind here referred to are common in India. The question of utility in the destination of particular charities is now being raised from time to time by the natives, who have often shown most exemplary liberality as well as judgment in the disposal of their gifts. Men, in general, however, are too prone to act on the "give and get system," and attempt to bargain both with God and man for a "*quid pro quo*" when they open and ease their purses. It was avowedly to relieve his conscience for having caused the murder of Bála Gangádhara Shástrí, the envoy of the Gaikawád, at Pañdharpur, that Bájiráo, the last of the Peshwás, planted the groves of mango-trees which are visible from the hill of Párvatí, near Puñá.

(o.) Doubtful of making an adequate purchase from God for themselves by gifts and services, the Hindus and many Zoroastrians lay great stress on the *Shrúddhas* and offerings to be presented in their behalf by their relatives after their decease. They reckon themselves supported in their views of this matter by the practice of the Romish Church as to masses for the dead. As the tree is inclined, however, so it falls; and as it falls so it lies. Now is the accepted time, and now is the day of salvation.

(p.) The *Latest great development of Hinduism* consists in the choice of *Kriṣhṇa* as the grand type of deity. The movement which ultimately led to

this development commenced (after the Bhága-vata Puráṇa) with Rámanuj, Rámánanda, Kabír, Náúak Sháh, &c. Probably its first eminent supporter in the Maráthá country was Námádeva Shimpí, a worshipper of the god Viṭhubá or Viṭhal, a form of Kṛiṣṇa at Paṇḍharpur, brought into special notice by Puṇḍalík, a Brahman who had a particular interest in that shrine. Its great support in the West of India has been Tukáráma (a devotee, singer, and poet), who flourished in the time of Shiváji, the founder of the Maráthá Empire, and disappeared in the year 1640, on a pilgrimage (it is thought by Mr. Janárdan Sakhárám Gáḍgil, B.A.) from which he never returned.

His instructors, we learn from his own poems, were followers of Chaitanya, who founded a sect known by his name, especially in Bengal, about the beginning of the sixteenth century, the principles of which are a mystic pantheism, with the centre of its admiring and enthusiastic worship in Kṛiṣṇa, the god of lust, to be viewed, however, professedly, without the grosser carnalities associated with him in the poetry and mythology of the country. Their names were Rághava Chaitanya, Keshava Chaitanya, and Bábáji Chaitanya. From Bábáji, he tells us, he learned the mantra or formula, "Ráma, Kṛiṣṇa, Hari!" which he embraced as his own confession. Of these three forms of Viṣṇu, Kṛiṣṇa, under the name of Viṭhal and Páṇḍuranga, became his favourite deity, and Paṇḍharpur, where a famous

image of him (very unartistic in form) exists, the chief place of his seasonal pilgrimage. In "Notes on the Constituent Elements, the Diffusion and the Application of the Maráthí Language" (prefixed to Molesworth's Maráthí and English Dictionary), above referred to, I have given a specimen of Tuká's praise of Viṭhal both in his pantheistic and personal concepts, and of his remarkable confession of sin and neglect of duty in a Hindu sense. On the close of his lamentations on the latter subject, he says, "I am my own destroyer (*ghátakari*); I am an enemy (to all ?); I am a spiteful one." In one passage of his writings, also given in the original in the "Notes," he says :

" My life has passed in the vain thirst for happiness ;  
For a single moment I have never made a (right) effort  
for liberation.

I am exhausted by my wanderings to and fro.

My soul is covered with the veil of delusion.

No one knows what my interests are,

Though doing nothing without me."\*

Looking at the writings of Tukáráma in general, much is to be found in accordance with this confessed experience, and much also apparently in direct contradiction of it. The fact is that while Pantheism and idolatry have their seasons of intoxicative excitement and transport, they have also their seasons of exhaustive depression and dissatisfaction.

It is only in the God of truth and salvation that abiding peace, rest, and joy can be found.

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\* The allusion is to his own popularity.

Several missionaries in Western India (Dr. Stevenson, Mr. Nesbit, Dr. M. Mitchell, and others) have directed attention to the writings of Tukáráma in mission tracts and the *Oriental Christian Spectator*. Sir Alexander Grant has also noticed them, and that in a very interesting manner, in one of our British periodicals (*Fortnightly Review*, January 1867). Mr. Janárdan Sakhárám Gádgil has drawn from them, with much ingenuity, passages which throw considerable light on the life of the author. As I refer to them, at present, simply in their religious aspects, I would say that while many gleanings may be got from them which may be turned to good account in such attempts as are now made to relax the bonds of caste, to engage the affections in religious worship, and to practise self-denial for the benefit of others, it must ever be remembered that their pantheism and idolatry are of a very delusive and dangerous character; that their selection of Kṛiṣṇa as a type of deity is most injurious; and that their praise of Paṇḍharpur has constituted the shrine and the streets of the village there fountains of pestilence annually destructive, at an average, to hundreds and thousands of the Maráṭhá people.

