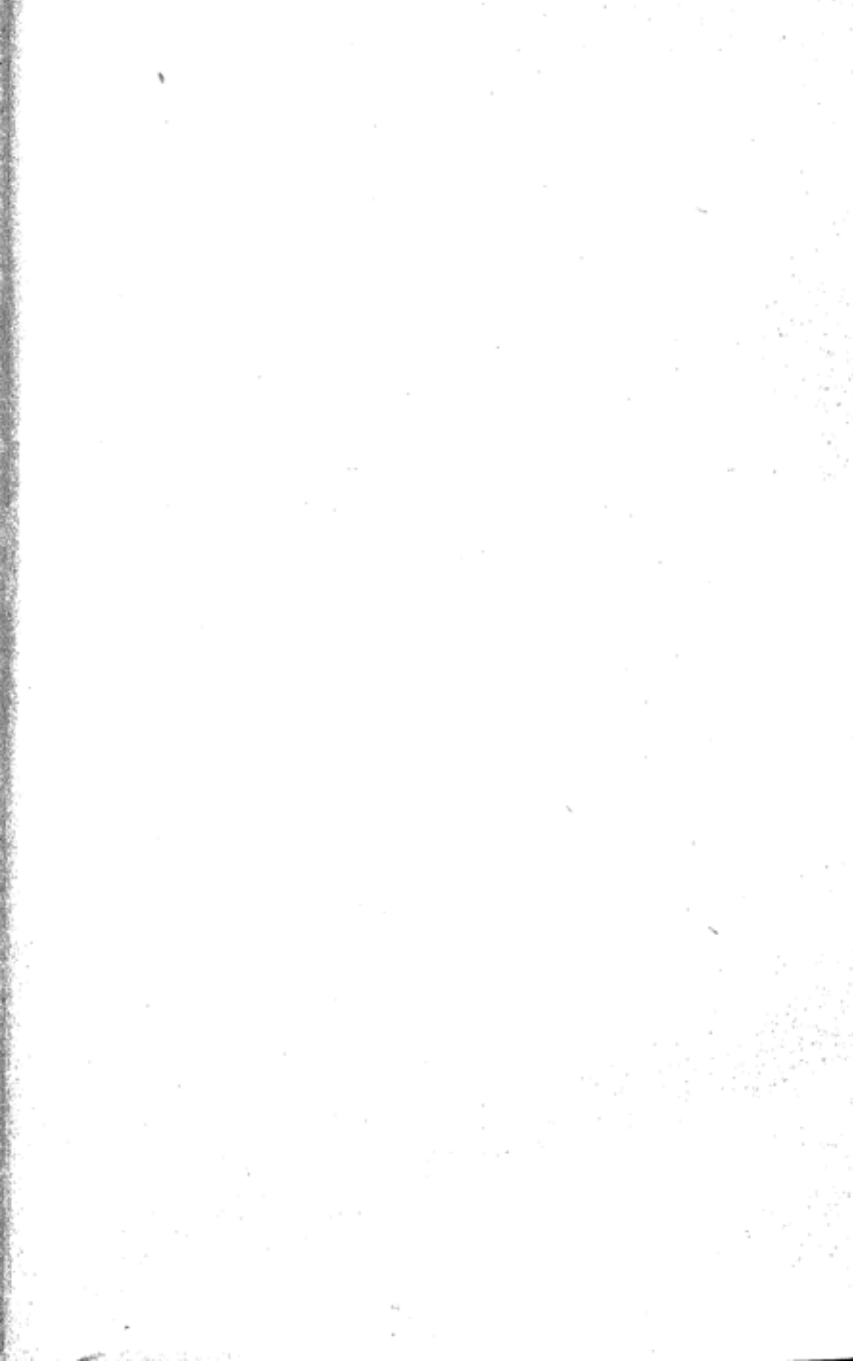
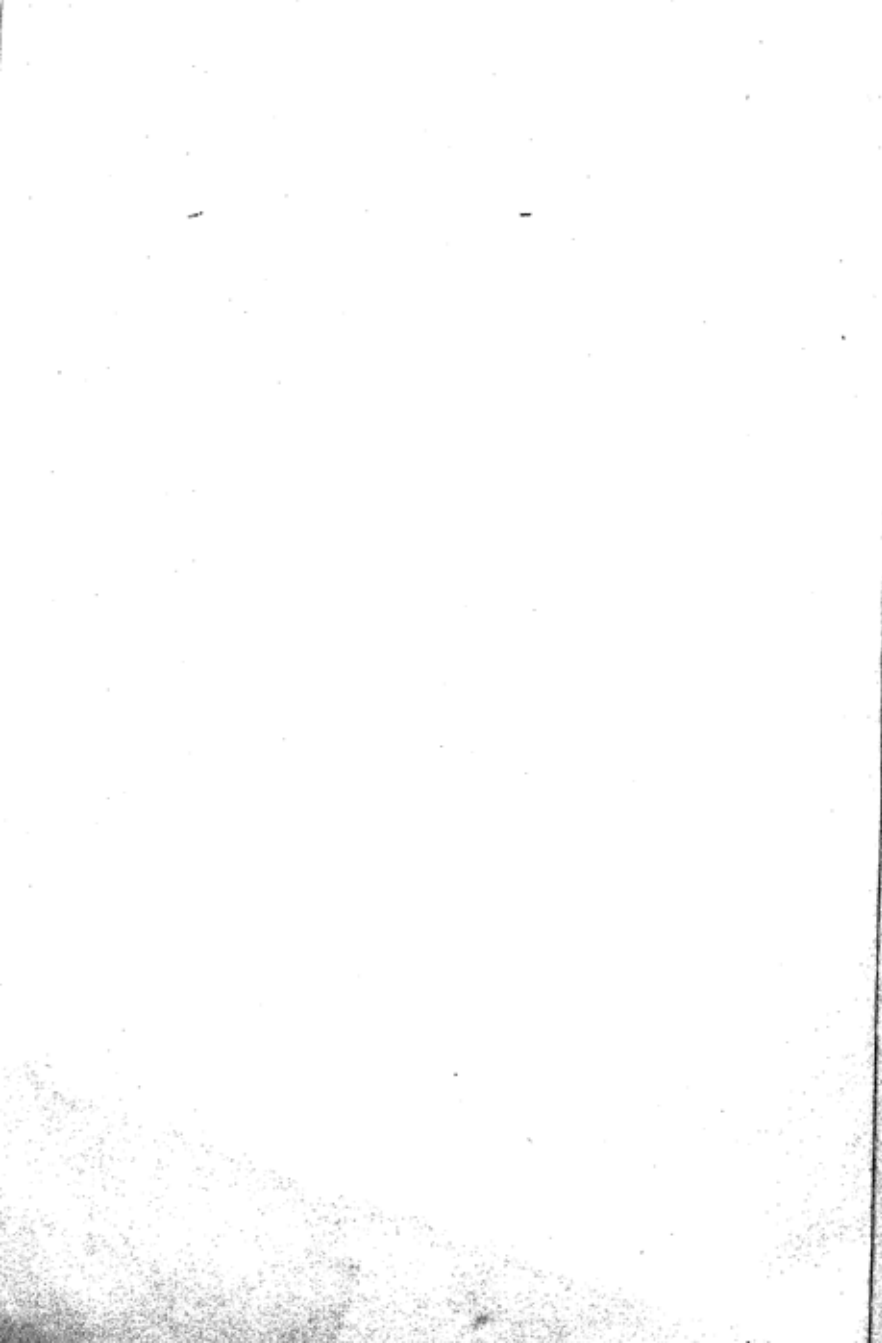


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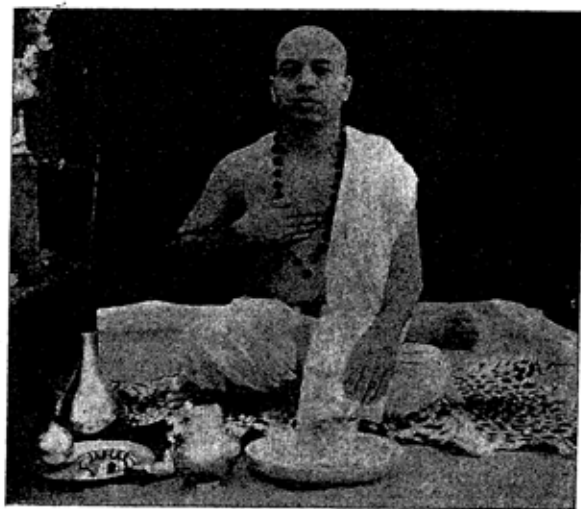


ॐ त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।

उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ॥

We worship the three-eyed One, the Fragrant-bodied One, who promotes prosperity. May we be freed from the bondage of death even as a ripe cucumber from its stalk, and not to be deprived of immortality.

—*Yajurveda - Rudranamak*



**His Holiness Shrimat Anandashrama
Swamiji**

THE GLORIES OF ANCIENT INDIA

40266

(6000 B.C. — 1000 A.D.)

THROUGH FOREIGN EYES

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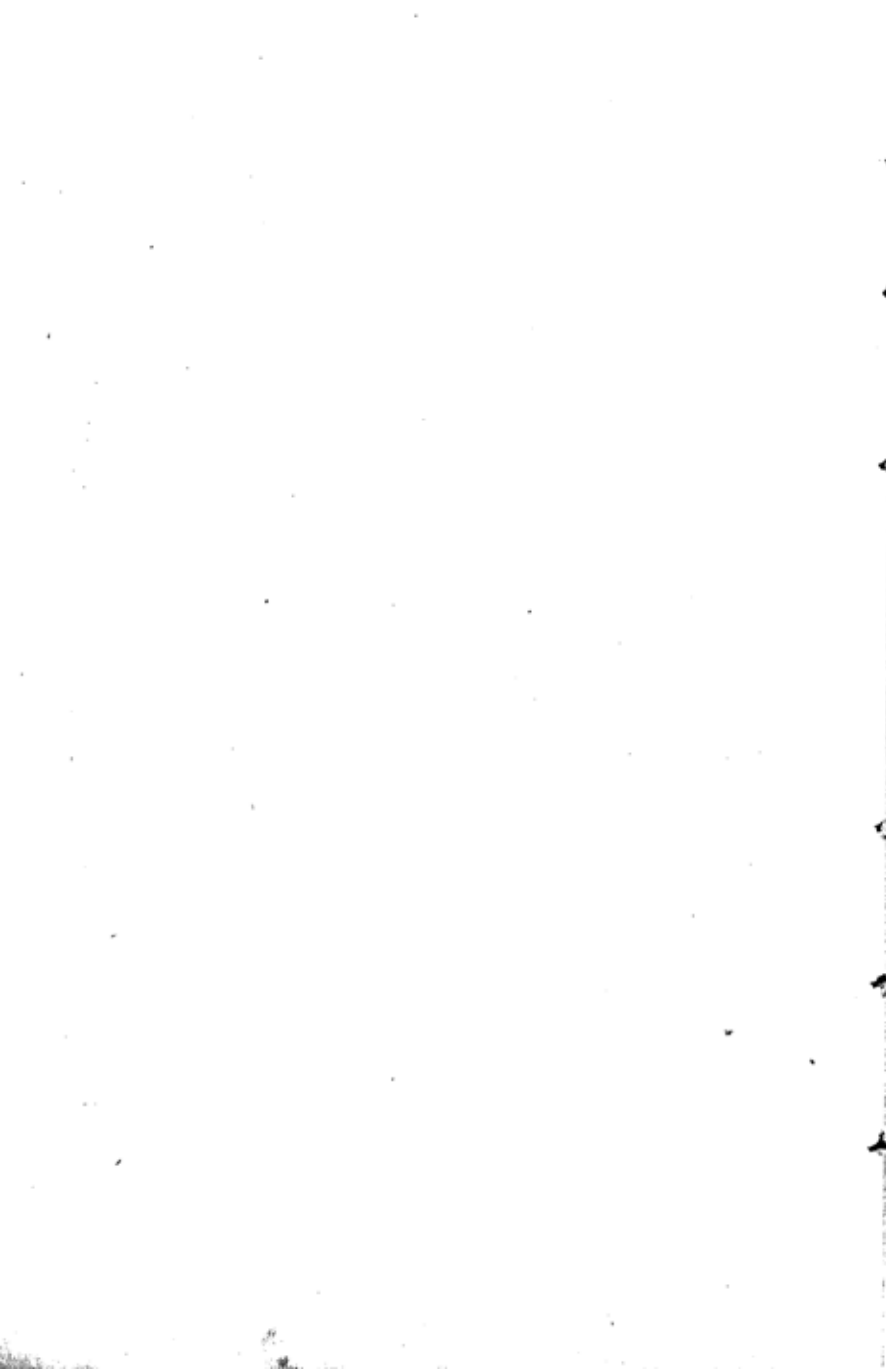
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VEDIC PRAYER

Oh Brahman, may there be born in this Kingdom the wise man illustrious for spiritual knowledge;

May there be born the King (a great leader), heroic, skilful archer, in shooting with arrows, a mighty warrior;

The cow giving plentiful milk, the ox good at ploughing, and the swift horse;

The highly virtuous woman.

May there be born to the sacrificer a youthful son, bringing victory.

Best of chariot warriors, worthy of the assembly

May rain fall as we desire

May our fruit bearing plant flourish

May we prosper.

Yajurveda 22.22

I profess implicit faith in two articles of my creed. This country of ours is the true land of promise. This race of ours is the chosen race.

Justice, Mahadeva Govind Ranade



DEDICATED

With deep reverence and loving devotion

to

His Holiness Shrimat Anandashram Swamiji of

Shri Chitrapur Matha, Shirali, N. Kanara.

The Living Embodiment of the Divine Wisdom
of Ancient India.

I. "When traditions of a nation die, then the nation is dead, even if it persists as a great power in the world, yet it is nothing but an aggregate of meaningless individuals determinedly pursuing their contemptible aims," Shri Krishnaprema (Ronald Nixon).

II. "A people that takes no pride in the noble achievements of remote ancestors will never achieve anything to be remembered with pride by remote posterity." Lord Macaulay.

III. "Political rights, however broadly framed, will not elevate a people individually depraved."

IV. "Nations, like individuals, derive support and strength from the feeling that they belong to an illustrious race, that they are the heirs of their greatness, and ought to be the perpetuators of their glory. It is of momentous importance that a nation should have a great past to look back upon. It steadies the life of the present, elevates and upholds it and heightens and lifts it up, by the memory of the great deeds, the noble sufferings and the valorous achievements of the men of old." Samuel Smiles — Character — P.-27.

PREFACE

A cynic may ask, "What about the dark spots of Ancient India?" The dark spots on the sun are completely engulfed by his glorious refulgence. A rose spreads joy and fragrance inspite of its thorns.

It is an undeniable fact that in the long and glorious panorama of our history, spreading over a period of more than 7000 years, there were sloughs of despondency, defeat and darkness, followed by splendid revivals which blazed a trail for future generations. These revivals were the outcome of the inspiration that our ancestors drew from our glorious ancient culture during such periods. Today we confront such a catastrophe. Indiscipline, despondency, deep sense of frustration and defeat and above all want of faith in spiritual things are in the land. They pervade our social life, literature, art, political and economic life. "We are fragmented human beings, afraid of ourselves." "There is an odour of deadly putrefaction in the air. The smell of disintegrating hearts." In despair and to seek peace we have been the victims of various kinds of ideologies. Everywhere there is an exhaustion of the spirit. We are a broken nation today in spite of our political freedom. Under such circumstances, no legislation can revive us, no ideal constitution can elevate us, no cultural missions to other countries (the fashion of the day) can enculture us, no social reforms on Western patterns can heal our wounds, no attempts to raise the standard of our living, or in other words increasing our material wants at the sacrifice of our spiritual needs, breathe fresh life into us (raising the standard of living in the modern sense is in contradiction to the principles of plain living and high thinking, the ideals of ancient In-

dian culture), no five year plans will lead us to the Promised Land. The principal object of the five year plans is to industrialise India. Industrialisation brings in its wake armaments. More industrialisation brings in more armaments, and armaments are the parents of war, hot or cold. The mad race continues with cruel vengeance. Examples, Russia, the United States of America, Britain, China. Does India desire to be bracked with these scions of Mars? General Oman. N. Brady, Chief of Staff, the U.S.A. army, said in his speech in Boston on November 10, 1948: "We have too many men of science, too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount... The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than we know about living."

The Mahayogi, Sri Aurobindo wrote: "If an ancient Indian of the time of the Upanishad, of the Buddha, or the later classical age were to be set down in modern India... he would find his race clinging to forms and shells and rags of the past and missing nine-tenths of its nobler meaning... he would be amazed at the extent of mental poverty, the immobility, the static repetition, the cessation of science, the long sterility of art, comparative feebleness of the creative intention." Again, on another occasion, he asks. "Will she (India) arise anew, combine her past and continue her great dream where she left it off, shaking on the one hand the soil and filth that have grown on her in her period of downfall and futile struggle, and reasserting on the other her peculiar individuality and national type against the callow civilisation of the West with its dogmatic and intolerant knowledge, its still more dogmatic and intolerant ignorance, its deification of selfishness and force, its violence and its

ungoverned Titanism?" The Mahayogi himself answers the question in these shining words. "First, therefore, be Indians. Recover the patrimony of your forefathers. Recover the Aryan thought, the Aryan discipline, the Aryan character, the Aryan life. Recover the Vedanta, the Gita, the Yoga. Recover them not only in intellect or sentiment, but in your lives." Let us follow his advice and be saved.

The Maha Yogi strongly protests against the Western methods to cure our ailments. "An Indian prostrate at the feet of Europe can give no hope to humanity. An Indian awakened and free has a message of peace and good will to a groaning world."

All the great men of India like Dr. S. Radhakrishnan, agree that the Indians of the modern times are a fallen race. They also agree that seeking inspiration from the past will certainly cure our ills.

Dr. S. Radhakrishnan, the mastermind of the present age and a great philosopher, says "we live in an age when creeds are shaken, dogmas are questioned, and traditions are dissolving." He is of the view that a revival of the religious spirit will bring us the required relief, peace and solace. "If technical power is accompanied by moral failure, we will enter another dark age," he says. That is the sad situation and we are entering another dark age, the nuclear weapons age.

Shri Chakravarti Rajagopalachari, one of the wisest and devout men of the world, and statesman of high stature, says: "In my opinion, at the present time the moral standards of India are deteriorating..... The real need of the hour is a re communion between us and the sages of our land, so that the future may be built on the rock and not

on sand." He strongly advocates the introduction of religious teaching in schools and colleges.

Our great Prime Minister, Pandit Jawaharlal Nehru says: "We have to face this crisis of the spirit in India. We have neither the old nor the new faith and we drift not knowing whither we are going..... The generation has no standards left, nothing to divert their thinking or control their action. This is a dangerous situation." And again: "The problem always is how to have the capacity for change or development and yet to have roots somewhere, may be deeper in the self or in the past. It is necessary you cannot have leaves and flowers without roots. You have thus the problems of adjusting continuity with change." So the roots that can bring leaves and flowers must have their home deep down in the past—the glorious shining past of Ancient India. On this theme Sister Nivedita wrote some years ago: "Surely this is the secret of the striking fact in history that great eras of rejuvenescence, such as Shankaracharya's and even minor movements of reconstruction like Guru Nanak's. and Ramanuja's, have had to go back to the forest *Sutras* and place themselves in structural continuity with them". In modern times, Gandhiji and Vinoba Bhave, like the Rishis of Ancient India, have shown us the way to the Promised Land. But we are too much enchanted and beguiled by the five year plans and industrialisation to follow their immortal teachings.

The Manus of Modern India, without his (Manu's) character, moral stature, learning, holiness and spiritual insight are struggling in vain to un-hinge the social structure of Indian society by enacting unwanted laws in the law manufacturing "talk shops" with the fond hope of creating the Garden of Eden. The Garden is far off. It is eluding their grip.

Regeneration of society should be brought about by change of men's hearts and not by the "legion of debate." All real progress must be based on national culture and ideals. Prof. Sylvain Levi of Paris, in one of his letters to Sir P. C. Ray, the author of "Hindu Chemistry" writes: "It (Cultural life of India) is only through a history of national antiquities, national literature and national ethics."

"We have substituted the feeble figure of Expediency for the strong form of Ethics; let us not complain, then, if our weekling falls and rolls on the dust. A host of political panaceas are held out to troubled nations as positive cure alls, for men are born blind nowadays. They accept the transient and the superficial in place of the permanent and true. They cannot see that a spiritual renaissance is a necessary precondition of a happy restoration. Giving a man a vote, when he did not have one before, does not make him less blind. Without the higher principle we shall continue to gather the tart fruits of our folly." Dr. Paul Brunton.

In this connection we shall do well to take a leaf from the history of Germany, when she was morally broken and politically degraded. Rishi Max Muller says: "A people that can feel no pride in its past, in its history and literature, loses the main stay of its national character. When Germany was in the very depth of its political degradation, it turned to its ancient literature and drew hope from the study of the past."

The unique works of those European Savants, who, for the first time opened the portals of Ancient India and helped us to behold her all-round greatness, grandeur and magnificent beauty, will ever remain as the vast store house from which other authors will continue to draw. I desire to express deep sense of gratitude to these Emperors of

Thought and Literature from whose works I have freely quoted. I pay my affectionate and respectful homage to them for the great services that they have rendered to my noble and beloved Mother, India.

Out of thousands of passages on the glories of Ancient India that I possess, I have selected only a few, especially from the Savants of the Victorian Age. During this Age India slowly began to occupy a place of pride on the map of world-culture, inspite of the malicious campaign carried on by imperial writers like James Mill, about whose History Rishi Max Muller says: "The book which I consider most mischievous, nay, which I hold responsible for some of the misfortunes that have happened in India, is Mill's History of India, even with the antidote against its poison which is supplied by Prof. Wilson's notes." (India, what can it teach us? P—42 — a great book that should be read by every Indian). However, even the writers of Mill's persuasion were forced to bend their knees in humble homage to Mother India and to extol her glories in admiration and awe.

Long and ponderous passages have been kept out of this compilation. The modern reader has no time to spare for them. So, only clear, short, sweet and to-the-point passages have been selected from various authors on the many subjects noted in the contents.

The book is a consecutive whole. It should be read in that light. Otherwise it will become nothing but a series of snippets. I launch this humble compilation upon the ocean of unspirituality of modern times, but with this consolation that some at least will be profited by reading it. When he was asked about the fate of his brilliant drama, *Malati Madhava*, the great poet Bhavabhuti said: "There may be living somewhere at present, or may be born in future years, some one, whose sentiments are in accord with mine,

for Time is limitless and the Earth spacious enough." I humbly agree with him.

On the 15th December 1955, the compilation was ready, and I desired to place it in the hands of my kind readers on the auspicious 15th August 1956. It stood successfully the fire of criticism from my scholar—friends. They welcomed the object of my compilation and appreciated it in a very encouraging way. I thank them sincerely.

The delay in publishing the book was due to circumstances beyond my control.

I offer my best thanks to Rev. Dr. H. O. Mascarenhas, M.A., Ph.D., D.D., Prof. of Ancient Indian culture, Post graduate course, Bombay University, for going through the manuscript and for his valuable suggestions. I offer my grateful thanks to Shri K. Guru Dutt, I.A.S. (Retd.) for kindly writing the Foreword to the book.

I offer my loving devotion to His Holiness Shrimat Anandashram Swamiji of Shri Chitrapur Math, Shirali, N. Kanara, Karnatak, for His kind permission to dedicate this humble work to Him. *All the profits of the book will go to the charities conducted by His Holiness.*

Let me bring this Preface to an end by quoting once again the inspiring words of Maha Yogi Sri Aurobindo.

"India of the ages is not dead nor has she spoken her last creative word; she lives and has still some thing to do for her self and for human progress.

"India's work is world's work, God's work. Our Captain is God Himself. He will lead us to the Goal."

"The Sun of India's destiny will rise and fill all India with its light and overflow India and overflow Asia and overflow the world."

Santacruz, 15-12-1955. JAI HIND The Compiler.

FOREWORD

There is a school of thought in India which holds, and not without some justice, that we have been content with our past glories, and that it is time we ceased bothering about our past, and concentrated only on the future. It is to be hoped, that represents only a passing mood in the nation's progress. Already, that generation is passing; and it is painful to see our young people growing up without any adequate knowledge of the past traditions of our country. It has been said that a country which has no past, will have no future also. No civilisation can grow and advance unless it draws sustenance from its own soil through its roots. This little book by one who has devoted his lifetime to the education of the young is, in this context, of great value, for it gathers together compactly the observations made about India by competent foreigners, many of whom were by no means prepossessed in our favour. The collection of these has been a labour of love for the compiler. He will feel amply repaid if it helps towards restoring national self-respect in the eyes of younger generation. It is for this reason that the extracts chosen are all of a complementary nature. This book will enable us "to see ourselves as others see us", in the familiar words of Robert Burns, in a different but not valid situation.

Bangalore, 22nd June 1957.

K. Guru Dutt

GLORIES OF ANCIENT INDIA

CHAPTER I

THE HOME — LAND

1. "Nature, too, in this glorious country is chequered with variety and clad in glowing colours: See the luxuriance of her tropical vegetation and the hurricane of her monsoon; see the majesty of her snow covered Himalayas and the dryness of her desert; see the immense plains of Hindustan and the scenery of her lofty mountains; but above all, see the immense age of her history and the poetry of her recollections."

2. "The scenery of the Himalayas is a sight which the soberest traveller has never described without kindling into enthusiasm, and which, if once seen, leaves an impression that can never be equalled or effaced."

3. "Benares is a mine of human interest, and one of the most extraordinary cities of the East... In the hoary past, Benares was a great centre of primitive sun-worship, and the special sanctity with which the Brahmins have invested the city is only a tradition of those primeval days."

4. Strabo says that the kingdom of the Elder Porus, between the Jhelum and the Chenab, was an extensive and fertile country containing nearly 300 cities.

5. "India abounds with vast plains, highly fertile, more or less beautiful and watered by a network of rivers. A considerable area is under irrigation. Land bears two crops a year. The country teems with animals of all sorts. The elephants are of monstrous size."

6. The Mahabharata describes India roughly as an equilateral triangle. "The close agreement of these dimensions given by Alexander's informants with the actual size of the country, is very remarkable and shows that the Indians, even at that very early date in their history, had very accurate knowledge of the form and extent of their native land."

7. "Of their cities (in the Mauryan India) it is said that the number is so great that it cannot be stated with precision."

8. "At the junction of this river (the Ganga) with another is situated Palibothra (Pataliputra), a city of eighty stadia (9.2 miles) in length, and fifteen stadia (1.7 miles) in breadth: It is of a shape of a parallelogram and is girded with a wooden wall, pierced with loopholes for the discharge of arrows. It has a ditch in front for defence and receiving the sewage of the city. This ditch, which encompasses it all round, is 600 feet in breadth, and the wall is crowned with 570 towers and has four and sixty gates."

9. "It (India) has always appeared to the imagination of the Western World adorned with whatever is most splendid and gorgeous; glittering, as it were, with gold and gems, and redolent of fragrant and delicious odours. Though there be in these magnificent conceptions something romantic and illusory, still India forms unquestionably one of the most remarkable regions that exist on the surface of the globe."

The varied grandeur of its scenery and the rich productions of its soil are scarcely equalled in any other country."

10. "India, according to the concurrent opinion of all writers, is the most agreeable abode on the earth and the most pleasant quarter of the world. Its dust is purer than air and its air purer than purity itself. Its delight-ful plains resemble the garden of paradise.

If it is asserted that Paradise is in India, Be not surprised, because Paradise itself is not comparable to it."

11. Caliph Omar once asked an Arab sailor what he had seen in India. The sailor said, "India's rivers are pearls, her mountains rubies, her trees perfumes."

12. "Ere yet the pyramids looked down upon the valley of the Nile; when Greece and Italy—those cradles of civilization—nursed only the tenants of the wilderness, India was the seat of wealth and grandeur."

13. "An epitome of the world and favoured by nature with some of her choicest blessings, India was looked upon as a paradise on earth by Europe. Poets sang of the riches of India, and merchants and travellers carried away tales of a true "Land of Cockaigne" ever flowing with milk and honey. It was a country rich in pearls and diamonds, where the very rivers ran gold, and where nature, decked in all her splendour, presented an enchanting sight. Indian wisdom, too, like the Indian riches, passed into a proverb amongst the ancients, bringing over men like Pythagoras and others to drink at this fountain of human knowledge."

14. "Hindustan has from the earliest ages been celebrated as one of the most highly favoured countries on the globe, and as abounding in the choicest productions of Nature and Art."

15. "Besides cereals, there grow, throughout India, much millet, much pulses of various sorts, rice, many plants useful in food, other edible products for animals. Famine seldom visits India. There has never been a general scarcity of nourishing food. The country enjoys a double rainfall — that of winter and of summer — yielding two harvests annually. The fruits and the esculent roots of varied sweetness afford abundant sustenance for man."

16. "These (Himalayas) are the supreme mountains of the earth, tossed high in some convulsion of the primeval age and stricken immobile, a frozen lava of waves, whose crests are on the outer fringes of space, whose depths and hollows are the secret places of the earth, unknown and inaccessible; rock-cut gorges set about by forest swamp and inter-locking jungle within whose grim recesses life may pullulate shut off for ever from the outer world. Himalaya—the abode of snow. At least 40 heights exceed 24,000 feet. This mountain continent makes its weather conditions."

17. "If there is one place on the face of the earth where all the dreams of living man have found a home from the very earliest days when man began the dream of existence, it is India."

18. "The great city of *Vijayanagar* is situated near very steep mountain. The circumference of the city is sixty miles, its walls are carried up to the mountains and enclosed the valleys at their foot so that its extant is thereby increased. In this city there are estimated to be 90,000 men fit to bear arms."

19. "The city of *Vijayanagar* is such that eye has not seen or ear heard of any place resembling it on earth. It is

so built that it has seven walls, one within the other. Beyond the circuit of the outer wall there is an esplanade extending to about fifty yards in which stones are fixed near one another to the height of a man, one half buried firmly in the earth and the other half raises above it, so that neither foot nor horse however bold can advance with facility near the outer wall".

20. "It (*Kanauj*) has lofty walls and solid trenches; on all sides are seen towers and pavillions. In several places there are also flowery groves and limpid ponds, crystal, clear, in this country there are found in plenty the rarest wares of other lands".

21. "The Hindu regards India not only as a political unit, naturally the subject of one sovereignty, whether British, Muhammedan or Hindu but as the embodiment, as the temple, nay, even *as the goddess mother of his spiritual culture...* He made India the symbol of his culture; he filled it with his soul. In his consciousness it was his greater self. India and Hinduism are organically related as body and soul".

22. "It (*Pataliputra*) was in an inevitable state of preservation, the logs of which being as smooth and perfect as on the day they were laid more than two thousand years ago. The marvellous preservation of the ancient wood, whose edges were so perfect that the very lines of jointure were indistinguishable, evoked admiration of all who witnessed the experiment. The whole (palace at Pataliputra) was built with a precision and reasoned care that could not be excelled today. In short the construction was absolute perfection of such work".

CHAPTER II

THE PEOPLE AND THEIR INSTITUTIONS

People:

1. "The Sudras are not in any sense slaves, and never can have been such. The Greeks were surprised to find all classes in India free citizens."

2. "They (The Aryans) were cheerful, freedom loving folks, full of joy of life, singing songs to the good spirits who guarded their houses, trade and cattle, and aided them in winning the fruits of the earth—songs which had a magic power to bless the daily toil in the field and worship and gave them a kindly feeling towards their neighbours, Aryans and non-Aryans, in times of peace."

3. "The Indian peasant is a person innately civilised. The maturing culture of an organised human family life and profoundly philosophical religion has shaped his mind and soul."

4. "Of all the nations that we know, it is India that has the largest population."

5. "They (Brahmanas) revere their scriptures, the four Vedas, containing about 100,000 verses. The Vedas are handed down from mouth to mouth, not written on paper. There are in every generation some intelligent Brahmanas who can recite these 100,000 verses. I myself saw such men."

6. "You must know that these Brahmins are the best merchants in the world and the most truthful, for they would not tell a lie for anything on the earth."

7. "The Brahmins are publicly employed by Kings at what is called the Great Synod where at the beginning of

the new year, all the philosophers are gathered together, and any philosopher who may have made any useful suggestion in writing, or observed any means of improving the public interests, declares it publicly or gives sound advice, is exempted from paying any taxes or contributions."

Diodorus also refers to such gatherings "of famous men held at the beginning of each new year, and in requital of their services they receive valuable gifts and privileges."

8. "They (Brahmins) are the best esteemed, for they are more consistent in their opinions. From the time of their conception in the womb they are under the guardian care of learned men who go to the mother and under the pretence of using some incantations for the welfare of herself and her unborn babe, in reality give her prudent hints and counsels. The women who listen most willingly are thought to be most fortunate in their children. After the birth, the children are under the care of one person after another, and as they advance in age, each succeeding master is more accomplished than his predecessor."

9. "The Brahmin, in fact, much abused as he has been in this as in other matters, was the source of the intellectual distinction in India. As he produced Indian philosophy, so by another effort of his intellect he evolved the subtle and effective form of the drama."

10. "It is not too much to say that the mind of the West, with all its undoubted impulses towards the progress of humanity, has never exhibited such an intense amount of intellectual force as is to be found in the religious speculations of India. These have been the cradle of all Western speculations and wherever the European mind has risen into heights of philosophy, it has done so because the Brahmana was the pioneer. There is no intellectual truth in the

West which has not its earlier discussion in the East, and there is no modern solution of that problem which will not be found anticipated in the East."

11. "We have here a copy of the period when Brahma-manas with lively emulation carry on their enquiries into the highest questions the human mind can propound, women with enthusiastic ardour plunge into mysteries of speculations, impressing and astonishing men the depth and loftiness of their opinion, and who solve the questions propounded to them on sacred subjects."

12. "No reasonable person will deny to the Hindus of former times the praise of very extensive learning. The variety of subjects upon which they wrote prove that every science was cultivated among them. The manner also in which they treated these subjects proves that the Hindu learned men yielded the palm of learning to scarcely any other of the ancients. The more their philosophical works and law books are studied, the more the enquirer be convinced of the depth of wisdom possessed by the authors."

13. "The martial Rajaputs are not strangers to armorial bearings, now so indiscriminately used in Europe. The great banner of Mewar exhibits a golden sun on a crimson field, those of the chiefs bear a dagger. Amber displays the Pancharanga, a five coloured flag. The lion rampant on an argant field, is extinct with the State of Chanderi. In Europe, these customs were not introduced till the period of the Crusaders, and were copied from the Saracens, while the use of them among the Rajaput tribes can be traced to a period anterior to the war of Troy."

14. "The Tamils were a hardy peasant folk and made good soldiers, and bold sailors and skilled agriculturists. The northerners, when they first began to penetrate the coun-

try south of the Krishna, found an advanced civilisation already established."

15. "The Indians are well skilled in the arts as might be expected of men who inhale a pure air and drink the very finest water. The soil, too, has under-ground numerous veins of all sorts of metals, for it contains much gold and silver, and copper and iron in no small quantity, and even tin and other metals, which are employed in making of articles of use and ornaments as well as implements and accountrements of war. In contrast to the general simplicity of their style, they love finery and ornament. Their robes are worked in gold and ornamented with precious stones, and they wore also flowered garments made of the finest muslin. Attendants walking behind hold up umbrellas over them; for they have a high regard for beauty and avail themselves of every device to improve their looks."

16. "Hindus have made a language, a literature and a religion of rare statliness."

Women

17. "It is universally admitted that there is no criterion of the refinement of a nation than the condition of the fair sex therein."

18. "And it may be confidently asserted that in no nation of antiquity were women held in so much esteem as among the Hindus".

19. "Strike not even with a blossom a wife guilty of a hundred faults" says a Hindu sage a sentiment so delicate that Rignald-de-Born, the prince of troubadours, never uttered any more refined."

20. "Their (women's) right to property is recognised and fully secured. In the absence of direct male heirs, wid-

ows succeeded to a life interest in real and absolute interest in personal property. Next, daughters inherit absolutely. Where there are sons, mothers and daughters are entitled to shares, and wives hold peculiar property from a variety of sources, besides those specified by the text, over which a husband has no power during their lives, and which descends to their own heirs, with a preference in some to females. It is far from correct, therefore, to say that women amongst the Hindus are excluded from the rights of property."

21. "Nor will the annals of any nation afford more numerous or more sublime instances of female devotion than those of the Rajputs."

22. "The superficial observer, who applies his own standard to the customs of all nations, laments, with an affected philanthropy, the degraded condition of the Hindu female, in which sentiment he would find her little disposed to join. He particularly laments her want of liberty and calls her seclusion imprisonment. From the knowledge I possess of the freedom, respect, the happiness which Rajput women enjoy, I am by no means inclined to deplore their state as one of captivity."

23. "There is a delicacy in the custom with which the bond of uniting the Cavaliers of Europe to the service of the fair in the days of chivalry will not compare. It (*Rakhi*) is one of the few customs when an intercourse of gallantry of the most delicate nature is established between the fair sex and the cavaliers of Rajasthan. The Rajput dame bestows with the *Rakhi* (bracelet) the title of adopted brother, and while its acceptance secures to her all the protection of a "Cavaliere Servante".

Amusements:

24. "Chess in Sanskrit is called Chater Anga. The earliest direct mention of the game in Sanskrit literature is found in the works of Bana and the Kavyalankar of Rudradatta..... Introduced into Persia in the sixth century Chess was brought by the Arabs into Europe, where it was generally known by 1000 A.D. Besides the fable literature of India, this Indian game served to while away the tedious life of myriads during the Middle Ages."

25. "We must accordingly conclude that our European Chess is a direct descendant of an Indian game played in the 7th century with substantially the same arrangement and method as in Europe five centuries later, the game having been adopted first by the Persians, then handed on by the Persians to the Moslem world and finally borrowed from Islam by Christian Europe. Games of a similar nature exist to-day in other parts of Asia than India, but there can be no doubt that all these games are equally descended from the same original Indian game."

26. "Inns, hostelaries, eating houses, serais, and gaming houses (in the Mauryan Empire) are evidently numerous; sects and crafts have their meeting places and the latter their public dinners. The business of entertainment provides a livelihood for various classes of dancers, singers, and actors. Even the villages are visited by them, and the author of Arthashastra is inclined to discourage the existence of a common hall used for their shows as too great a distraction from the life of a home and the fields. At the same time there are penalties for refusal to assist in organising public entertainment. The king provides in amphitheatres constructed for the occasion dramatic, boxing, and other contests of men and animals, and also spectacles with

displays of pictured objects of curiosity, not seldom the streets were lighted for festivals."

27. "In procession of their festivals, many elephants are in the train, adorned with gold and silver; numerous carriages drawn by four horses, by several pairs of oxen; then follows a body of attendants in full dress, bearing vessels of gold, large basins and goblets, tables, chairs of state, drinking cups and lavers of Indian copper, most of which are set with precious stones, as emeralds, beryls, and Indian carbuncles; garments embroidered and inter-woven with gold: wild beasts as buffaloes, panthers, tame lions, and a multitude of birds of variegated plumage and of fine song."

28. "Any *dress*, more perfectly convenient to walk, to sit, to lie in, it would be impossible to invent."

29. Indians "wear an undergarment of cotton which reaches below the knee half way down to the ankles and also upper garment which they throw partly over their shoulders and partly twist in folds round their heads."

30. "They (Hindus) cover their persons down to the feet with fine muslin, are shod with sandals and coil round their heads cloths of cotton."

31. "The Indians wear *shoes* made of white leather, and these are elaborately trimmed while the soles are variegated and made of great thickness."

32. "Of all the Asiatics the Indians were superior in *strength and stature*. They were of so great a stature that they were among the tallest men in Asia being five cubits in height or nearly so."

33. "They (Indians) frequently comb but seldom cut the hair of the head. The beard of the chin they never cut

at all but shave off the hair from the rest of the face so that it looks polished."

34. "Some dye their beards white to make them look as white as possible, but others dye them blue, while some others prefer a red tint, some purple, others a dark green."

35. "The *animals* used by the common sort for riding are camels, horses, and asses; while the wealthy use elephants, for this is the animal which carries royalty. The conveyance which ranks next in honour is the chariot and four. The camel ranks third, while to be drawn by a single horse is considered no distinction at all."