Tuká taught that "the faith of devotion is the salvation of the faithful" (*bhaktibháva tára bhavikánsí*, Abhang 1887). But it should be borne in mind by his followers that a right object for faith to rest upon (*bhárúspada*) is needed as well as "faith"

itself; and that that right object cannot be Kṛiṣṇa, whom he appropriates in his mythical form, family, associates, sports, tricks and misdeeds (greatly admiring his rude material image), as is obvious from the direct allusions which in numerous passages of his verses he incidentally makes to them, even when expanding them in passionate pantheistic concept. In the writings and practice of Tuká mñch may be seen of an approvable morality; but in his principles of morality there is much of a questionable character. Take, for example, one of his much-admired passages:—

*“ If the heart be pure, enemies become friends,  
And even the tiger does not eat him, the serpent does not  
sting him,  
Poison becomes nectar, distress a fortune,  
And a prohibited (akartavya) act a moral one.”\**

This doctrine, “If the heart be pure . . . . a prohibited act (or what ought not to be done) becomes a moral act,” is in point of fact that to which the infamous Vallabhácháryas appeal as the foundation of their abominable practices, so effectively exposed in the Snpreme Court of Bombay in 1862. Happy it was for Tuká that he made no such application of it. The highest pleasure he held to be in religious beggary (*bhikshé aiseñ sukha náhín náhín*, (Abhang

\* Abhang 1751 in Viṣṇu Paruṣharáma Paṇḍit and Shankar Páṇḍuranga Paṇḍit's laboriously edited edition. The translation is that of Mr. Gádgil (p. 15).

1888). To this beggary he was himself, in part at least, driven by domestic trials and personal difficulties. He taught the *advaita* (non-duality) doctrine of the *Brahmajnána*, the knowledge of Brahma viewed as the sole entity; but more in a rapturous poetical than in a metaphysical sense. His *Bhaktibháva* was the engagement of the affections on Kṛiṣṇa in every possible aspect, and even, as I have hinted, in his rude material image, and on Rakhumái (the Rukhmaní of the Sanskrít books), the wife of Kṛiṣṇa. All this was contrary to the olden Vedánta doctrine, which attributes liberation from the metempsychosis not to devotion of the heart, but to simple knowledge.

(*q.*) The *New Samáj* is justly regarded with great interest by many of the European friends of Indian progress, both in the East and in the West. It is to its credit that in its creed and observances it has parted with caste, with idolatry, with polytheism, and, under the able and zealous leadership of the amiable Bábu Késhab Chandra Sén, with Pantheism, the virulent font of India's moral pestilence. The name of the *Brahma Samáj*, by which it has been long known, is an equivocal and unsuitable one, as it has nothing to do either with the Vedic Brahma ceremony or with the Brahma, viewed as the Sole Entity of the Indian Philosophy, already referred to. The Bombay corresponding association sticks to its appropriate designation of the *Prárthaná Samáj*, or "Church of



Prayer." Both of these associations lay great stress on human intuitions, which, when they are right, originate in our moral nature. It ought to be borne in mind, however, that that nature is not as it was originally formed by God. We are undoubtedly "fallen beings," our consciousness, observation, and reason teaching us that we are chargeable both with sin and guilt under the inspection of a God of unspotted holiness and unswerving justice; though it is obvious that in this life we are under a dispensation of mercy, God dealing not with us as our iniquities deserve, but waiting for us to seek after him and find him in the exercise of his loving-kindness, and pardoning and renewing grace. For a knowledge of the jurisprudence of God, and of the terms of our acceptance by God, we must be indebted to a higher source than Natural Religion, even in its best forms. A Supernatural Revelation is absolutely needed by us; and this supernatural revelation is professedly to be found in the Bible, which has both internal and external evidences of a divine origin, which have convinced millions of the soundest intellects, and satisfied millions of souls seeking the way of life. This sacred book is affectionately commended to the prayerful study of all religious inquirers in India, many of whom have already found in it the knowledge of the TRUE GOD, and JESUS CHRIST, whom He has sent. But more concerning this all-important matter in the following note.