36. "They (Indians) marry without either giving or taking *dowries*, but the women as soon as they are marriageable are brought forward by their fathers and exposed in public to be selected by the victor in wrestling or boxing or by some one who excels in any other manly exercise."

37. *Character*: "In the camp of Sandrocottes (Chandragupta Maurya) consisting of four lakhs of men, only a few thefts were reported per day, not exceeding two hundred drachmas (about Rs. 30/-) in value. The people had few laws and respected them. They required no seals nor witnesses to their bonds as the Greeks did. They seldom went to the law-courts and whenever they made deposits they confided each other."

38. "The soil (of *Maharashtra*) is rich and fertile, it is regularly cultivated and very productive. The climate is hot, and the disposition of the people is honest and simple; they are tall of stature and of a stern and vindictive character. To their benefactors they are grateful; to their enemies relentless. If they are insulted, they will risk their lives to avenge themselves. If they are asked to help one in distress,

they will forget themselves in their haste to render assistance."

39. "They (the Hindus) are so honest as neither to require locks to their doors nor writings to bind their agreements."

40. "The Indians are distinguished by the straight forwardness and honesty of their character. With regard to riches, they never take anything unjustly; with regard to justice, they make even excessive concessions. Straight forwardness is the leading feature of their administration."

41. "The Indians are naturally inclined to justice, and never depart from it in their actions. Their good faith, honesty and fidelity to their engagements are well known, and they are so famous for these qualities that people flock to their country from every side."

42. "It was love of truth that struck all the people who came in contact with India, as the prominent feature in the national character of its inhabitants. No one ever accused them of falsehood. There must surely be some ground for this, for it is not a remark that is frequently made by travellers in foreign countries even in our time, that their inhabitants invariably speak the truth. Read the accounts of English travellers in France, and you will find very little said about French honesty and veracity, while French accounts of England are seldom without a fling at perfide Albion."

43. "Megasthenes observed with admiration the absence of slavery in India, the chastity of women, and the courage of men. In valour they excelled all other Asiatics, sober and industrious, good farmers and skilful artisans, they scarcely ever had recourse to a lawsuit, and lived peaceably under their native chiefs."

44. "The Indians are really the most tolerant nation in the world. They are gentle, virtuous, laborious, and that, perhaps of all men, they are the ones who seek to injure fellow beings the least."

45. "When you read of the atrocities committed by the Muhamedan conquerors of India after that time (1000 A.D.) to the time when England stepped in and, whatever may be said by her envious critics, made, at all events, the broad principles of our common humanity respected once more in India, the wonder to my mind is how any nation could have survived such an Inferno, without being turned into devils themselves.

"I can only say that after reading the accounts of the terrors and horrors of Muhammedan rule, my wonder is that so much of native virtue and truthfulness should have survived."

46. "But if we seek for a picture of chivalrous gallantry, unswerving fidelity, and fearless self devotion, we have only to turn to the chivalry of the Rajput States; and particularly to that of the Rathors. We shall find their acts of resolute heroism that have not been surpassed by the troops of any age or country."

47. "The name of the "Country" carried with it a magical power in the mind of the Rajput. The name of his wife or his mistress must never be mentioned at all, nor that of his country but with respect, or his sword is instantly unsheathed."

48. "There is not a petty state in Rajaputana that has not had its own Thermopylae and scarcely a city that has not produced its Leonides. But the mantle of ages has shrouded from view what the magic pen of the historian might have consecrated to endless admirations; Somanath

might have rivalled Delphos; the spoils of Hind might have vied with the wealth of the Lybian King; and compared with the army of the Pandavas, the army of Xerxes would have dwindled into insignificance."

49. "Homer's heroes were pigmies to the Kurus, whose bracelet we may doubt if Ajax could have lifted."

50. "What nation on earth would have maintained the semblance of civilisation, the spirit or the customs of their forefathers, during so many centuries of overwhelming depression, but one of such singular character as the Rajput? Though ardent and reckless he can, when required, subside into forbearance and apparent apathy and reserve himself for the opportunity of revenge. Rajasthan exhibits the sole example in the history of mankind, of a people withstanding every outrage barbarity can inflict, or human nature sustain, yet rising buoyant from the pressure and making calamity a whetstone to courage."

51. "No Indian was ever known to tell an untruth. No nation is fonder of singing and dancing than the Indian."

52. "Indians are a nation rich in spiritual gifts, and endowed with peculiar sagacity."

53. "Cleanliness of the Hindus is proverbial."

54. "The Hindu shines far above the European. Without knowledge of alphabet, the Hindu females are dutiful daughters, faithful wives, tender mothers, and intelligent housewives."

55. *Education*: "The students undergoing instruction numbered several thousands (in the Nalanda university). They are men of the highest ability and talent. Their distinction is very great at the present time. There are many

hundreds among them whose fame has rapidly spread through distant regions. Their conduct is pure and unblamable. They follow in sincerity the precepts of moral law. The rules of the convent are severe and all the priests are bound to observe them.

"The day is not sufficient for asking and answering proposed questions. From morning till night they engage in discussion — the old and the young mutually helping one another. Learned men from different cities who desire to acquire renown in discussions come in hundreds to settle their doubts and then the streams of their wisdom spread far and wide. For this reason some people usurp the name (of Nalanda students) and going to and fro receive honour in consequence.

"One must have studied deeply both old and new (books) before getting admission. Those students therefore, who come up here as strangers have to show their ability by hard discussion; those who fail compared with those who succeed, are as 7 or 8 to ten. With respect to those of conspicuous talent, solid learning, great ability, illustrious virtue, distinguished men, these connect (their high names) with the succession of celebrities belonging to the college, such as Dhampala and Chandrapala who excited by their bequeathed teachings the thoughtless and the worldly. Gurnamati and Stiramati, the streams of whose superior teachings spread abroad even now; Prabha Mitra with his clear discourses, Jinamitra with his exalted eloquence, Silabhadra and other eminent men whose names have been lost."

56. "In beginning the education of their children and winning them on to progress they are taught a book of twelve chapters (Siddha Vastu). When the children are of

seven years of age the five vidyas or sciences are gradually communicated to them. The first science is grammar, which teaches and explains words and classifies their distinctions. The second is that of skilled professions (concerned with) the principles of mechanical arts, the science of causes (hetu vidya), and astrology. The fourth is the science of reasoning by which the orthodox and the heterodox and the true and the false are thoroughly sought out. The fifth is the science of the internal (Adhyatma vidya), which investigates and teaches the five degrees of religious attainments and the subtle doctrine of Karma."

57. The method of teaching was meant more "to rouse the disciples to mental activity rather than to instruct them in dogma. They instruct the inert and sharpen the dull, and the teachers doggedly persevere in giving instruction to those who are addicted to idleness."

58. "Though their (wandering monks) family be in affluent circumstances, such men make up their minds to be like the vagrants and wander here and there to get their subsistence. Though they are not moved by honour or reproach, their fame is far spread. Even kings treated them with great respect. They were deeply versed in antiquity and they devote their time to the cultivation of knowledge."

59. "The whole range of education in these great universities (Takshashila, Nalanda, etc.) was schemed and coordinated with a breadth and largeness undreamt of in Modern India."

60. "The sages and poets of India have inculcated moral precepts and poetic beauties which no country in the world of either ancient or modern date need be ashamed to acknowledge."

61. "In fact the ideal of Hindu educational theorist was to know oneself in relation to society and the universe, and to find out the identity between the individual and the eternal self, for, this is the only way in which we can conceive the satisfaction of human aspirations, the completion of human knowledge and the sanctification of human life.

"Hence with the ancient Hindus the purpose of education was to expand the life of the individual until it should comprehend this existence through participation in the all pervading spiritual activity.

"The object of Hindu education was three fold: the acquisition of knowledge, the inculcation of social duties and religious rites and above all the formation of character. Social efficiency, another aim, contributing to the progress and development of the Society. "The result of good studies is good character and good conduct." So says the Mahabharata. Culture, not literacy, was the highest aim of education in Ancient India."

62. "The entire history of mankind has not produced anything that approaches in grandeur this idea (*Varnashrama Dharma*)."

63. "What Cleeny and Clairvaux were to France in the Middle Ages, *Nalanda* was to Central India — the depository of all true learning and the foundation from which it spread to all other lands of the faithful (Buddhists)."

64. "The whole range (of education in the Universities of Ancient India) was schemed and coordinated with a breadth and largeness undreamt of in the modern India. There were schools of painting, sculpture, and handicrafts as well as of mathematics, astronomy, medicine, and other sciences; at *Nalanda* religion and philosophy were taught

from hundred Chairs. Not less greatly planned were the equipment and environment of the colleges."

65. "Not that it is so common to impose literary shibboleths as final tests of culture and political capacity it is interesting to observe that at a time when India had reached the zenith of her creative power in arts and letters, a position at least as high as that reached by any modern State, and had achieved a system of self government probably as perfect as the world has yet known — if highest standard of political ethics and the general happiness of the community be accepted as criteria — she found it not only unnecessary but undesirable to make book learning a test of literary culture or of political capacity. In the Golden Age of Indian Literature writing was a mercantile accomplishment rather than an intellectual one: the highest intellect of the land preferred an oral method of education as more exact and more mentally efficient than that of textbooks. But in days when machinery has become all powerful even our mentality must be machine made, lest we should go too slowly in the mad race for world markets and world power."

66. "Alexander's first halt was at the great city of *Taxila*, where, for the first time, the civilisation of East and West found themselves divertly confronted. *Taxila* was of a special interest for the scientists in Alexander's train, as being one of the leading seats of Hindu learning, where crowds of pupils, sons of princes and wealthy Brahmins, resorted to study the three Vedas and eighteen accomplishments."

67. "The percentage of literacy among the Buddhist population in Asoka's time was higher than it is now in many provinces of British India."

68. *The Caste System.* "The system of caste, far from being the source of all troubles which can be traced in Hindu society, has rendered most important service in the past, and still continues to sustain order in society."

69. "There is no doubt that it (caste) is the main cause of the fundamental stability and contentment by which Indian society has been traced for centuries against the shocks of politics and the cataclysms of nature. It provides every man with his place, his career, his occupation, his circle of friends. It makes him at the outset, a member of the corporate body, it protects him through life from the canker of social jealousy and unfulfilled aspirations; it ensures him companionship and a sense of community with others in like case with himself. The caste organization is to the Hindu his club, his trade union, his benefit society, his philanthropic society. There are no workhouses in India, and none as yet are needed. The obligation to provide for kinsfolk and friends in distress is universally acknowledged; nor can it be questioned that this is due to the recognition of the strength of family ties and of the bonds created by associations and common pursuits which are fostered by the caste principle. An India without caste, as things stand at present, it is not easy to imagine."

70. "We trace there (caste) the highest outlines of a self-contained, self-dependent, systematical and perfectly harmonious industrial economy deeply rooted in the popular conviction of its divine character and protected through every political and commercial vicissitudes. Such an ideal social order we should have held impossible of realisation, but that it continues to exist, and to afford us, in the yet living results of its daily operation in India, a proof of the superiority, in so many unsuspected ways, of the heiratic civilisation of antiquity over the secular, joyless, inane and

self-destructive modern civilisation of the West. So long as the Hindus hold to the caste system, India will be India, but from the day they break from it, there will be no more India. That glorious peninsula will be degraded to the position a bitter "East End" of the Anglo-Saxon Empire."

71. "Caste has many practical advantages. It acts like the guilds of medieval Europe in preserving and handing down hereditary arts and crafts. It provides for the distribution of the functions of civilised life, from the service of the temple to scavenging."

72. "I firmly believe caste to be a marvellous discovery, a form of socialism, which through ages has protected the Hindu society from anarchy and from the worst wits of industrial and competitive life — that is an automatic poor law to begin with and the strongest form known of trades union."

73. "Indian caste arose naturally under the influences of the unifying forces of advancing civilisation to bring about the best possible kind of unity and concord among the heterogeneous communities... The ideal Indian scheme of social order is based on religious philosophical principles which are also the practical ideals of daily life."

74. "Contrast with the respectful tone of Hindu children towards their parents, the harsh manner in which Telemachus generally speaks to his mother. *Filial respect* and *affection* is quite as noteworthy a feature in the Hindu character now as in ancient times."

75. "The inhabitants having abundant means of subsistence exceed in consequence the ordinary stature and are distinguished by their *proud bearing*."

Chapter III

LANGUAGE AND LITERATURE

Sanskrit.

1. "It was an astounding discovery that Hindustan possessed, in spite of the changes of realms and changes of time, a language of unrivalled richness and variety; a language, the parent of all those dialects Europe has fondly called classical — the source alike of Greek flexibility and Roman strength. A philosophy, compared with which, in point of age, the lessons of Pythagoras are but of yesterday, and in point of daring speculation Plato's boldest efforts were tame and commonplace. A poetry more purely intellectual than any of those which we had before any conception; and systems of science whose antiquity baffled all power of astronomical calculation. This literature, with all its colossal proportion, which can scarcely be described without the semblance of bombast and exaggeration claimed of course a place for itself — it stood alone and it was able to stand alone.

"To acquire the mastery of this language is almost the labour of life; its literature seems exhaustless. The utmost stretch of imagination can scarcely comprehend its boundless mythology. Its philosophy has touched upon every metaphysical difficulty; its legislation is as varied as the castes for which it was designed."

2. "The Sanskrit, we can safely assert to be one of the richest and most refined of any. It has, moreover, reached a high degree of cultivation, and the richness of its philosophy is in no way inferior to its poetic beauties, as it

presents us with an abundance of technical terms to express the most abstract ideas."

3. "The Sanskrit combines these various qualities possessed separately by other tongues; Grecian copiousness, deptoned Roman force, the divine afflatus characterising the Hebrew tongue."

"Judged by an organic standard of the principal elements of language, the Sanskrit excels in grammatical stature, and is indeed, the most perfectly developed of all idioms, not excepting Greek and Latin."

"Justly it is called Sanskrit, i.e. perfect, finished. In its structure and grammar it closely resembles the Greek, but is infinitely more regular and therefore more simple, though not less rich. It combines the artistic fullness indicative of Greek development, the brevity and nice accuracy of Latin; whilst having a near affinity to the Persian and German roots, it is distinguished by expression as enthusiastic and forcible as theirs."

4. "Sanskrit literature allows you an insight into the strata of thought deeper than any you have known before, and rich in lessons that appeal to the deepest sympathies of human heart... I may perhaps be able to show them how imperfect our knowledge of Universal history, our insight into the development of the human intellect, must always remain, if we narrow our horizon to the history of the Greeks, Romans, Saxons, and Celts, with a dim background of Palestine, Egypt, Babylon, and leave out of sight our nearest relatives, the Aryans of India, the framers of the most wonderful language, the Sanskrit, the fellow workers in the construction of our fundamental concepts, the fathers of the most natural of natural religions, the makers of the most transparent of mythologies, the inven-

tors of the most subtle philosophy, the givers of the most elaborate laws."

Alphabet.

5. "Deonagri is the original source whence the alphabets of Western Asia were derived."

6. "This complete alphabet (Devanagri) which was evidently worked by learned Brahmins on phonetic principles must have existed by 500 B.C. according to the strong arguments adduced by Prof. Buhler. This is the alphabet which is recognised in Panini's great Sanskrit grammar of about fourth century B.C. and has remained unmodified ever since. It not only represents all the sounds of the Sanskrit language, but is arranged on a thoroughly scientific method, the simple vowels coming first, then the diphthongs, and lastly consonants in uniform groups according to their organs of speech with which they are pronounced. We Europeans, on the other hand, 2500 years later and in a scientific age still employ an alphabet which is not only inadequate to represent all the sounds of our language, but even preserves the random order in which vowels and consonants are jumbled up as they were in the Greek adaptation of the primitive Semitic arrangements of 3000 years ago."

7. "The ancient Sanskrit alphabet offers a refreshing example of orderly and accurate correlation, the symbols having been systematically arranged by native grammarians. No more than one sound is associated with each. A student of Sanskrit is also learning elementary phonetics painlessly, because the order makes him aware of the lips, teeth, base, of teeth, palate, and velum as against articulation."

8. "The system (Devanagri), an outcome of the remarkable philological, and phonological precision, in which

the early Indian surpassed all ancient peoples, has been of priceless service, it has provided all the languages with an exact reflex of their pronunciation, and it furnishes the philologist with a measure whereby to estimate their history."

9. "The usual methods of alphabetic arrangement are not more than four. (1) Philological, (2) morphologic, (3) ideologic (4) chronologic, that is, the letters may be arranged according to their sounds, their forms, their names or dates. The scientific principle of arrangement is the philological of which the most perfect is furnished by the Devanagiri script."

10. "No nation but the Hindus has been yet able to discover such a perfect system of phonetics."

11. "The creation of the consonants in Sanskrit is a unique example of human genius."

12. "The peculiarities of the Indian alphabet demonstrates the independence all foreign origin and it may be confidently urged that all probabilities and influences are in favour of an independent invention."

Writing

13. "Everything concurs to establish the fact that alphabetical writing was known in India from the earliest times, and that its use was not confined to inscriptions but extended also to every purpose of common life."

14. "Writing was certainly in common use long before the days of Chandragupta (Maurya)."

Vedic Literature

15. "In the history of the world, the Veda fills a gap which no literary work in any other language could fill."

16. "In its (Rigveda) noble simplicity, in the loftiness of its philosophic vision, it is probably the most admirable piece of philosophy of olden times."

17. "I have read some of the portions of the Vedas as fall on me like the light of a higher and purer stream — free from particulars, simple, universal. It rises on me like the full moon after the stars have come out wading through some far stratum of the sky."

18. "The Vedic literature opens to us a chapter in what has been called the education of the human race, to which we can find no parallel anywhere else."

19. "The Rig Veda is the most sublime conception of the great high ways of humanity."

20. "I maintain that to every body who cares for himself, for his ancestors, for his history, for his intellectual development, a study of the Vedic literature is indispensable."

The Classical Literature

21. "The Classical poets of India have a sensitiveness to variations of sound, to which the literature of other countries afford few parallels, and their delicate combinations are a source of never failing joy."

22. "The literature of India makes us acquainted with a great nation of past ages, which grasped every branch of knowledge, and which will always occupy a distinguished place in the history of civilisation of mankind."

23. "The literature of the Sanskrit language incontestably belongs to a highly cultivated people, whom we may with great reason consider to have been the most informed of all the East. It is, at the same time, a scientific and a

poetic literature. Hindu literature is one of the richest in prose and poetry."

24. "No reasonable person will deny to the Hindus of former times the praise of every extensive learning. The variety of subjects upon which they wrote prove that almost every science was cultivated among them. The manner also in which they treated the subjects proves that the Hindu learned men yielded the palm of learning to scarcely any other of the ancients. The more their philosophical works and lawbooks are studied, the more will the enquirer be convinced of the depth of wisdom possessed by the authors"

25. "And while the claims of the written records of Indian literature to a high antiquity are thus indisputably proved by external geographical testimony, the internal evidence in the same direction, which may be gathered from their contents is no less conclusive."

26. "Human life would not be sufficient to make oneself acquainted with any considerable part of Hindu literature."

Poetry.

27. "The proneness of the Indian mind to reflection not only produced important results in religion, philosophy and science; it also found a more abundant expression in poetry than the literature of any other nation can boast."

28. "The various branches of poetry, such as the narrative and the dramatic, the lyric as well as didactic and the apologue, have all flourished in Sanskrit literature, and produced the most excellent results."

29. "Poetry rules over all India, it has lent its forms, its colouring, and its charms even to the most abstract sciences, Yea, even to religion."

30. "What we chiefly admire in their (Hindus) poetry is that tender fondness of solitude and the animated vegetable kingdom that so attract us in the drama of *Shakuntala*, the traits of female grace and fidelity and that exquisite loveliness of childhood, of such prominent interest in the older epics of India. We are also struck with the touching pathos accompanying deep moral feeling."

The Epics

31. "The literature of the Hindus is rich in epic poetry."

32. "Although the Hindus, like the Greeks, have only two great epic poems, namely the *Ramayana* and the *Mahabharata*, yet to compare them with the *Iliad* or the *Odyssey* is to compare the Indus and the Ganges rising in the snow of the world's most colossal ranges swollen by numerous tributaries spreading into deep divergent channels, with the streams of Attica or the mountainous torrents of Thessaly.

"There is not in the whole range of the Sanskrit literature a more charming poem than the *Ramayana*. The classical purity, clearness and simplicity of its style, the exquisite touches of true poetic feeling with which it abounds, its graphic descriptions of heroic incidents, nature's grandest scenes, the deep acquaintance it displays with the conflicting workings and most refined emotions of the human heart, all entitle it to rank among the most beautiful compositions that have appeared at any period or in any country. It is like a spacious and delightful garden, here and there allowed to run wild, but teeming with fruits and flowers, watered by perennial streams, and even its most tangled jungle intersected with delightful path-ways. The character of Rama, is nobly portrayed. It is only too

consistently unselfish to be human. We must in fact bear in mind that he is half a god, yet though occasionally dazzled by flashes from his superior nature, we are not often blinded or bewildered by it. At least in the earlier portion of the poem he is not generally represented as more than a heroic, noble minded, pious, virtuous man, whose bravery, unselfish generosity, filial obedience, tender attachment to his wife, love for his brothers and freedom from all resentful feelings, we can appreciate and admire. When he falls a victim to the spite of his father's second wife, he cherishes no sense of wrong. When his father decides on banishing him, not a murmur escapes his lips. In noble language he expresses his resolution to sacrifice himself rather than allow his parent to break his pledged word. As to Sita, she is a paragon of domestic virtues."

33. "Well may the Ramayana challenge the literature of every age and country to produce a poem that can boast of such perfect characters as a Rama and a Sita. Nowhere else are poetry and morality so charmingly united, each elevating the other as in this poem."

34. "Whoever has done or willed too much let him drink from this deep cup (the Ramayana) a long draught of life and youth. Everything is narrow in the West. Greece is small and I stifle, Judia is dry and I pant Let me look towards lofty Asia, and the profound East for a little while. There lies my great poem (the Ramayana) as vast as the Indian Ocean, blessed, gilded with the sun, the book of divine harmony, wherein there is no dissonance. A serene peace reigns there, and in the midst of conflict an infinite sweetness, boundless fraternity, which spreads over all living things, the ocean, (without bottom or bound), of love, of pity, of clemency."

35. "It will scarcely be possible to deny the *Mahabharata* to be one of the richest compositions in Epic poetry that was ever produced."

36. "The Mahabharata is an inexhaustible mine of proverbial philosophy."

37. "The Ramayana and the Mahabharata abound with poetical beauties of the first order, and particularly in delineations of picturesque manners situations, and in the expression of natural and amiable feelings."

38. "There are many graphical passages in the Ramayana and the Mahabharata, which for beauty of description cannot be surpassed by anything in Homer — the diction of Indian epics is more polished, regular and cultivated, and the language altogether in a more advanced stage of development than that of Homer. Yet there are not wanting indications in the Indian epics of a higher degree of cultivation than that represented in the Homeric poems. The battle-fields of the Ramayana and the Mahabharata are not made barbarous by wanton cruelties, and the description of Ayodhya and Lanka imply far greater luxury and refinement than those of Sparta or Troy."

"And in exhibiting pictures of domestic life and manners the Sanskrit epics are even more valuable than the Greek and the Roman. In the delineation of woman, the Hindu poet throws aside all exaggerated coloring, and draws from Nature. Kaikeyi, Mandodari, Kausalya, and even Manthara, are all drawn to the very life. Sita, Draupadi, and Damayanti engage our affections far more than Helen or even than Penelope. Indeed, Hindu wives are generally perfect patterns of conjugal fidelity: nor can it be doubted that in these delightful portraits of the pativrata or

devoted wife, we have true representations of the purity and simplicity of Hindu domestic manners in early times.

"Nothing can be more beautiful and touching than the picture of domestic and social happiness in the Ramayana and the Mahabharata. It is indeed in depicting scenes of domestic affection and expressing those universal feelings and emotions which belong to human nature in all time and in all places, that the Sanskrit epic poetry is unrivalled."

39. "We may well accept this great poem (the Mahabharata) as one of the priceless possessions of the East".

40. "Some portions of the Mahabharata may well compare with the purest and most beautiful productions of human genius. The Ramayana is three times as large as Homer's Iliad, and the Mahabharata four times as large as the Ramayana. But it is not in the size alone that the sacred epics of Valmiki and Vyasa excel. They enchant by the wonderful story they tell of ancient faith and valour and life of the Aryans. There is also a lively teaching of morals under a glorious garment of poetry."

41. "In modern times, the Mahabharata may be said to be realistic, and the Ramayana idealistic, in their respective handling of human characters. Sita in Ramayana is all that a woman could or should be, and is impressive by her sweetness and devotion. Draupadi in the Mahabharata, on the other hand, may be of any of the high spirited modern woman who live off one of New York's avenues, with her anger, and her brooding for revenge — and for that reason more human. There is more realistic truth in the full blooded characters of the Mahabharata, higher passion and nobler resolve, fiercer jealousy and more biting scorn and greater grandeur in many of the scenes. Yet it is undeniable there is greater spiritual beauty, greater softness and ten-

derness of emotion in the Ramayana. The subject of the Mahabharata is men and war; the subject matter of the Ramayana is woman and love. If I judge of human nature correctly, by the preference of fathers for daughters and mothers for sons, then it is inevitable that the Mahabharata is the woman's epic, while the Ramayana is the men's."

42. "In the ideal figure of *Sri Ramachandra* we have the perfect Man, the Man who in every relation of life — son, husband, brother, king, set an example of nobility and purity great as human imagination can depict. We have in Him the highest perfection to which human qualities can be carried, and it is this perfected humanity tried to the utmost, yet never found wanting, that acts as so inspiring an ideal through the length and breadth of India."

"In *Sri Ramchandra* there is a perfect humanity, adopting itself to every changing circumstances of life, but in *Sri Krishna* there is something more, some subtle gleam of divinity, of half-heard melody of elusive fleeting grace, scarce seen but sensed. Truly in Him human greatness as politician, as statesman, as a guide of nations, as the stern rebuker of Duryodhana, the tender friend of Arjuna and Yudhisthira, as the speaker of the Bhagawadgita. But there is another side to this heroic figure, more spiritual aspect, the form of the Divine Child, the Lord of Love, the Universal Self-revealing Himself to the individual self as the Spouse and Lover of each."

43. *Kalidas*. "Indian criticism has ranked *Meghaduta* as highest among Kalidasa's poems for brevity of expression, richness of content, and power to elicit sentiment, and the praise is not undeserved. To modern taste *Kumara-sambhava* appeals more deeply by reason of its richer variety, the brilliance of its fancy, and the greater warmth

of its feelings. Though inferior in some slight degree to Kumarasambhava the *Raghuvamsa* may rightly be ranked as the finest Indian specimen of the Mahakavya as defined by writers on poetics."

44. "*Kumarasambhava* is charming and fanciful. The author must have tried all the fertility of resources, the artistic skill, and the exquisite ear of the author of *Lala Rookh*."

45. Perhaps no other work (of Kalidasa) manifests so strikingly the poet's deep sympathy with nature, his keen power of observation and his skill in depicting an Indian landscape in vivid colours." (as in *Ritu Sangraha*).

46. "The language (of Meghaduta) although remarkable for the richness of its compounds, is not disfigured by their extravagance, and the order of the sentences is in general the natural one. The metre combines melody and dignity in a very extraordinary manner, and will bear an advantageous comparison with the best specimens of uniform verse in the poetry of any language living or dead."

47. "It (Maghaduta) combines the majesty of Homer with the tenderness of Virgil, the luxuriance of Ovid and the depth of Shakespeare. And it is simple and contains enough to suggest the old Athenian boast of beauty without extravagance."

48. "It is impossible to conceive language so beautifully musical or so magnificently grand as that of many verses of Kalidasa's Cloud Messenger."

Drama 49. "The drama has had a rich and varied development in India."

50. "We may also conveniently transfer to them (Hindu dramas) the definitions of the European stages and class

them under the heads of Tragedy, Comedy, Opera, Ballet, Burletta, Melodrama and Farce."

51. "It may also be observed that the dramatic pieces which have come down to us are those of the highest order."

52. "Much of that of the Hindus may compete successfully with the great number of dramatic productions of modern Europe, and offers no affinity to the monstrous and the crude abortions which preceded the introduction of the legitimate drama in the West."

53. "We may, however, observe to the honour of the Hindu drama, that Parakaya or she who is the wife of another person, is never to be made the object of a dramatic intrigue; a prohibition that would have sadly cooled the imagination and could have curbed the wit of Dryden and Cosgreve."

54. "The dramatic species of entertainment must have been carried to great perfection when Vikramaditya, who reigned in the first century before Christ, gave encouragement to poets, philologists and mathematicians."

55. "Indeed nothing considered indecorous, whether of a serious, or comic character, is allowed to be enacted in the sight or the hearing of the spectators."

56. "And we must, in truth, allow *Kalidasa* to be one of those poets who have done honour not merely to their nation but to all civilised mankind."

57. "The first place belongs to *Kalidasa's* famous *Shakuntala* of unrivalled natural dignity and delicacy, with touches of generous feelings and deep reflection breaking through its finesse."

58. "Wouldst thou the young year's blossom and the fruit of its decline;

And all by which the soul is charmed, enraptured
feasted, fed.

Wouldst thou the Earth and Heaven itself in one
sole name combine,

I name thee, O Shakuntala! and all at once is said."

59. "It is a fact worth noting that the beginning of one of the most famous of modern European dramas has been modelled on that of a celebrated play. The prelude of *Shakuntala* suggested to Goethe the plan of the prologue on the stage in *Faust*."

60. "It is improbable to conceive language so beautifully musical or so magnificently grand as that of the verses of *Bhavabhuti* and Kalidasa."

61. "The richness of creative fancy which Kalidasa displays and his skill in the expression of tender feeling, assign him a high place among the dramatists of the world."

62. "There is the same vivacity of description and the tenderness of feeling in both (*Shakuntala* and *Vicrama Urvashi*), the like delicate beauty in the thoughts and extreme elegance in the style. It may be difficult to decide to which the palm belongs, but the story of the present play (*Vicrama Urvashi*) is perhaps more skilfully woven, and the incidents arise out of each other more naturally than in *Shakuntala*, while, on the other hand there is perhaps no one personage in it so interesting as the heroine of the drama.

"The chief charm of this piece of the drama (*Vicrama Urvashi*), however, is its poetry. The story, the situation and

the characters are all highly imaginative, and nothing, if partiality for his work does not mislead the translator, can surpass the beauty and justice of many of the thoughts."

63. "He (Kalidasa) moved among men and women with a serene and godlike tread, neither self-indulgent, nor ascetic, with mind and senses ever alert to every form of beauty."

64. "Kalidasa is the great Indian classical poet of love, who created unfading visions of loving women, especially very young, almost childlike brides. These remind us of Goethe's Gretchen, who loved her Faust more than words could tell, of the fourteen year old Juliet and her Romeo in Shakespeare's lines or in Ulanova's graceful and stirring dances; of Raphael's Sixtine Madonna, that good and deeply touching virgin mother; of Michael Angelo's Eve peeping from behind Jehovah's robes at the newly created Adam who is to be her mate; of Princess Nacisicaa and her love for Odysseus, or the Greek Psyche and her beloved Amor. But all this would not suffice if we did not learn to love Kalidasa's Shakuntala, Parvati and Malavika."

65. *Bhavabhuti*. "It (Uttar Ram charita of Bhavabhuti) has more pretensions to genuine pathos than perhaps any other specimen of Hindu theatre. The mutual sorrows of Rama and Sita in their state of separation are pleasingly and tenderly expressed, and the meeting of father and sons may be compared advantageously with similar scenes with which the fictions of Europe, both poetical and dramatic, abound. Besides the felicitous expression of softer feelings, this play has some curious pictures of the beau ideal of heroine bearing and of the duties of a warrior and a prince. A higher elevation can scarcely be selected for either. The true spirit of chivalry pervades the encounter of the two

young princes. Some brilliant thoughts occur, the justice and beauty of which are not surpassed in any literature."

66. "It (Malati Madhava of Bhavabhuti) offers nothing to offend the most fastidious delicacy, and may be compared in this respect advantageously with many of the dramas of Modern Europe, which treat of the passion that constitutes its subject. The manner in which love is here depicted is worthy of observation, as correcting a mistaken notion of the influence which the passion exercises over the minds of the natives of at least one portion of Asia. However intensive the feeling and it is represented as sufficiently powerful to endanger existence it partakes in no respect of the impetuosity which it has pleased the writers of the West to attribute to the people of the East.

The barbarous notions whose inhuman love,
Is wild desire, fierce as sun they feel.

The heroine of this drama is loved as a woman. She is no goddess in the estimation of her lover. The passion of Malati is equally intense with that of Juliet. The fervour of attachment which unites the different personages of the drama so indissolubly in life and death is creditable to the Hindu national character. Unless instances of such disinterested union had existed, the author could scarcely have conceived, much less pictured it."

67. "It (*Mudra Rakshasa* of Visakhadatta) is a political or historical drama, and unfolds the political policy of Chanakya, the Machiavel of India, in a most ingenious manner. The poet of the drama singularly conforms to one of the unities and the occurrences are all subservient to one action—the conciliation of Rakshasa. This is never lost sight of from first to last without being made unduly pro-

minent. It may be difficult in the whole range of dramatic literature a more successful illustration of the rule."

68. "*The Sanskrit drama* may legitimately be regarded as the highest product of Indian poetry, and a summing up in itself the final conception of literary art achieved by the very self-conscious creators of Indian literature."

69. "Here (Shudraka's *Mrichakatika*, English translation) if any where else, the spectator will be able to see genuine example of that pure art theatre of which theorists talk, and here, too, he will be led to meditate upon that real wisdom of the east which lies not in esoteric doctrine but in a tenderness far deeper and truer than that of the traditional Christianity which has been so thoroughly corrupted by the hard righteousness of Hebraism.

"A play wholly artificial yet profoundly moving because it is not realistic but real.

"He (the author) was a man good and wise with the goodness and wisdom which come not from the lips or the smoothly moving flowing pen of the moralist but from the heart. An exquisite sympathy with the fresh beauty of youth and love tempered his serenity, and he was old enough to understand that a light hearted story of ingenious complication could be made the vehicle of tender humanity and confident goodness.

"Such a play can be produced only by a civilisation which has reached stability, when a civilisation has thought its way through all the problems it faces, it must come to rest upon something calm and naive like this. Macbeth and Othello, however great and stirring they might be, are barbarous heroes, because the passionate tumult of Shakespeare is the tumult produced by the conflict between a newly

awakened sensibility and a series of ethical concepts inherited from the savage age. The realistic drama of our own time is a product of a like confusion; but when problems are settled, and when passions are reconciled with the decisions of an intellect, then form alone remains.

"Nowhere in our European past do we find, this side the classics, a work more completely civilised."

70. "The importance of *Indian literature* as a whole consists in its originality. When the Greeks towards the end of the fourth century B.C. invaded the northwest, the Indians had already worked out a national culture of their own, unaffected by foreign influences. And inspite of successive waves of invasion and conquest by Persians, Greeks, Scythians, Mohammedans, the national development of the life and literature of the Indo-Aryan race remained practically unchecked and unmodified from without down to the era of British occupation. No other branch of the Indo-European stock has experienced an isolated evolution like this. No other country except China can trace back its language and literature, its religious beliefs and rites, its dramatic and social customs through an uninterrupted development of more than 3000 years."

71. "Bearing evidence of great wealth of observation and depth of feeling, the Hindu *lyrics* are often drawn by a masterhand. Many of them are in matter of form gems of perfect beauty. Some of its gems are well worthy of having inspired the genius of Heine to produce such lyrics as *Die Lotosblume* and *Auf Flugeludes Gesanges*."

72. "The great perfection of form, *Jayadeva* has here (*Gita Govinda*) attained, by combining grace of diction with ease in handling the most difficult metre, has not failed to win the admiration of all who are capable of reading the

original Sanskrit. Making abundant use of alliteration and the most complex rhymes occurring as in the *Nalodaya*, not only at the end, but in the middle of metrical lines, the poet has adopted the most varied and melodious measures to the expression of exuberent erotic emotions, with a skill which could not be surpassed. It seems impossible to reproduce Jayadeva's verses adequately in English garb."

73. "The Hindu lyric surpassed that of the Greeks in admitting both the rhyme and the blank verse, and yet it is impossible to read *Gita Govinda* without being charmed. It is impossible not to notice the extreme richness of the poet's fancy, the strength and vivacity or his sentiment particularly observable in his delicate taste for the beauties in general and which not even the ardour of passion was able to extinguish."

74. "They (*Grihya Sutras*) are in truth a real treasure for the ethnologist. Here in India we have the most reliable reports, we may say reports of eye witnesses, upon the daily life of the ancient Indians. They are, as it were, "The Folk Journal" of ancient India."

75. "It (*Tiruvalluvar's Kural*) is the most venerated and popular book south of the Godavari, the literary treasure, the highest type of excellence among the Tamil people."

76. *Mythology*. "If we compare the mythology of the Hindus with that of the Greeks, it will have nothing to apprehend on the score of intrinsic copiousness. In point of aesthetic value it is sometimes superior, at others, it is sometimes inferior to the Greek; while in luxuriance and splendour it has the decided advantage. Olympus, with all its family gods and goddesses, must yield in pomp and majesty to the palaces of Vishnu and Indra.

"The Hindu mythology, like the sublime compositions of Milton and Klopstock, extends its poetic flight into the regions of unlimited space."

77. "The poetry of Homer is founded upon the mythology of the Vedas. Without the Veda, the science of mythology would have remained a mere guess work and without a safe basis."

78. *The Puranas*: They (Puranas) are written in verse with a view to public recitation at festivals, as vehicles for conveying such instruction as the people might be presumed to require. Philosophically they blend Sankhya philosophy with Vedanta, and practically they were a code of ritual as well as a summary of law."

79. "Taken collectively they (the Puranas) may be described as a popular encyclopaedia of ancient and medieval Hinduism, religious, philosophical, historical, personal, social and political."

80. "Much would reward him who would make a better digest of the historical and geographical matter in the Puranas. But we must discard the idea that the histories of Rama, Krishna, Etc., are mere allegories, an idea supported by some, although their races, cities and their coins, still exist."

81. *History*: "If we consider the political changes and convulsions which have happened in Hindustan since Mahmud's invasion, and the intolerant bigotry of many of his successors, we shall be able to account for the paucity of its national works on history, without being driven to the improbable conclusion, that the Hindus were ignorant of an art which was cultivated in other countries from almost the earliest ages. Is it to be imagined that a nation so highly

civilised as the Hindus, amongst whom the exact sciences flourished in perfection, also the fine arts, architecture, sculpture, poetry, and music; who not only cultivated, but taught and defined by the nicest and most elaborate rules, were totally unacquainted with the simple art of recording the events of their history, the character of their princes, and the acts of their reigns?"

82. "It is incorrect to say that the Hindus never compiled history. The literature of the south abounds with local histories of Hindu authors. Mr. Stirling found various chronicles in Orissa, and Colonel Tod has met with equally abundant material in Rajaputana."

83. "Wilson's translation of Raja Tarangini, a history of Kashmir, has clearly demonstrated that regular historical composition was an art not unknown in Hindustan."

84. "Indian History, like Indian philosophy and Indian art is a part of the Indian religion. The scientific basis is there, the chronological sequence is not disregarded, but just as all Indian art aims at showing the relation between the seen and the unseen, between the material universe and the spiritual. The Indian history is much more concerned with the bearings which the human events and actions have upon human conduct than with compiling a bare record of events and actions themselves."

85. *Fable etc.* "Fable constitutes with Hindus practical ethics—the science of Niti or Polity—the system of rules necessary for the good government of society in all matters not of a religious nature—the reciprocal duties of the members of an organised body either in their private or public relations. Hence it is specially intended for the education of princes, and proposes to instruct them in those obligations which are common to them and their subjects,

and those which are appropriate to their princely office; not only in regard to those over whom they rule, but in respect to other princes, under the contingencies of peace and war. Each fable is designed to illustrate and exemplify some reflection on worldly vicissitudes or some precept for human conduct; and the illustration is as frequently drawn from the intercourse of human beings as from any imaginary adventure of animal existence, and this mixture is in some degree a peculiarity of the Hindu plan of fabling or story-telling."

86. "In the composition of tales and fables they (Hindus) appear to have been the instructors of the rest of mankind."