(r.) To the question, *What is Christianity?* proposed by the inquisitive natives of India, I would give the following brief reply, principally in the words of an address delivered by me in Edinburgh in 1870:—Christianity is not a religious elaboration of the human mind, dealing, under the suggestions of a great master, with its own consciousness, intuitions, and deductions from the world within or without, and seeking the development, improvement, and advancement of the individual man or human society. It is not, as many suppose, merely an effective remedy for a curable moral disease, offered to and pressed on our acceptance by a teacher, exemplar, and physician of supereminent endowments, wisdom, and skill. It is not a mere course of direct revelation, communicated when the human family and the church of God needed initiative instruction, and duly corroborated and authenticated by evidence external and internal, though in such an acceptable and trustworthy revelation it is actually presented to our view. In a comprehensive sense, it is the whole system of the jurisprudence and work of God connected with the salvation of man, while vindicating, as the source and head of moral government, the authority and stability of his own law, and harmonizing, before the intelligent universe, with his own holiness, justice, and sovereignty, his grace and mercy in the substitutional gift of his Son, to the intent that he who believeth in him “should not perish,

but have everlasting life." It deals with man, individually and universally, as he is manifestly found by his own consciousness, the observation of his fellows, and the testimony of the Bible, as a guilty, fallen, and depraved being. It is the wisdom and the power of God unto salvation. It brings with it the declaration and communication by God of a full remission of sin, and absolution from condemnation, in virtue of the incarnation and work of Christ, who has made satisfaction to the offended law and vindicative justice of God, by honouring it with perfect obedience after it had been opposed and violated by man, and by consenting to be "sin for us" (or treated as willingly bearing its penal consequences for us), "who knew no sin, that we might be made the righteousness of God in him," that is, brought into such a position that God in consistency with his own righteousness can accept us in his Son. It is life to its believing recipients resting on Christ, though it finds them in the first instance dead,—dead judicially, as the violators of God's law in a capital sense, and dead morally, by the blindness and insensibility of their souls to the spiritual perception and appreciation of the moral glory of their Creator, and to the enjoyment to be found in the light of his approving countenance and communicated favour and grace. It brings with it the enlightenment, renewal, and sanctification and glory of the soul, by the Spirit of God, the gift of the exalted Saviour. In it there are

both the reconciliation of God, as the Sovereign and Judge, to man, so fatally overlooked by many in our day, and the reconciliation of man to God, after having been a disaffected subject. It brings with it, through the operation of the Holy Spirit bestowed by the exalted Saviour, joy, purity, and consecration to the service and enjoyment of God. It accomplishes more than the recovery of its recipients from the consequences of the grand apostasy of our first parents, showing that through the Saviour come, we may not only have life, but have it "more abundantly." It effects the objects announced by the angels to the shepherds of Bethlehem, "Glory to God in the highest, and on earth peace, goodwill toward men." Its Gospel is its own witness, and no cunningly devised fable. The divine glory of Jesus, as revealed in it, is seen sparkling through the veil of his humanity. We Christians of the present day can, in a most important sense, adopt the language of the apostle John (1 Ep. i. 3), and say to the inhabitants of the East of every tribe and tongue, "That which we have seen and heard declare we unto you, that ye may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ."

THE "Address to India, in verse, with illustrative Notes," mentioned by us recently as in the press, has appeared. It embodies the deep convictions of the author with regard to India's great need. It briefly surveys the different objects and systems that have had the confidence of the people of India for thousands of years, and shows the failure of these to satisfy the true needs of their votaries, and to give true dignity and power to the nation; and closes by affectionately and earnestly directing the attention of the people of this country to the Day-spring from on high, the glad tidings of salvation through a divine Redeemer. The venerable author has we trust many years of usefulness before him; but we probably do not err in considering that he would be content to leave this as his dying testimony for the people of the land to whose welfare he has given his life. With reference to the form in which this testimony appears, we do not suppose that it has been chosen because of any desire to exhibit poetic powers, but rather that the minds of those addressed may be impressed, and their memories aided to retain what the teacher and the friend thus brings before them. To those who look more to the letter than to the spirit, and require that blank verse should be strictly conformed to the rules which have been followed by our great masters, a good many lines might be selected for criticism. The author has not been careful to follow rules that may be considered mechanical, and which any school-boy can master, but has just sought to give expression to his sentiments in measured language, in decasyllabic lines, the measure of which is for the most part such as we are accustomed to, though sometimes irregular. But even these sticklers for mechanical exactness would find little to criticize in the measure of the following passage:

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