87. "The fables of animals, familiar to the Western world, from the time of Aesop downwards, had their original home in India. The relation between the fox and the lion in the Greek versions has no reality in nature, but it was based upon the actual relation between the lion and his follower, the jackal, in the Sanskrit stories. *Panchatantra* was translated into the ancient Persian in the sixth century A.D., and from that rendering all the subsequent versions in Asia Minor and Europe have been derived. The most ancient animal fables of India are at the present day the Nursery Stories of England and America. The graceful Hindu imagination delighted also in fairy tales, and the Sanskrit compositions of this class are original sources of many of the fairy stories of Persia, Arabia, and Christendom."

88. "The fables of the Hindus are a sort of machinery to which there is no parallel in the fabling literature of Greece and Rome."

89. "Allied to the fables are the fairy tales and romances, in which luxuriant fancy of the Hindus has in the

most wonderful degree, put forth all its peculiar grace and charm."

90. "The poetry of no other nation exhibits in such a striking manner the didactic character as that of Hindus; for, no other people were so thoroughly imbued with the persuasion that to give and receive instruction was the sole and ultimate object of life."

91. "The complicated system of story telling, *tale within tale* like the Arabian Nights seems also to have been of their (Hindus) invention, as are the subjects of many well known tales and romances, Oriental and European. In the composition of tales and fables they (Hindus) appear to have been the instructors of the rest of the mankind.

92. "The Hindus, who rank the highest among Eastern nations for genius, have employed their talents in works of fiction, and have added to the moral lessons they desired to convey so much of grace and ornament that their volumes have found currency in every nation of the world."

93. "The work (*Panchatantra*) is pervaded by a quaint humour, attributing all sorts of human action to the brute creation. Thus, animals devote themselves to the study of the Vedas, and to the practice of religious rites; they engage in disquisition about gods, saints, and heaven, or exchange views regarding subtle rules of ethics; suddenly their natural characters break out. With abundant irony and satire various human vices are exposed, such as the hypocrisy and caprice of Brahmanas, the intriguing characters of courtiers, and the faithlessness of women. Altogether a sound and healthy view of life prevails, in refreshing contrast to the exaggeration so common in other branches of Indian literature."

94. "It (*the story of Josaphat*) is adorned with numerous apologues of Indian origin. One of them is the story of

the three caskets, which was utilised by Shakespeare in the Merchant of Venice. Another story of Merchant of Venice, that of the Pound of Flesh, is also of Buddhist origin."

95. *Philology*: "In philology, the Hindus have, perhaps, excelled both the ancients (Greeks and Romans) and the moderns."

96. "The science of language, indeed, had been reduced in India to fundamental principles at a time when the grammarians of the West still treated it as accidental resemblances."

97. "The idea of reducing a whole language to a small number of roots, which in Europe was not attempted before the sixteenth century by Henry Estienne, was perfectly familiar to the Brahmanas at least 500 years before Christ."

98. "The results attained by the Indians in the systematic analysis of language, surpass those arrived at by any other nation."

99. "Their (Hindus) achievements in *grammatical analysis* are still unsurpassed in the grammatical literature of any nation."

100. *Grammar*: "Vyakarana was not merely grammar in the lower acceptance of being an explanation of declension, conjugation and other grammatical forms, but was from its commencement a scientific grammar or grammatical science in the highest sense, which can be attributed to this term."

101. "The grammar of *Panini* is one of the most remarkable literary works that the world has ever seen, and no other country can produce any grammatical system at all comparable to it either for originality of plan or analy-

tical subtlety. His Sutras are a perfect miracle of condensation."

102. "The grammar of Panini stands supreme among the grammars of the world, alike for its precision of statement and for its thorough analysis of the roots of the language and of the formative principles of words. By applying an analytical terminology, it attains a sharp succinctness unrivalled in brevity, but at times enigmatical. It arranges in logical harmony the whole phenomena which the Sanskrit language presents and stands forth as one of the most splendid achievements of human invention and industry."

103. "We pass at once into the magnificent edifice which bears the name of Panini as its architect, and which justly commands the wonder and admiration of every one who enters, and which, by the very fact of its sufficing for all the phenomena which language presents, bespeaks at once the marvellous ingenuity of its inventor and his profound penetration of the entire material of the language."

104. "It was in India, however, that there arose a body of knowledge which was destined to revolutionise European ideas about language. In time they (Hindus) worked out a systematic arrangement of grammar and lexicon..... Generations of such labour must have preceded the writing of the oldest treatise that has come down to us, the grammar of Panini. This grammar which dates from 350 to 250 B.C. is one of the greatest monument of human intelligence. It describes, with the minutest detail every inflection, derivation, and composition, and every syntactic usage of its author's speech. No other language, to this day, has been so perfectly described.

"Indian grammar presented to European eyes, for the

first time, a complete and accurate description of a language, based not upon theory but upon observation."

105. "The Hindus had a copious and a cultivated language.

"It is well-known how long it took before the Greeks arrived at a complete nomenclature for the parts of speech. *Plato* only knew of noun and verb as the two component parts of speech and for philosophical purposes, *Aristotle* too, did not go beyond that number. It is only in discussion the rules of relative that he is led to admission of two more parts of speech—conjunctions and articles. The pronoun does not come in before *Zenodotus*, and the preposition occurs first in *Aristorchos*. In the *Pratisakhya*, on the contrary, we meet at once with the following exhaustive classification of the parts of speech.

"Such laborious minutiae and elaborate subtleties (in *Prtisakhya*) relating to the enunciation of human speech are not to be met with within the literature of any other nation."

106. "*Patanjali's Mahabhashya* is one of the most wonderful grammatical works that the genius of any country has ever produced."

107. "Their *dictionaries* also do the highest credit to the Hindu learned men; and prove how highly the Sanskrit was cultivated in former periods."

108. It (*Mimamsa literature*) is indeed one of the most curious kinds of literary composition that the human mind ever conceived. It is wonderful that the Indians should have invented and mastered this difficult form so as to have made it the vehicle of expression for every kind of learning."

CHAPTER IV

RELIGION

1. "It cannot be denied that the early Indians possessed a knowledge of the true God. All their writings are replete with sentiments and expressions, noble, clean, severely grand, as deeply conceived as in any human language in which men have spoken of their God."

2. "It appears that the Hindus have a greater claim to the primogeniture of religion, and consequently to the primogeniture of civilisation than the people of Egypt."

3. "In India, religion is hardly a dogma, but a working hypothesis of human conduct, adapted to different stages of spiritual development and different conditions of life."

4. "India is the source from which not only the rest of Asia but the whole Western world derived their knowledge and their religion."

5. "The Indian religions are not exclusive minded. They are ready to allow that there may be alternative approaches to the mystery. I feel sure that in this they are right and that this catholic minded Indian religious spirit is the way of salvation for all religions in an age in which we have to be born as a single family if we are not to destroy ourselves."

6. "India is the only country which has known God, and if one wants to know God, he must know India."

7. Philostratus makes Apollonius of Tyana say, "All wish to live in the nearness of God, but only the Hindus bring it to pass."

8. "Perhaps in return for conquest, arrogance, spoliation, India will, teach us the tolerance and gentleness of the mature mind. The quiet content of the unacquisitive soul, the calm of the understanding spirit and a unifying pacifying love for all living things."

9. "The uniqueness of India consists in her religion of eternity. Indian doctrine is not one sided. The glory of India is that of a high spirituality, a unique genius of grasping and expounding the realities, behind the phenomenal world and the inner most meanings of life."

10. "The history of religion knows only three great independent currents of development, which may possibly go back to two. There runs an unbroken chain from the Atman-Brahman mysticism of the Vedic Upanishads to the Vedanta of Samkara on the one side and on the other through the mystical technique of the Yoga system to the Buddhist doctrine of salvation. Another line of development equally continuous leads from the Orphic-Dionysiac mysticism to Plato, Philo and the later Hellenistic mystery cults to the Naoplatonic mysticism of the Infinite of Plotinus which in turn is the source of the "mystical Theology" of the pseudo — Dionysius the Areopagite. Perhaps this second chain is only an offshoot from the first since the Eliatic speculations and the cryptic doctrine of redemption have possibly borrowed essential elements from early Indian mysticism."

11. "The doctrine that God can be described only by negatives is neither Christian nor Greek, but belongs to the old religion of India."

12. *Hinduism*. "It (Hinduism) taught that life was primary and matter secondary. Matter was simply a tool, instrument, vehicle. This was clearly explained in the Upa-

nishāds, in the problem of Atma. It was shown how the unembodied Atma was in the body. The body was the dwelling house of the embodied Atma. It is written that the Atma desired to hear and the ear was there, the Atma desired to think and the mind was there. Consciousness was primary. Atma was primary, while the senses, organs, the body was secondary. This was the Hindu teaching.

"India is the mother of religion. In her are combined science and religion in perfect harmony, and that is the Hindu religion, and it is India that shall be again the spiritual mother of the world."

13. "The Brahmana is seeking often one Divine unseen object, nay, that his aim in his whole life and discipline is to purify himself from outward sensible things, that he may approach nearer to this one source of Illumination."

14. "Although steadfast in his faith, the Hindu is not fanatical, he never seeks to make proselytes. If the Creator of the world had given the preference to a certain religion, this (Hinduism) alone would have prevailed upon the earth."

15. "That a system of Hinduism pervaded the whole of Babylonian and Assyrian empires, Scripture furnishes abundant proofs in the medium of the various types of the Sun God, Balnath, whose pillar adorned every mount and every grove."

16. "The Indians are the only division of the Indo-European family, which has created a great national religion — Brahmanism and a great world religion, Buddhism."

17. "Both (religions of the Hindus and Egyptians) proceed from monotheistic principles and degenerate into a polytheistic heathenism though rather of a symbolic than of a positive character. The principles of Trinity with that

of Unity, the pre-existence of the soul, its transmigration, the division of castes into priests, warriors, traders, and agriculturists are the cardinal points of both systems. Even the symbols are the same on the shores of the Ganges and the Nile. Thus we find the Lingam of the Shiva temples of India in the Phallus of the Ammon temples of Egypt—a symbol also met with on the head dress of the Egyptian Gods. We find the lotus flower as the symbol of the sun, both in India and Egypt and we find symbols of the immortality of the soul in both countries. The power of rendering barren women fruitful ascribed to the temples of Siva in India, was also ascribed to the temples of Ammon in Egypt: a belief retained to our days, for the Bedouin women may still be seen wandering around the temples of Ammon for the purpose of obtaining this blessing.

“Thus, Ammon, the Supreme god of Egyptians corresponds to Aum of the Hindus; and the Brahmanical Siva is found in the temples to which Alexander the great made his pilgrimage from Egypt, and which yet bears his name.”

18. “Make no mistake. Without Hinduism India has no future. Hinduism is the soil into which India’s roots are struck, and torn out of that she will inevitably wither as a tree torn out from its place. Many are the religions and many are the races which are flourishing in India.

“Every one might pass away, as they came, and India would still remain. But let Hinduism vanish, and what is she? A geographical expression of the past, a dim memory of a perished glory. Her history, all her literature, her art, her monuments all have Hinduism written across them. Zoroastrianism came for refuge and her sons have found asylum and welcome in India, but Zoroastrianism might pass and India would remain. Buddhism was founded here,

but Buddhism has disappeared and India remains. Islam came, a wave of conquest, and the Muslims form a part of the Indian people, and will share in the making of the future, yet Islam might pass, and India would remain. Christianity has come, and Christians rule the land and influence its steps; yet Christianity might pass and India would remain. India lived before their coming; India could live after their passing. But let Hinduism go, Hinduism that was India's cradle, and in the passing would be India's grave. Where would India with India's religion be but a memory, as are Egypt and Egypt's religion now. India would remain then as a subject for the antiquarians, the archeologist, a corpse for dissection, but no longer, an object of patriotism, no longer a Nation."

"The more you know it (Hinduism) the more you love it. the more deeply will you value it."

19. "Their (Hindus) general learning was more considerable, and in the knowledge of the being and nature of God, they were already in possession of a light which was but faintly perceived even by the loftiest intellectuals in the best days of Athens."

20. "The ancient Vedic idea of the divine power of speech which had made Saraswati, the Goddess of learning, the Sakti, or active force of Brahma, the Creator, had developed into the philosophical concept of the *mantram* as the human expression of the etheric vibrations which permeate space and were the first knowable cause of creation itself so far as was humanly possible. The mantram, a Sanskrit formula composed of a certain sequence of sounds and rhythm, was said to control these etheric vibrations and produce effects, beneficial or the reverse to the persons or objects concerned. In short the mantram embodied itself

the dynamic principle of the Universe; there was no concern of daily life, great or small, which could not be effected by it for better or worse."

21. "Hinduism developed from the first a wide tolerance. Hindus do not proselytise; they do not lay exclusive claims to salvation, and they do not believe that God will be pleased by the wholesome slaughter of those of His creatures whose beliefs are mistaken. As a result Hinduism has been less degraded than most religions by the anomaly of creed wars. Buddha's followers have shown their respect for their Master's injunction to love their neighbours not by roasting, rocking, and disembowelling them in His name; and the history of Hinduism holds no parallel to the horrors of Inquisition of the Thirty Year's War."

22. "Hinduism teaches a lofty conception of the world; it brings every detail of life under the rule of religion, and it inculcates a number of beautiful ideas about the sanctity of the family. Its strength lies largely in the fact that it justifies every type of traditional worship, and yet offers forms of spiritual faith to those who want them. It thus gathers to itself all the strength of custom and habit. It can attract almost every type of mind, for it offers a response to almost every variety of religious need."

23. "European Christianity unfortunately through the accident of the impatience of some of its early converts of the military discipline of Rome, was at its beginning placed in the opposition to the general philosophical, literary, artistic, and scientific culture of the Gentile world, and thence forward in more or less marked antagonism, also to the modern secular life of the West. Happily in India the Brahmanical religious life has never sundered itself from the daily working life of the laity, but is a component part of it and indissolubly bound up with it."

24. "Hinduism, in its essentials, is one of the most rational religion. No country has placed greater reliance on reason than India has done. Indian thought touches the root of things. Here man is a little Brahma spheroid i.e. microcosm. Man as spirit is God.... There is no religion higher than truth. Truth will conquer."

25. "Brahmanism is one of the greatest assimilants that the world has known. It is infinitely absorbant like the ocean."

26. "A characteristic of Hinduism is its receptivity and all comprehensiveness. It claims to be one religion of humanity, of human nature, of the entire world. It cares not to oppose the progress of any other system. For it has no difficulty in including all other religions within its all embracing arms and ever widening fold.

"And in real truth, Hinduism has something to offer which is suited to all minds. Its very strength lies in its infinite adaptability to the infinite diversity of human character and human tendencies. It has its highly spiritual and abstract side suited to the metaphysical philosopher, its practical and concrete side suited to the man of peace and love of seclusion."

27. "The troubles of the present age, which are rightly or wrongly attributed to Western materialism, have helped to increase the prestige of Hinduism. Some people see it as the authentic survival of a tradition, and make it the basis of their philosophia perennis. Others try to incorporate in it a universal religious syncretism. Whether these attempts will succeed must be left to the future to decide. The fact remains that Hinduism provides incomparable field of study for the historian of religion; its aberrations are many but there is in it a great power of

mystical power; it manifests all the conceptions of religion, and its speculation is continually revealing them in a new light. It combines power of constant renewal with a firm conservancy of fundamental tradition."

28. *Mysticism*: "It might almost seem that there subsisted some secret and indelible congeniality, some latent consanguinity, whether from kindered common descent or from conquest, between the caste divided population on the shores of the Ganges, and the same artificial state of society in the valley of the Nile, so as to assimilate in so remarkable a manner their religion. It is certain that the genuine Indian mysticism first established a permanent settlement in the deserts of Egypt. Its first combination seems to have arisen from the dreamy Platonism, which in the schools of that city (Alexandria) had been engrafted on the Mosaic Institutes."

29. "Indian mystical thoughts passed over into Africa and Western Europe . . . blossomed forth in Plotinus and passed into Christian philosophy through the monk and mystic and theosophical pantheist, the so-called Dionysus the Areopagite."

30. "We know so little of Laoutsze's history that it is impossible to say whether or not he drew his inspiration directly from India. It is possible that he did. But whether this is so or not, the resemblance between the leading characteristics of Hindoo mysticism and those of Taouism are sufficiently striking."

31. "His (mystic Plotinus) principles and practices are altogether Indian."

32. "Especially does there seem to be a growing probability that, from the historical stand point at any rate,

India was the birth place of our fundamental imaginings, the cradle of contemplative religion and the nobler philosophy."

33. *Shraddha*: "The worship of ancestors and the offering of Shraddhas have maintained much of their (Hindus) old sacred character. They have sometimes been compared to the communion in the Christian Church, and it is certainly true that many natives perform funeral and ancestral ceremonies with a hushed voice and with real reverence. They alone seem still to impart to their life on earth a deeper significance and higher prospect. I could go even a step further and express my belief that the absence of such services for the dead and of ancestral commemorations is a real loss in our own religion. Almost every religion recognises them as tokens of a loving memory offered to a father, to a mother, or even to a child, and though in many countries they may have proved a source of superstition, there runs through them all a deep well of human faith that ought never to be allowed to perish."

34. *Buddhism*: "The Buddhists of the West, accepting Christianity on its first announcement, at once introduced the rites and observances which for centuries had already existed in India. From that country Christianity derived its monastical institutions, its forms of ritual and Church service, its worship of relics and working of miracles through them, and much of the discipline and of the dress of the clergy, even to the shaven heads of the monks and friars."

35. "Buddhism is essentially an Indian system. The Buddha himself was throughout his career, a characteristic Indian. He was the greatest and wisest and best of Hindus."

36. "Buddhism, in fact, may be regarded as a reformed phase of Hindu religion and ethical activity. This

teaching contains in itself absolutely nothing new. On the contrary it is essentially identical with the corresponding Brahmanical doctrine; only the fashion in which Buddha proclaimed and disseminated it was something altogether novel and unwonted."

37. "Buddhism has in it the eternity of a universal hope, the immortality of a boundless love, an indestructible element of faith in final good and the proudest assertion ever made of human freedom."

38. "It (Buddhism) is called Godama's (Gautama's) doctrine in Assam, Pegu, Ava and Ceylon; Seemana's doctrine in Siam; Amidha Buddha's in Japan; Fo's or Fahi's in China and Cochin-China; Sakya Singh's in Eastern Bengal and Nepal; Dharma Ray's in Bhootan; Adi Buddha's in Great Thibet; Mahamuni's in Mongolia."

"But Buddhism has also penetrated to the banks of the Nile of which we have many proofs. The so-called Hermes scriptures (sacred writings of the Egyptians) contain a metaphysical treatise in the form of a dialogue between Hermes and Thodh, Bodh, Buddh, which throughout exhibits the doctrine of Buddhism."

39. "Even the Druids in ancient Britain were Buddhists; they adopted the metempsychosis, the pre-existence of the soul and its return to the realms of universal space. They had a divine triad consisting of a creator, preserver and destroyer as with the Buddhists."

39(a). "All the Indo-Scythian invaders of India held the religion of Buddha and hence the conformity of manners and mythology between the Scandinavians or German tribes and the Rajputs."

40. "The Great Buddha was the finished model of calm and sweet majesty, of infinite tenderness for all that breathes and compassion for all that suffers, of perfect moral freedom and exemption from every prejudice."

41. "*Gautama the Buddha* seems to have combined in high degree two qualities that are rarely found together and each of which is rarely exemplified in high degree. On the one hand he was a man of rich and responsive human sympathy, of unfailing patience, strength, gentleness, and good will. His friendliness to all who came to him in sincere search, was genuine and unreserved. He therefore aroused in his followers a wondering, eager, affectionate devotion such as only the greatest leaders of men have awakened. On the other hand, he was a thinker of unexcelled philosophic power. He was one of the great intellects of human history, exhibiting a keenness of analytic understanding that has rarely been equalled. He probed through the virtues and the deceptions of the thoughts of his day, adopting it where it seemed to him clearly sound and abandoning or radically revising it when it saw that it was missing the true and the good. It is in virtue of this characteristic of the Master that Buddhism is the only one of the great religions of the world that is consciously and frankly based on a systematic and rational analysis of the problem of the life, and of the way to its solution. Buddha was a pioneering lover of men, and a philosophic genius, rolled into one single vigorous and radiant personality."

42. "Perhaps never while the world has lasted has there been a personality who has yielded such a tremendous influence over the thinking of humanity as has Gautama, the bearer of Buddha thought. This statement becomes an indubitable fact for everyone who rids himself of the baseless obscurantism which by the word "world" under-

stands only the centre of Greece — Roman Christain culture and the radiations in time and space that proceed from that centre. Again this statement becomes an undeniable fact for every one who has learnt to understand by culture something else besides the mere art of living comfortably and making money quickly:- who has learnt to understand that progress does not proceed upon outward lines, but that true development consists of that inwardness which seeks and tries to comprehend that of which either the world knows nothing or which it treats with indifference, perhaps even with contempt. Who so recognises will also recognise that already, almost two and half milleniums ago, the supreme summit of spiritual development was reached, and that at that distant time, in the quiet hermit-groves along the Ganges, already had been thought the highest man can think. He will recognise that with time it is only the shell that has changed, never the kernel, the manner of expression, never the thing expressed, and that in the endless milleniums yet to come it will never be otherwise. For higher thought there is not better than that Buddha thought which wipes out the outer world and its bearer”.

43. “Buddhism was well known to Clement of Alexandria (150-218. A.D.) He repeatedly refers to the presence of Buddhists in Alexandria, and declares that the Greeks stole their philosophy from the “barbarians.” He is the first Greek writer to mention Buddha by name. “There are,” he says, “some Indians who followed the precepts of Boutta, whom by an excessive reverence they have exalted into a god.” He knows that Buddhists believe in transmigration and worship a kind of pyramid (stupa) beneath which they think the bones of some divinity lie buried. Perhaps these facts throw some light on the curious resemblances

between the Gospel story and the life of Buddha as told in late Buddhist works like *Lalita Vistara*. More startling still are the points of similarity between the Buddhist and Christian parables and miracles."

44. "Buddhism was to them (Japanese) a new philosophy, a new culture and an inexhaustible mine of artistic impulses.

"If the East is one, and there is something that differentiates it from the West, the differentiation must be sought in the thought that is embodied in Buddhism. For it is in Buddhist thought and in no other that India, China and Japan, representing the East, could be united as one. Each nationality has its own characteristic modes of adopting the thought to its environmental needs, but when the East as a unity is made to confront the West, Buddhism supplies the bond."

45. "It is not too much to say that almost the whole of the moral teaching of the Gospels as distinct from the dogmatic teaching, will be found in Buddhist writings, several centuries older than the Gospels; that for instance, of all the moral doctrines collected together in the so-called Sermon on the Mount all those which can be separated from the Theistic dogmas there maintained are found again in the Pitakas. In the one religion as in the other we find the same exhortations to boundless and indiscriminate giving, the same hatred for pretence, the same regard paid to the spirit as above the letter of the law, the same importance attached to purity, humility, meekness, gentleness, truth and love. And the coincidence is not only in the matter; it extends to the manner also in which these doctrines are put forward. Like the Christ, the Buddha was wont to teach in parables, and to use homely figures of

speech; and many of the sayings attributed to him are strangely like some of those found in the New Testament."

46. Comte's positivism is "but Buddhism adapted to modern civilisation, it is philosophic Buddhism in a slight disguise."

47. "Buddhism is the product of Hinduism. Gautama's whole training was Brahmanical. He probably deemed himself to be the most perfect exponent of the spirit as distinct from the letter of the ancient faith."

48. "Buddha and Buddhism are the true descendants of that Yajnavalkya whom the Brihadarnyaka (Upanishads) places before us."

49. "If I were to take the results of my philosophy as a yardstick for the truth, I would concede to Buddhism the pre-eminence of all religions of the world. In any case I can be happy to see that my teaching is in such great harmony with a religion which has the greatest number of adherents on the earth."

50. "Buddha's teaching is such a grand view of life that every other one must seem rather small when compared to it. The philosopher with his deepest thoughts, the scientist with his largest results, the artist with his most extravagant imaginations, the man with the most open heart for everything that breathes and suffers — They will find their unlimited abode in this wonderful and incomparable conception of the world."

51. "Western people can hardly imagine a personality such as that of *Shankaracharya*. In the course of so few years to have nominated the founders of no less than ten great religious orders, of which four have fully retained their prestige in the present day; to have acquired such a

mass of Sanskrit learning as to create a distinct philosophy and impress himself on the scholarly imagination of India in a pre-eminence that twelve hundred years have not sufficed to shake; to have written poems whose grandeur makes them unmistakable, even to the foreign and unlearned ear; and at the same time to have lived with his disciples in all the radiant joy and simple pathos of the saints — this is greatness that we may appreciate, but cannot understand. We contemplate with wonder and delight the devotion of Francis of Assisi, the intellect of Abelard, the force and freedom of Martin Luther, and the political efficiency of Ignatius Loyolla; but who could imagine all these united in one person?"

CHAPTER V

PHILOSOPHY

1. "The Hindus were a nation of philosophers."

"The Hindus were a people remarkably gifted for philosophical abstraction".

2. "The Hindus had the widest range of mind of which man is capable".

3. "India is pre-eminently distinguished for the many traits of original grandeur of thought and of the wonderful remains of immediate knowledge".

4. "It is in this field (philosophy) and that of grammar that the Indian Mind attained the highest pitch of its marvellous fertility".

5. "In a metaphysical point of view we find among the Hindus all the fundamental ideas of those vast systems which, regarded merely as the off-spring of phantasy, nevertheless inspire admiration on account of the boldness of flight and of the faculty of the human mind to elevate itself to such remote ethereal regions. We find among them all the principles of pantheism, Spinozism and Hegelianism of God being one with the universal; of the external spirit descended on earth in the whole spiritual life of mankind; of the return of the emanative sparks of after death to their divine origin; of the uninterrupted alternation between life and death, which is nothing else but a transition between different modes of existence. All this we find among the philosophers of the Hindus exhibited as clearly as by our modern philosophers more than three thousand years since".

6. "I can venture to affirm without meaning to pluck a leaf from the never fading laurels of our immortal Newton, that the whole of his theology, and part of his philosophy, may be found in the Vedas, and even in the works of Sufis. The most suitable spirit which he suspected to pervade natural bodies, and lying concealed in them, to cause attraction and repulsion, the emission, reflection and refraction of light, electricity, califaction, sensation and muscular motion, is described by the Hindus as a fifth element endued with those very powers".

7. "The doctrine of transmigration of souls was indigenous to India and was brought into Greece by Phythagoras".

8. "Their (Hindus) general learning was more considerable and in the knowledge of the being and nature of God, they (Hindus) were already in possession of a light which was but faintly perceived even by the loftiest intellects in the best days of Athens".

9. "When we read with attention the poetical and philosophical monuments of the East, those of India which are beginning to spread in Europe, we discover there many a truth and truths so profound and which make such contrast with the meanness of the results at which European genius has sometimes stopped, that we are constrained to bend the knee before the East and to see in this cradle of the human race, the native land of the highest philosophy."

10. "Even the loftiest philosophy of the Europeans, the idealism of reason, as it is set forth by the Greek philosophers, appears in comparison with the abundant light and vigour of Oriental idealism, like a feeble Prometheian spark in the flood of heavenly glory of the noonday sun, faltering

and feeble and ever ready to be extinguished. The divine origin of man is continually inculcated to stimulate his efforts to return, to animate him in the struggle and incite him to consider a reunion and re-corporation with Divinity as the one primary object of every action and exertion."

11. "What I admire in Indian philosophers is that they never try to deceive us as to their principles and the consequences of their theories. If they are idealists, even to the verge of nihilism, they say so, and if they hold that the objective world requires a real, though not necessarily visible or tangible substratum, they are never afraid to speak out. They are bonafide idealists or materialists, monists or dualists, theists or atheists, because their reverence for truth is stronger than their reverence for anything else. The Vedantist, for instance, is a fearless idealist, and as a monist, denies the reality of anything but the one Brahman, the Universal Spirit, which is to account for the whole of phenomenal world. The followers of Samkhya, on the other hand, though likewise idealists, and believers in the unseen Purusha (subject) and an unseen Prakriti (objective substance) leave us in no doubt that they are and mean to be atheists, so far as the existence of an active God, a maker and ruler of the worlds, is concerned. They do not allow themselves to be driven one inch from their self-chosen position."

"People who derived their name for good from a word which originally meant nothing but being or real, Sat, are not likely to have looked upon what is as what ought not to be. Indian philosophers are by no means dwelling for ever on the miseries of life. They are not always whining or protesting that life is not worth living. That is not their pessimism. They simply state that they received the first impulse of philosophical reflection from the fact that there

is suffering in the world. They evidently thought that in a perfect world suffering had no place, that it is something anomalous, something at all events to be accounted for, and, if possible overcome. Pain, certainly seems to be an imperfection, and, as such, may well have caused the question why it existed and how it could be annihilated. But this is not the disposition which we are accustomed to call passivism.

“Whatever we may think of such views of the world as are put forward by the Samkhya, the Vedanta, and other systems of Indian philosophy, there is one thing which we cannot help admiring, and that is the straight-forwardness and perfect freedom with which they are elaborated. However imperfect the style in which their theories have been clothed may appear from a literary point of view it seems to me the very perfection for the treatment of philosophy. It never leaves us in any doubt as to the exact opinions held by each philosopher. We may miss the developments and the dialectic eloquence with which Plato and Hegel propound their thoughts, but we can always appreciate the perfect freedom, freshness, and downrightness with which each searcher after truth follows right or left”.

12. “Hindu philosophy played an important part in the American Transcendentalist movement.”

13. “The human intellect has indeed seldom soared higher or displayed deeper metaphysical subtlety than in the great system of philosophy in which many conservative Hindus still seek a peaceful refuge from the restlessness and materialism of the modern world”.

14. *Vedanta*. “The Upanishads are as old as Homer, and as modern as Kant. We shall find this philosophy of the Upanishads — this monistic theology, this mystic and

impersonal immortality — dominating Hindu thought from Buddha to Gandhi, from Yajñavalkya to Tagore. To our own day the Upanishads have remained to India what the New Testament has been to Christendom — a noble creed occasionally practised and generally renewed. Even in Europe and — America this wishful philosophy has won millions upon millions of followers, from lonely women and tired men to Schopenhauer and Emerson."

15. "From every sentence (of the Upanishads) deep, original and sublime thoughts arise, and the whole is pervaded by a high and holy and earnest spirit. In the whole world there is no study except that of the originals, so beneficial and so elevating as that of the Upanishads.

"They are the products of the highest wisdom. It is destined sooner or later to become the faith of the people".

16. "Through Schopenhauer and Von Hartmann, Sanskrit philosophy profoundly affected German transcendentalism. Kant's great central doctrine, that things of experience are only phenomena of the thing-in-itself, is essentially that of the Upanishads".

17. "The Vedānta, in its pure and unfalsified form, is the strongest support of pure morality, is the greatest consolation in the sufferings of life and death."

18. "The knowledge of Brahman is not an understanding of pantheistic doctrines such as may be obtained by reading the Sacred Books of the East in an easy chair, but a realisation in all senses of personal identity with the universal spirit, in the light of which all material attachments and fetters fall away."

19. "Under the influence of Indian and Persian scholars the primitive philosophy of the Quran had been ex-

panded into the mystical interpretations of the *Sufi school* by which the poetry of Islam became a lyrical version of the Vedanta."

20. "The system (Vedanta) is built on the purest devotion."

21. "Oh, how thoroughly is the mind here washed clean of all early engrafted Jewish superstitions and of all philosophy that cringes before these superstitions. In the whole world there is no study, except that of the original, so beneficial and so elevating as that of the Upanishad. It has been the solace of my life, it will be the solace of my death."

22. "From what source came the philosophy (union with divinity—Adwaita), which Albertus (the teacher of St. Thomas Aquinas) shared with the Gentiles? He got it through the medium of the Arabic; but it is not the intuition or ecstasy of Plotinus. I cannot say whether it is to be found in any of the later Neoplatonists or in the independent speculations of Arabian Metaphysicians; but the ideas are distinctly Indian and must have come from India to the West."

23. "The problem of thought and being of mind and matter and soul apart from both, of the origin of evil, of the summum bonum of life, of necessity and free will, and of the relations of the creator to the creature, and the intellectual problems, such as the compatibility of evil with goodness of God and the unequal distribution of happiness and misery in life, are endlessly discussed. Brahmin philosophy exhausted the possible solutions of these difficulties and of most of the other great problems which have since perplexed Greeks, Romans, Medieval schoolmen and modern men of science."

24. *Samkhya*: "The influence of Indian Philosophy on Christian Gnosticism in the second and third centuries seems at any rate undoubted. The Gnostic doctrine of the opposition between soul and matter, of the personal existence of intellect, will, and so forth, the indentification of soul and light are derived from the *Samkhya* system. The division peculiar to several Gnostics of man into the three classes, *premnatikoi*, *psychikoi*, and *hylikoi*, is also based on the *Samkhya* doctrine of the three *Gunas*. Again, *Barde-sanes*, a Gnostic of the Syrian school, who obtained information from India from Indian philosophers, assumed the existence of a subtle ethereal body which is identical with the *linga sarira* of the *Samkhya* system."

"*Samkhya* for the first time in the history of the world, asserted the complete independence of the human mind and attempted to solve the problems by the aid of reason."

25. "*Samkhya* doctrine is a very great effort at unravelling the deep mysteries of our existence. On the one side it exhibits the worthlessness of the perishable universe, including man with all his powers and qualities. On the other side, it places the imperishable soul. The perishable portion of this division is fully and firmly dealt with, and has excited the admiration and interest of such men as *Wilson*, *Ballantyne* and others. But concerning the soul or the imperishable portion of his subject, one feels that the author is reserved, or that he has more thoughts than he chooses to express".

26. "That the seeds of the *Gnosis* were originally of Indian growth carried so far westward by the influence of that Buddhist movement which had previously overspread all the East, from Tibet to Ceylon, was the great truth faintly discerned by *Matter* (in his *Histoire Critique du*

Gnosticisme), but which became evident to me upon acquiring even a slight acquaintance with the chief doctrines of Indian theosophy.

"In the history of the Church it is most certain that almost every notion that was subsequently denounced as heretical can be traced up to Indian speculative philosophy as its genuine fountain head; how much that was allowed to pass current for orthodox had really flowed from the same source, it is neither expedient nor decorous to inquire."

27. "The philosophy of Kapila as the first recorded system of philosophy in the world, the earliest attempt on record to give an answer from reason alone to the mysterious questions which arise in every thoughtful mind about the origin of the world, the nature and relations of man and his future destiny".

"The latest German philosophy, the system of Schopenhauer (1819) and Von Hartmann (1869) is a reproduction of the philosophic system of Kapila in its materialistic part presented in a more elaborate form, but on the same fundamental lines.

"Kapila recognised fully the existence of a soul in man, forming indeed his proper nature—the elaborate ego of Fichte—distinct from matter and immortal, but our latest philosophy, both here (England) and Germany, can see in man only a highly developed physical organisation. "All external things," says Kapila, "were formed that the soul might know itself and be free", "The study of psychology is vain" says Schopenhauer "for there is no Psyche".

28. "In Kapila's doctrine, for the first time in the history of the world, the complete independence and freedom of the human mind, its full confidence in its own powers, were exhibited".

29. *The Bhagwadgita*: "It (Gita) was the first of books, it was as if an empire spoke to us, nothing small or unworthy but large, serene, consistent, the voice of old intelligence."

30. "Goethe, Wordsworth, Emerson, and Thoreau among moderns have some thing of this vitality and wisdom but we can find all they have said and much more in the grand Sacred Books of the East—Bhagawadgita and the Upanishads".

31. "The Bhagawadgita, the greatest philosophic poem, ought to be read by every one who wants to understand Hinduism at its high and purest level".

32. "The most beautiful perhaps the only true philosophical song (Gita) existing in any known tongue".

33. *Nyaya*: "The Nyaya doctrine attributed to Gautama, from all that we can learn, was an idealism constructed with a purity and logical consistency of which there are few other instances, and to which Greeks never attained".

34. "Even the bare outline here given shows Gautama's mental powers and practical mode of dealing with the deepest questions which affect the human mind.

"His (Gautama's) clearness of aim and his distinct perception of right means towards its attainment continue to be the invaluable guide to successive generations".

35. "The great prominence given to the method by means of which truth might be ascertained has sometimes misled European writers into the belief that it is merely a system of logic. Far from being restricted to mere logic, the Nyaya was intended to be a complete system of philosophical investigation, and dealt with some questions—such as the nature of the intellect, articulated sound, genus, variety and individuality—in a manner so masterly as well to deserve the notice of European philosophers".

CHAPTER VI

FINE ARTS

ART

1. "Art will always be caviare to the vulgar, but those who would really learn and understand it should begin with Indian art, for true Indian art is pure art, stripped of the superfluities and vulgarities which delight the uneducated eye. Yet Indian art, being more subtle and recondite than the classic art of Europe, requires a higher degree of artistic understanding and it rarely appeals to European dilettante, who with a smattering of perspective, anatomy and rules of proportion, added to their classical scholarship, aspire to be art critics, amateur painters, sculptors or architects and these unfortunately have the principle voice in art administration in India."

2. "From this devout communion with nature in all the marvelous diversity of her tropical moods, came the inspiration of an art possessing richness of imagery and wealth of elaboration which seem bewildering and annoying to our dull Northern ways of thinking."

3. "European art, has, as it were, its wings clipped; it knows only the beauty of earthly things, Indian art soaring into the highest empyrean, is ever trying to bring down to earth something of the beauty of the things above.

"To form a just estimate of any national art we must consider not what the art has borrowed, but what it has given to the world. Viewed in this light, Indian art must be placed among the greatest of the great schools, either in Europe or in Asia. None of the great art schools are entirely indigenous and self-contained, in the archeological

sense; there is none which did not borrow material from other countries, and the schools of Greece and Italy are no exception to this rule. What India borrowed from outside her own world, was repaid a hundred fold by products of her own creative genius. If she took this from here, that from there, so did Greece, so did Italy; but out of what she took came higher ideals than Greece ever dreamt of and things of beauty that Italy never realised. Let these constitute India's claim to the respect and gratitude of humanity."

4. "It is curious that archaeologists who are so concerned in trying to prove that nearly all Indian art was derived from the West, should seem to be only dimly aware of the immeasurably greater debt which European art and science owe to India, for they very rarely dwell upon it. From the time of the break up of the Roman Empire, and even some centuries before, down to the days of the Renaissance, there was flowing into Europe a continuous undercurrent of Indian science, philosophy and art, brought by the art workers of the East. Indian idealism during the greater part of this time was the dominant note in the art of Asia which was thus brought into Europe. The spirit of Indian idealism breathes in the Mosaics of St. Marks at Venice, just as it shines in the mystic splendours of the Gothic Cathedrals. When a new inspiration comes into European art it will come again from the East."

"The influence of India's artistic culture can be clearly traced, not only in Byzantine art but in the Gothic Cathedrals of the middle ages. Europe is very apt to dwell upon the influence of Western Art and culture upon Asiatic civilisation, but the far greater influence of Asiatic thought, religion and culture upon the Art and civilisation of Europe is rarely appraised at its proper value."

"From the seaports of her Western and Eastern Coasts, India at this time sent streams of colonists, missionaries and craftsmen all over Southern Asia, Ceylon, Siam and far distant Cambodia. Through China and Korea, Indian Art entered Japan about the middle of the sixth century. About A.D. 603 Indian colonists from Gujrat brought Indian Art into Java and at Barobudur, in the 8th and 9th centuries, Indian sculpture achieved its greatest triumphs. Some day when European art criticism has widened its present narrow horizon, and learnt the foolishness of using the art standards of Greece and Italy as a tape wherewith to measure and appraise the communings of Asia with the Universal and the Indian it will grant the nameless sculptors of Borobudur an honourable place among the greatest artists the world has ever known.

"Indian art is always superbly decorative."

5. "The exquisite scrolls of the rock temples at *Karli* and *Ajanta*, the delicate marble tracery and flatwood carvings of Western India, the harmonious blending of forms and colours in the fabrics of Kashmir, have contributed to the restoration of taste in England."

6. "The secularised and denationalised art of Europe has no affinity with the living art of India, and we, aliens in race, thought and religion, have never taken any but a dilettante, archaeological or commercial interest in it. Its deeper meanings are hidden from us, and these spiritual longings and desires which come straight from the heart of a people, to find expression in their poetry, music, and their art, strike no chord of sympathy in ours.

"That Hindu art was successful in its educational purposes may be inferred from the fact, that the Indian pea-

santry, though illiterate in the Western sense, are among the most cultured of their class anywhere in the world."

"Indian art is essentially idealistic, mystic, symbolic, and transcendental, the artist is both priest and poet. In this respect Indian art is closely allied to the Gothic art of Europe—indeed, Gothic art is only the Eastern consciousness manifesting itself in Western environment.

"Indian mysticism had its philosophic system, the Yoga sastra; Yoga was not, is not practised merely as a spiritual exercise leading to the beatific vision. It claims to be a psychological process of drawing into oneself the dynamis or the logos which controls the universe and to be adaptable for all kinds of mental and physical activity. It inspired the artist, the poet and the musician as well as the mystic who sought spiritual enlightenment. It gave the craftsman his creative skill and the soldier the perfect control over his weapons, the statesman his far seeing vision, the seer and inspired thinker his supernatural powers. Indian art thus deifies the power of mind over matter in the figure of the Perfect Yogi, The Divine Thinker, one which is commonly associated with Buddhism only, but is really a concept common to all schools of Indian theism. "Spiritual Contemplation," here is the keynote of Hindu art.

"For certainly the teaching of the Mahayana doctrine by Nagarjuna and the infusion of Brahmanical philosophy into Buddhism were the influences which shaped the ideals of Indian art, not the migration of Western artistic ideas eastwards. India was not then in a state of pupilage, but the teacher of all Asia, and she only borrowed Western suggestions to mould them to her own way of thinking.

"To understand this early period of Indian art rightly we must always bear in mind that for every monument in

stone which now exists there were in India, perhaps, a thousand in less permanent materials, which have completely disappeared."

7. "Originality, variety and mysticism are the three great characteristics of Indian art."

8. "The Indian artist was working not for a mortal patron, but for the immortal gods. He is styled in Sanskrit variously and significantly, the achiever (Sadhaka), the wizard (mantrin), the Yogin. The sculptor or painter has his human preceptors and guides; but not the most proficient pupil ventured to create his master-piece without first indulging in its entirely wonderful ritual which the classic writers of India called "seven fold offices". When the artist devotee of the gods had offered up his prayers, he must meditate on the emptiness (Shunyatva) or non-existence of all things, for, by the fire of the idea of the abyss, it is said, is destroyed beyond recovery the five factors of ego consciousness. Then only should he invoke the desired divinity by the utterance of the appropriate seed word (Bija) and should identify himself completely with the divinity to be represented. Then, finally, on pronouncing Dhyana Mantra, in which the attributes are defined, the divinity appears visibly "like a reflection" or "as in a dream" and this brilliant image is the artist's model."

9. "Indian art is essentially religious. The conscious aim of Indian art is the imitation of Divinity. But the Infinite and the unconditioned cannot be expressed in finite terms; and art unable to portray Divinity unconditioned, and unwilling to be limited by the limitation of humanity, is in India dedicated to the representation of gods, who to finite man represents comprehensible aspects of an infinite whole."

10. "Indian and European art are not identical in kind; the intention is different. Nor is there identity of method. The traditional Indian artist who no longer exists had the discipline of a Yogin. Art to him was not an aesthetic experience but an invocation to God. So was music to the musician, and dance to the dancer. The shastras describe him:— "The artist should understand the Atharva Veda, the 32 Silpa shastras and the Vedic mantras by which the deities are invoked. He should be one who wears a thread, a necklace of sacred beads and a ring of Kusha grass upon his finger, one delighting in the worship of God, faithful to his wife, avoiding strange women, true to his family, of pure heart, and virtuous, chanting the Vedas, constant in the performance of ceremonial duties, piously acquiring a knowledge of various sciences". It was in a trance, as it were, that he visualised the forms he painted and carved. "By their creations the artist worships the Gods."

11. "Gupta art has been praised for its intellectuality. It would be better to treat it as the natural outcome of ancient Indian art with its vivid appreciation of form and pattern and its love of quick beat and rhythm of living things and their poise and balance in repose."

Architecture.

12. "These temples (of Benares) which are several storeys are embellished with a wealth of sculptural decoration and the parts made of wood painted in a variety of dazzling colours. They are situated in leafy parks and surrounded by pools of water."

13. "In that place (*Muttra*) there was a place of worship of the Indian people; and when he (Mahmud of Gazni) came to that place he saw a city of wonderful fabric and

conception so that one might say this is a building of paradise. They had brought immense stones and had laid a level foundation upon high stairs. Around it and at its sides they had placed one thousand castles built of stone. And in the midst of the city (Muttra) they had built a *temple* higher than all, to delineate the beauty and decoration of which the pens of all writers and the penclis of all painters would be powerless... In his memoirs the Sultan (Mahmud) wrote of this journey—he thus declares that if anyone should undertake to build a fabric like that he would expend thereon a hundred thousand packets of a thousand dinars and would not complete it in two hundred years with the assistance of the most ingenious masters.”

14. “That ancient architecture of India is so amazing that the first European observers could not find terms sufficiently intense to express their wonder and admiration, and although the vividness of such emotions subsides on more intimate acquaintance, the most sober critics still allow that it is both wonderful and beautiful.”

15. “The posts and lintels of the doors (of any ancient building), the panels and other spaces are enclosed and almost covered by deep orders of mouldings and a profusion of arabesques of plants, flowers, fruits, men, animals and imaginary beings; in short, of every embellishment that the most fertile fancy could devise. These arabesques, the running plants, and creepers in particular, are often of an elegance scarcely equalled in any other part of the world.. Perhaps the greatest of all the Hindu works are the tanks.”

16. “Some of the ornamental parts (in Hindu architecture) are finished with an elegance entitled to the admiration of the most ingenious artists.”

17. “All that is great, splendid, and ornamental in ar-

chitecture above ground is here (*Ellora*) seen, also beneath the earth staircases, bridges, chapels, columns and porticos, obelisks, colossal statues and reliefs sculptured on almost all the walls representing Hindu deities."

"All this wonderful structure (*Ellora*), the variety, richness, and skill displayed in the ornaments surpass all description."

18. "Magnitude is not the only element of beauty in the cavern temples (*Ellora*). The columns are carved with great elegance and fitness of design. Notice is taken of the numerous remains of temples in various parts of India in which extreme architectural beauty is to be found."

19. "Such are the *Seven Pagodas* or ancient monuments so called, at Mahavalipuram on the Coromondel coast, of which extraordinary buildings it will be hardly too much to assert that they will occupy a most distinguished place in the scale of human skill and ingenuity."

20. "India is most famous for *pillared architecture*."

21. "It is, indeed, not improbable that our Western steeples, owe their origin to the imitation of the Buddhist topes."

22. "During the early centuries of the Christian era the Hindus knew the principles of *true arch*".

23. "The Saracen arch is of Hindu origin."

24. "The finest example of the triumphal arches in Barnagar, north of Guzerat, which is the richest specimen of Hindu art."

25. "The remains of their architectural art might furnish the architects of Europe with new ideas of beauty and sublimity."

26. "To describe its (*Barroli temples*, Rajputana) stupendous and diversified architecture is impossible; it is the office of the pen alone, but the labour would be endless. Art seems to have exhausted itself, and we are perhaps now for the first time fully impressed with the beauty of Hindu sculpture. The columns, the ceilings, the external roofing where each stone presents a miniature temple, one rising over another until the crown, by the urn like Kalas distract our attention. The carving on the capital of each column would require pages of explanation, and the whole, in spite of its high antiquity, is in wonderful preservation."

27. "The remarkable success attained by Hindu art, both plastic and pictorial in the treatment of plant and motives and the representation of indigenous animals is unsurpassed."

28. "During my long and careful study of the caves (Ajanta) I have not been able to detect a single instance where a mistake has been made by cutting away too much stone, for, if once a slip of this kind occurred it could have been only repaired by the insertion of a piece which would have been a blemish."

29. "Some of these (gods. *Halebid temple*) are covered with a minute elaboration of detail which can only be reproduced by photography, and may be probably considered as one of the most marvellous exhibitions of human labour to be found even in the patient East."

30. "The whole architecture of India in all its wonderful variety is more original and self contained than any of the great Western schools, except Egyptian."

"The wonderful monolithic temple of *Kailas* at Ellora is one of the greatest masterpieces of Indian art. The whole

execution shows an extraordinary command of glyptic technique not only in the grouping and composition of line, but in the powerful and subtle treatment of the varied gradations of relief."

31. "The *average house* (in prehistoric India) of the upper and middle class was as well built and as comfortable as to the *average house* in any modern city. That may sound strange like an over statement, but it is literally the truth. For the walls of these houses were exceptionally fine brickwork, thicker than is usual nowadays; the courts and the living rooms were commodious; bathrooms were numerous and well paved and the house was provided with inner stairways and an efficient system of drainage connecting with underground street sewers."

32. "Hindus first knew architecture. From India, the knowledge found its way to other countries."

33. It (*Indian architecture*) is in many ways one of the purest of all arts belonging to a complex and highly organized civilisation. It is probable that all these characteristics derive from the Indian attitude to religion, for this art is more entirely bound up with religious mythology than any other. Whereas in the early empires religion is an adjunct of the State, all art, even that specifically dedicated to the Gods, tends to become a field for State propaganda and publicity and to have the impurity of official art. But in India religious sentiments transcends the motive of the State and the splendour of the temples was a genuine offering to the God, not a means to heighten the royal prestige."

34. The *monasteries* of India could be counted in thousands, but none equalled Nalanda in the grandeur, richness and loftiness of its construction."

Sculpture

35. "The best Indian sculpture touched a deeper note of feeling and finer sentiments than the best Greek.

"There is in this art a depth and spirituality which never entered into the soul of Greece.

"The caves are remarkable also for the use of stucco and paint not merely on the walls but on the roof and pillars. And the frets and scrolls are of such beauty and elegance as to rival those at Pompeii."

36. "The Kailas and the other excavations of Western India excite our awe and wonder."

37. "The fabrication, conveyance and erection of monoliths of such enormous size (Asoka's pillars)—the heaviest weighing fifty tons—are proofs that the engineers and stone cutters of Asoka's age were not inferior in skill and resource to those of any time or country."

"Whatever the device (on the abacus of these monoliths) selected, it is invariably well-executed, and chiselled with that extraordinary precision and accuracy which characterise the workmanship of the *Maurya age* and have never been surpassed in Athens or elsewhere. . . It would be difficult to find in any country an example of ancient *animal sculpture* (capital of Sarnath pillar) superior or even equal to this beautiful art of arts, which successfully combines realistic modelling with ideal dignity, and finished in every detail with perfect accuracy."

38. "The whole capital and canopy (*Jain pillars* in the south Canara district) are a wonder of light, elegant, highly decorated stone work, and nothing can surpass the stately grace of these beautiful pillars, whose proportions

and adaptations to surrounding scenery are always perfect and whose richness of decoration never offends."

39. "Hindu sculpture has produced a master piece in the great stone alto-relievo of *Durga* slaying the demon Mahish, found at Singasari in Java, and now in the Ethnographic Museum, Leyden. Judged by any standard it is a wonderful work of art, grandly composed, splendidly thorough in technique, expression with extraordinary power and concentrated passion the wrath and might of the Supreme Beneficence roused to warfare with the Spirit of Evil. The student will find in this phase of Indian imaginative art an intensity of feeling—a wonderful suggestion of elemental passion transcending all the feeble emotions of humanity—a revelation of powers of the unseen which nothing in European art has ever approached, unless it be in the creations of Michel Angelo or in the music of Wagner."

"Here (*War horse at Konarak in Orissa*) Indian sculptors have shown that they can express with as much fire and passion as the greatest European Art the pride of victory and the glory of triumphant warfare, for not even Homeric grandeur of the Elgin marbles surpasses the magnificent movement and modelling of this Indian Achilles, and the superbly monumental warhorse in its massive strength and vigour is not unworthy of comparison with Verocchio's famous masterpiece at Venice."

40. "The ancient Hindu sculpture can boast of an almost unrivalled richness and beautiful minuteness of floral ornaments which claim and excite our warmest admiration."

41. "No nation has surpassed the Indians in the variety and delicacy of the floral designs enriching their sculptures and pictures."

42. "The great stupa at *Amravati* at the mouth of the Krishna is the most voluptuous and the most delicate flower of India's sculpture."

43. "The movement and modelling of this ancient bronze Natesh (*Natarajan*) are superb. There is something of classic feeling in the boldness of the generalisation shown in the technique, and even in the monstrous addition of four arms, is treated with so much of artistic skill as to make it inoffensive.

"The Gandharvan sculptors, no doubt, occasionally found employment in India, but they did not come there as teachers, for India has nothing to learn from them in technique, and she deliberately chose ideals different from those of Greece."

"Nowhere do they (Amravati sculptors) justify the archeological assumption that Indian art at this period was in Greeco-Roman leading strings. If Indians were to apply European art the same methods of exegesis as archeologist apply to India, it would be easy for them to leave Europe with hardly a shred of originality.

44. "The *Mahesha-murti*, the three headed bust at Elephanta, is perhaps the greatest masterpiece of the world's art. The three countenances of the one being are here harmonised without a trace of effort. There are a few material representations of the Divine principle at once so powerful and so well balanced as this in the art of the whole world. Nay, more; here we have undoubtedly the grandest representations of pantheist God ever made by the hand of man."

45. "*Shiva* dances, creating the world and destroying it, his large rhythms conjure up vast aeons of time, and his movements have a relentless magical power of incantation. A small group at the British Museum is the most tragic

summing up the death in love motive ever seen, and it epitomises, as no other work, the fatal element in human passion. Our European allegories are banal and pointless by comparison with these profound works, devoid of the trappings of symbolism, concentrating on the essential, the essentially plastic."

46. "Both pillar and lions (*Sarnath*) are in an excellent state of preservation. They are masterpieces in point of both of style and technicalities — the finest carvings indeed that India has yet produced, and unsurpassed. I venture to think if anything of their kind exist in the ancient world."

47. "Nothing grander and more imposing anywhere out of Egypt and even there, no known statue surpasses it (*Gomateshwar* at *Sravan Belgola*, *Mysore State*) in height."

"There is absolutely no trace of Egyptian influence. It (*rail of Barhut*, 200 B.C.) is in every detail antagonistic to that art. Nor is there any trace of classical art, nor can it be affirmed that anything here established could have been borrowed directly from *Babylonia* or *Assyria*.

"When Hindu sculpture first dawns upon us in the rails at *Buddha Gaya* and *Barhut B.C.* 250-200 it is thoroughly original, absolutely without a trace of foreign influence, but quite capable of expressing its idea, and of telling its story with a distinctness that never was surpassed, at least in India. Some animals, such as elephants, deer and monkeys, are better represented there than in any other sculpture known in any part of the world. So too are some trees, and the architectural details are cut with an elegance and precision which are very admirable. The human figures, too, are very different from our standard of beauty and grace, are truthful to nature, and where grouped together com-

bine to express the action intended with singular felicity. For an honest, purpose-like pre-Raphaelite kind of art, there is probably nothing much better to be found anywhere."

48. "We have here (*Borobudur*, Java) a third great illustrated Bible, similar in range, but more extensive than the reliefs of Sanchi and the paintings of Ajanta. This is a supremely devout and spontaneous art, naturally lacking the austerity and abstraction of the early Buddhist primitives, but marvellously gracious, decorative and sincere. The episodes represented are by no means so exclusively courtly as is the cave at Ajanta, but cover the whole circle of Indian life alike in city and village. The narrative element is more conspicuous than at Ajanta, the craftsmen closely adhering to the Book."

Painting.

49. "Among Rembrandt's pen and ink studies collected in the British Museum, the Louvre, and elsewhere, a number have been identified as copies or adaptations of Indian miniatures, and it has been shown that from them chiefly, Rembrandt derived the Oriental atmosphere for his Biblical subjects."

50. "The artists who painted them (*Ajanta paintings*) were giants in execution. Even on the vertical sides of the walls some of the lines, which were drawn with one sweep of the brush struck me as being very wonderful; but when I saw long delicate curves drawn without faltering, with equal precision, upon the horizontal surface of a ceiling, where the difficulty of execution is increased a thousand fold it appeared to me nothing less than miraculous."

51. "As in other countries the art of painting became a potent force in the national culture in the great schools of mural decoration.

"It is evident from early Buddhist records how closely painting was associated with popular festivals and with civic life in ancient India. No town or village festival was complete unless the streets were more gay with pictures painted on the house fronts or on scrolls and banners hung on temporary screens of bambu.

"A *Chitrasala* or gallery of mural paintings was an indispensable annexure to a Hindu palace."

52. "The colours (of *Ajanta frescoes*) are deeper and often purer and the scale of colours is far richer than in other stucco paintings of similar dimensions.

"The combination of colours within the *Sangli groups* and in the individual figures show that the painters were guided by a highly developed sense in their blending of colours with a view to the total impressions to be produced."

53. "The same *joie vivre*, and the same tenderness towards and understanding of animal life, pervades the *Ajanta paintings* as the Amravati reliefs. On the hundred walls and pillars, a vast drama moves before our eyes; a drama played by princes and sages and heroes, big men and women of every condition, against a marvellously varied scene, among forests and gardens, in courts and cities, on wide plains, and in deep jungles, while above the messengers of heaven move swiftly across the sky. From all these emanates a great joy in the surpassing radiance of the face of the world, in the physical nobility of men and women, in the strength and grace of animals, and loveliness and purity of birds and flowers and woven into the fabric of material beauty, we see the ordered pattern of the spiritual values of the Universe."

54. "Nowhere else, perhaps, has woman received such perfect and understanding homage. She (*the female figure of Ajanta*) is not merely a female, but the incarnation of all the beauty of the world. Hence with all her gaiety, her charm, her insouciance, she never loses her dignity, and nowhere else is she belittled or besmirched."

Music

55. "Indian music is essentially impersonal. It reflects an emotion and an experience, which are deeper, wider and older than the emotion or wisdom of any single individual. Its sorrow is without tears, its joy without any exaltation, and it is passionate without any loss of serenity."

56. "Of the Hindu system of music the excellent writer (Sir William Jones) has expressed his belief that it has been formed on better principles than our own."

57. "A regular system of notation was worked out before the age of Panini, and seven notes were designated by their initial letters. This notation passed from the Brahmans through the Persians to Arabia, and was then introduced into European music by Guide d'Arezo at the beginning of the eleventh century."

58. "If Western and Indian music were combined, it would corrupt the taste of both. Indian music and sculpture are symbolic of Indian thought. Indian music is much more refined and its melody extremely expressive."

59. "Sam Veda shows that the art of music had been fully developed by the Vedic age."

60. "That music was cultivated on scientific principles is evident from the accounts given by Sir W. Jones and Mr. Colebrooke, from which it appears that the Hindus had a knowledge of the gamet, of the mode, of notation, of

measurement, of time, and of a division of the notes of a more minute description that has been found convenient in Europe."

61. "Some of the Greeks attributed to that country (India) the invention of nearly all the science of music."

62. "The people of India are essentially a musical race. To such an extent is music an accompaniment of existence in India, that every hour of the day and season of the year has its own melody.

"He (Hindu) has the most subtle ear for time, and a more delicate perception of shades of difference than the generality of English people can acquire, an acuteness of musical hearing, which also makes it possible for him to recognise and reproduce quarter and half tones, when singing or playing.

"It must, therefore, be a secret source of pride to them (Hindus) to know that their system of music, as a written science, is the oldest in the world. Its principal features were given long ago in Vedic writings. Its principles were accepted by the Mahomedan portion of the population in the days of their pre-eminence, and are still in use in their original construction at the present day."

63. "Raga or mode (is) the glory of Indian music This picture (Ragamala) portrays, then, not the tune, which is ephemeral, but the sentiment which is eternal. It is — would it be too much to say — a turning from the illusions of this earth from the things which take one shape or another, to the "I am that" which is behind all shapes. But without looking so deep, the picture is a recognition of the truth that the quintessence of an art is not to be expressed by descriptive words but only to be recreated in that art

or another, and if by words at all, only in poetry It is rather a conscious dedication of mind and heart to the wonder that music is there to symbolise, to which they, quite simply, give the name of the deity to whom that particular wonder is an attribute."

64. "The best Indian music did not touch the lower nature. It began in the purer region of high emotion and passed on into the spiritual world. As they listened to some exquisite Indian melody they lost the sense that they were present in the body at all. They found their minds stilled and quieted, and the mind vanished with the body and they found themselves raised to a purer and subtler region."

65. "Indian music opens up a new world to the student of harmony."

66. "The ancient Hindus seem to have discovered that a combination of particular notes with proper modulations, and proportionate and artistic pauses produce the effect of a particular feeling or emotion, or suggest some particular mood, or stamp of mind. Each Rag is a combination of such notes. The effects of Ragas are intensified by a peculiar mode of expression which they call Meend, and which is the distinguishing feature of Indian music. A Meend is an expression of two or more notes in succession without a break, all the intermediate shades of notes sliding into one another in such a way as to give the whole expression an appearance of a beautiful and artistic line of curvature. This expression of the Meend is to the ear what the manifestation of the blend of various shades of colours of a rainbow to the eye. Such lines can be varied in length and movement. The unspeakable delicacy, melody and fineness inherent in a Meend ravish the soul, as does the rainbow. The ascetic austerity of *Todi* and *Kanada*, the smiling

grandeur of *Bhairava* and *Miya Malhar*, the lulling serenity of *Mal-Kamsa* and *Lalat*, the touching pathos of *Jogia* and *Pilu*, the maidenly loveliness of *Kafi* and *Mand*, the child-like appeal of *Jay jaywant* and *Tilak kamodi*, the celestial beauty of *Bhairavi* and other such Ragas speak of the inconceivable musical genius of the Hindus of the past. Their musical system is equally interesting and wonderful, far, far above any musical system in Europe."

67. *Dance*: Bowers declares that *Bharat Natyam* "while being India's most brilliant dance, is also the most classic."

68. "In the mystic dance, the *Rasa Mandala*, yet imitated on the festival sacred to the Sun god, Hari, who is represented with a radiant crown in a dancing attitude. playing on the flute to the nymphs encircling him. each holding a musical instrument. These nymphs are also called *navaragni*, from *raga*, a mode of song over which each presides, and *navarasa*, or nine passions excited by the powers of harmony. May we not in this trace the origin of Apollo and the Sacred Nine?"

69. "From its (*Buddha's image*) intransitive experience it is turned, with open palm, in the transitive reassurance, which the presence of the divinity gives to the devotee. The gesture, in its origin and act, exists now in the timeless state in which it established itself. It is unchangeable in the duration of its being. In this fixed position it is vibrant with life, artistically potent and not a dead symbol. The rhythmical life-movement pulses through its palm and fingers in telling curves and full modelling."

70. "*Hellenistic art* never took a real and lasting hold upon India, for the reason that the temperaments of the two peoples were radically dissimilar. To the Greek, man,

the apotheosis of this beauty and this intellect which still remained the keynote of Hellenistic even in the Orient. But these ideals awakened no response in the Indian mind. The vision of the Indian was bounded by the immortal rather than the mortal, by the in-finite rather than the finite. Where Greek thought was ethical, his was spiritual; where Greek was rational, his was emotional. And to these higher aspirations, these more spiritual instincts, he sought, at a later date, to give articulate expression by translating them into the terms of form and colour."

71. "As we stand before these scenes (*Saranath*), with their delicate and tender feeling for nature, Assyrian bas-reliefs seem very conventional and even Greek bas-reliefs almost strike us cold. In this connection we may note what it is that distinguishes the Indian animal sculptors from those of classical art, it is precisely this brotherly sympathy with all living beings, a sentiment having its source at once in the dogmas of transmigration and in that tenderness towards the whole universe which is distinctively Buddhist and Jain, or, in later days Krishnaite. Filled with the spirit of the jatakas, the jungle became an earthly paradise.

"Never, even in the Greece of classic age, has the innocent and spontaneous joy of life been so happily expressed. Never has the poetry of the female form been rendered with a more sensuous power than in the statues of female genii (*Yakshinis*).

"The limbs are pure and harmonious, the faces (*Buddhas of Gupta age*) have a tranquil suavity, and it is inspired by an art so steeped in intellectualism as to be a direct expression of the soul through the purely ideal beauty of form. Perhaps we shall understand the character of these

works better if we consider that they are contemporary with the luminous and fluid meta-physics of the great Indian idealists of the fifth century, an Asanga or a Vasubandhu.

"The treatment of the hands alone by the *painters of Ajanta* would be enough to express the almost Franciscan tenderness by which they are animated; what a spiritual quality there is in their slightest gestures, what mystical feelings in the most amorous caress! Even in the idyllic scenes, body and soul alike are instinct with an emotion of piety. Thus all this naturalistic art remains passionately mystical and is constantly lifted above itself by the most fervent bhakti as well as by the loftiest idealism.

"A figure (*Buddha and Bodhisatva of Cave I of Ajanta*) worthy of a place in the art of the world by the side of the sublimest incarnations of the Sistine Chapel, or of such drawings as that of Christ for the "Last Supper" in which Leonardo da Vinci has expressed the most intense emotions of the soul.

"To sum up these multifarious impressions in a single formula, we may say that the predominant feature of *Ajanta* is an intimate and harmonious fusion of the old Indian naturalism of Sanchi with the youthfulness and the infinite gentleness of Buddhist mysticism. And it is this which makes *Ajanta* a complete expression of every side of Indian soul."

Chapter VII

SCIENCE

Science:

1. "In science we find the Hindus as acute and diligent as ever."

2. "Indian *psychology* is far more perfect than European psychology."

3. "*Fire arms* were used by the Hindus."

4. "Mathematical science was so perfect and astronomical observations so complete that the paths of the sun and the moon were accurately measured. The philosophy of the learned few was perhaps for the first time firmly allied with the theology of the believing many, and Brahmanism laid down as articles of faith, the unity of God, the creation of the world, the immortality of the soul, and the responsibility of man."

5. "We learn that a *water clock* at the great university of Nalanda gave time for the whole of Magadha."

6. "Sarpa Vidya (*Serpent Science*) is mentioned in the Satpat Brahmana XIII as a separate science and Visha Vidya (*Science of Poison*) in Asvalayanasutra."

7. "They (Hindus) were very careful observers both of the internal and external properties of plants (*botany*), and furnish copious lists of the vegetable world, with sensible notices of their uses and names significant of their peculiarities."

Arithmetic:

8. "To them (Hindus) we owe the invention of the

numerical symbols of the decimal scale. The Indian figures 1 to 9 being abbreviated forms of initial letters of the numerals themselves, and the zero, or O, representing the first letter of the Sanskrit word for empty (Sunya). The Arabs borrowed them from the Hindus, and transmitted them to Europe."

9. "It is to them (Hindus) also that we owe the ingenious invention of the numerical symbols, which in like manner passed from them against to European scholars. By these latter, who were the disciples of the Arabs, frequent allusion is made to the Indians and uniformly in terms of high esteem."

10. "In science, too, the debt of Europe to India has been considerable. There is, in the first place, the great fact that the Indians invented the numeral figures used all over the world. The influence which the decimal system of reckoning dependent on those figures has had not only on mathematics but on the progress of civilisation in general, can hardly be over estimated. During the eight and ninth centuries the Indians became the teachers in arithmetic and algebra of the Arabs, and through them of the nations of the West. Thus, though we call the latter science by an Arab name, it is a gift that we owe to India."

11. "The *Lilavati* treats of arithmetic and contains not only the common rules of that science, but the application of those to various questions of interest, barter, mixtures, combinations, permutation, sums of progression, indeterminate problems, and mensuration of surfaces and solids. The rules are found to be exact and nearly as simple as in the present state of analytical investigation. The numerical results are readily deduced, and if they be compared with the earliest specimens of Greek calculation, the

advantages of decimal notation are placed in a striking striking light."

12. "In the whole history of mathematics there has been no more revolutionary step than the one which the Hindus made when they invented the sign of "O" to stand for the empty space of the counting frame. The essentially novel feature of Hindu culture was that men who were not advanced mathematicians invented what the most brilliant mathematicians of Alexandria had failed to invent a symbol for nothing. Its use began in India between 100. B.C. and 150 A.D."

13. "It is India that gave us the ingenious method of expressing all numbers by means of ten symbols, each symbol receiving a value of position, as well as an absolute value: a profound and important idea which appears so simple to us now that we ignore its true merit, but its very simplicity, the great ease with which it has lent to all computations puts our arithmetic in the first rank of useful inventions and we shall appreciate the grandeur of this achievement when we remember that it escaped the genius of Archimides and Apollonius, two of the greatest men produced by antiquity."

Algebra:

"From them (the Hindus) the Arabs received not only their first conceptions of algebraic analysis, but also those numerical symbols and decimal notations now current every where in Europe, and which has rendered untold service to the progress of arithmetical science."

15. "The same thing (Arabia's indebtedness to the Hindus) took place also in regard to algebra and arithmetic in particular, in both of which it appears the Hindus attained, quite independently, to a high degree of proficiency."

16. The Hindus attained a very high proficiency in arithmetic and algebra independently of any foreign influence."

17. "They (the Hindus) understood well the arithmetic of surd roots; they were aware of the infinite quotient resulting from the division of finite quantities by cipher; they knew the general resolution of equations of the second degree, and had touched upon those higher denomination, resolving them in the simplest cases, and in those in which the solution happens to be practicable by the method which serves for quadratics; they had attained a general solution of indeterminate problems of the first degree; they had arrived at a method for deriving a multitude of solutions of answers to problems of the second degree from a single answer found tentatively... And this was as near an approach to a general solution of such problems as was made until the days of La Grange."

18. "In Algebra the Hindus understood well the arithmetic of surd roots, and the general resolution of equations of the second degree, which is not clear that Diaphantus knew, that they attained a general solution of indeterminate problems of the first degree, which it is certain Diaphantus had not attained, and a method of deriving a multitude of answers to problems of the second degree, when one solution was discovered by trial, which is as near an approach to a general solution as was made until the time of La Grange."

19. "The Arabs were not in general inventors but recipients. Subsequent observation has confirmed this view; for not only did algebra in an advanced state exist in India prior to the earliest disclosure of it by the Arabians to modern Europe, but the names by which the numerals have become known to us are of Sanskrit origin."

20. "To the Hindus is due the invention of algebra and geometry and their application to astronomy."

21. "There is no question of the superiority of the Hindus over their rivals in the perfection to which they brought the science (algebra)."

22. "It is with a feeling of respectful admiration that Mr. Colebrooke alludes to ancient treatises on algebra, arithmetic and mensuration."

23. "Bhaskaracharya is said to have discovered a mathematical process very nearly resembling the *differential calculus* of modern European mathematicians."

Geometry:

"Their (the Hindus) geometrical skill is shown among other forms by their demonstrations of various properties of triangles; especially one which expresses the area in the terms of three sides, and was unknown in Europe till published by Clavius, and by their knowledge of the proportion of the radius to the circumference of a circle, which they express in a mode peculiar to themselves, by applying one measure and one unit to the radius and circumference. This proportion, which is confirmed by the most approved labours of Europeans, was not known out of India until modern times."

25. "In geometry there is much deserving of attention. We have here the celebrated proposition that the square on the hypotenuse of a rightangled triangle is equal to the squares on the sides containing the right angle and other propositions, form part of the system of modern geometry. There is one remarkable proposition, namely, that which discovers the area of a triangle when its three sides are known. This does not seem to have been known to the ancient Greek geometers."

Trigonometry:

"However ancient a book may be in which a system of trigonometry occurs, we may be assured it was not written in the infancy of the science. Geometry must have been known in India long before the writing of Surya Sidhanta (2000 B.C.).

"Surya Sidhanta contains a rational system of trigonometry, which differs entirely from that first known in Greece or Arabia. In fact it is founded on a geometrical theorem, which was not known to the geometers of Europe before the time of Vieta, about two hundred years ago. And it employs the sines of arcs, a thing unknown to the Greeks, who used the chords of double arcs. The invention of sines has been attributed to the Arabs, but it is possible that they may have received this improvement in trigonometry as well as the numerical characters from India.

"In expressing the radius of a circle in parts of the circumference, the Hindus are quite singular. Ptolemy and the Greek mathematicians in their decision of radius preserved no reference to the circumference. The use of sines, as it was unknown to the Greeks, forms a difference between theirs and the Indian trigonometry."

27. "In the Surya Sidhanta is contained a system of trigonometry which not only goes far beyond any thing known to the Greeks, but involves theorems which were not discovered in Europe till two centuries ago."

28. "It (trigonometry) has the appearance like many other things, in the science of those eastern nations, of being drawn up by one who was more deeply versed in the subject than may be at first imagined and who knew more than he thought it necessary to communicate. It (trigonometry)

is probably a compendium formed by some ancient adept in geometry for the use of others who were mere practical calculators."

29. "The Hindus developed the sine function in computations connected with angles and with the circle. The Hindus considered the ratio of the halfchord to the radius as fundamental. Our whole modern trigonometry rests on this foundation.

"From the time of Brahmagupta (7th century) the Indians had a much better system of *algebraical notation* than the Greeks and had gone further than the Greeks in general methods for the solution of indeterminate equations. Arabic adoption of Indian methods in Algebra would have led to a much more rapid development of Algebra in Europe."

Astronomy:

"The noble discoveries of the Hindus in astronomy, discoveries which are more ingenious than those of the Greeks and Babylonians and their clever method of calculation, their computation which surpasses words, I mean that which is made with nine signs."

31. "If it be true that the Hindus more than 3000 B.C., according to Bailley's calculation, had attained so high a degree of astronomical and geometrical learning, how many centuries earlier must the commencement of their culture have been, since the human mind advances only step by step on the path of science!"

32. "The science of astronomy at present exhibits many proofs of accurate observation and dedication, highly creditable to the science of Hindu astronomers. The division of the ecliptic into lunar mansions, the solar zodiac, the mean motions of the planets, the procession of the equinox,

the earth's self support in space, the diurnal revolution of the moon on her axis, her distance from the earth, the dimensions of the orbits of the planet, the calculations of the eclipses are parts of a system which could not have been found amongst an unenlightened people."

"The originality of Hindu astronomy is at once established, but it is also proved by intrinsic evidence, and although there are some remarkable coincidences between the Hindu and other systems, their methods are their own.

"Indian astronomers were greatly encouraged by the early Khalifs, particularly Harun-al-Rashid and Almamun; they were invited to Baghdat, and their works were translated into Arabic. The Hindus were, fully as much as the Greeks, the teachers of the Arabians."

33. "*Aryabhatta* affirmed the diurnal revolution of the earth on its axis. He possessed the true theory of the causes of solar and lunar eclipses and disregarded the imaginary dark planets of mythologists and astrologers, affirming the moon and primary planets to be essentially dark and only illuminated by the sun."

34. "It is their science of astronomy by which they (the Hindus) heap billions upon millions, trillions upon billions of years and reckoning up ages upon ages, aeons upon aeons with even more audacity than modern geologists and astronomers. In short, an astronomical Hindu ventures on arithmetical conceptions quite beyond the mental dimensions of anyone who feels himself incompetent to attempt a task of measuring infinity.

"He (*Varahamihira*) is called an astronomer, but it is for astrology that we find him most celebrated. He attained excellence in each branch of Samhita, and before writing his celebrated treatise called Brihat Samhita, he composed

a work on pure astronomy...Richness of detail constitutes the chief attraction of the book, a merit which was appreciated by the Arab astrologer, Albiruni, as it will be by ourselves, for although professedly astrological, its value for geography, architecture, sculpture etc. is unequalled by any Sanskrit work yet published."

35. "It is highly probable that the knowledge of twelve signs of zodiac are derived from India."

36. "Astronomy was practised in India as early as 2780 B.C."

37. "The researches of the learned have brought to light astronomical tables in India which must have been constructed by the principles of geometry, but the period at which they have been framed has by no means completely ascertained. Some are of opinion that they have been framed from observation made at a very remote period, not less than 3000 years before the Christian era."

38. "India attained great distinction in geometry and Astronomy by 3000 B.C."

39. "It (Brahmasphuta, Siddhanta of Brahmagupta, 620 A.D.) comprises twentyone Chapters, of which the first ten contain an astronomical system consisting, 1st and 2nd, of the computation of mean motions and true places of the planets; 3rd, solution of problems concerning time, the point of horizon and the position of places; 4th and 5th, calculation of lunar and solar eclipses; 6th, rising and setting of the planet; 7th positions of the moon's cusps; 8th, observation of altitudes by gnomon; 9th, conjunction of the planets; and 10th, their conjunction with the stars. The next ten are supplementary, including five chapters on problems with their solutions, and the twentyfirst explains the principles of

the astronomical system in a compendious treatise on spherics, treating of the astronomical sphere and its circles, the construction of sines, the rectification of the apparent planet from mean motions, the cause of lunar and solar eclipses, and the construction of the armillary sphere."

Surgery:

40. "The surgery of the ancient Indian physicians was bold and skilful. They conducted amputations, arresting the bleeding by pressure, a cup shaped bandage and boiling oil; practised lithotomy; performed operations in the abdomen and uterus; cured hernia, fistula, piles; and were dexterous in the extraction of foreign substances from the body. A special branch of surgery was devoted to rhinoplasty, or operation for improving deformed ears and noses and forming new ones, useful operation which European surgeons have now borrowed. The ancient Indian surgeons also mention a cure for neuralgia, analogous to the modern cutting of the fifth nerve above the eyebrow. They devoted great care to the making of surgical instruments and to the training of students by means of operations performed on wax spread on a board or on the tissues and cells of the vegetable kingdom, and upon dead animals. They were experts in *midwifery*, not shirking from the most critical operations, and in the diseases of women and children. Their practice of physic embraced the classifications, causes, symptoms and treatment of diseases, diagnosis and prognosis. Considerable advances were also made in *veterinary science*, and monographs exist on the diseases of horses, elephants etc."

41. "In modern days European surgery has borrowed the operation of rhinoplasty, or the formation of artificial noses, from India, where Englishmen became acquainted with the art in the last century."

42. "In surgery, too; the Indians seem to have attained a special proficiency, and in this department, European surgeons might, perhaps, even at the present day still learn some thing from them, as indeed they have already borrowed from them the operation of rhinoplasty."

43. "The *surgical instruments* of the Hindus are sufficiently sharp, indeed, so as to be capable of dividing a hair longitudinally."

44. "In the Vedic period, *animal anatomy* was evidently understood, as each part had its own distinctive name."

45. "Their (Hindus) *surgical armamentarium* in which the hand figured as the first and most important of all surgical instruments, was extensive including the knives of steel that could divide a hair, reed like catheters, fluid removing trocures, cupping glasses, bone dividing nippers, polypers, forceps, and one hundred and one blunt instruments, when we remember that couching for cataract—they knew seventysix eye diseases—the surgical use of the loadstone, and *plastic surgery*, are Hindu discoveries. We can appreciate the pupil's request to Dhanvantri when he asked what branch of the healing art he should explain: "Teach us every thing, but take surgery as the foundation of your discourse."

46. "It will, no doubt, excite surprise to find among the operations of these eminent surgeons, those of lithotomy and the extraction of the foetus ex utero, and that no less than 127 surgical instruments are described in their works."

47. Prof. H. H. Wilson classifies the *surgical instruments* as "Yantra (implements), shastra (instruments), sal-

aka (pins), shringa (horns), alabu (gourds used for cupping), and jalauka (leeches). Besides these we have threads, leaves, bandages, pledgets, heated metallic plates for erubescents, and a variety of astringent and emollient applications."

48. "Ancient Indian medicine was the strongest in surgery, strange to say, weakest in that subject on which surgery is based, Anatomy. The plastic surgeon of today still refers to the Indian method of Rhinoplasty, in other words, to the method of turning down a flap of skin from the forehead, a procedure adopted by the ancient Indian surgeons when they wanted to cover a gross defect in a patient's nose. It was in surgery that the ancient Hindus excelled. *Susruta* describes nearly a hundred different surgical instruments used by himself and his colleagues. Caesarean section was performed in ancient India as well as operations for the removal of calculi..... In the Ayurveda we find a description of the vascular system which strongly suggests that the Hindus of this period anticipated Harvey's discovery of the *circulation of blood*. The Ayurveda also contains the highly intelligent observations that *plague* is likely to appear when many dead rats are found lying about, and *malaria* is caused by the mosquitoes. It gives a description of phthisis, a disease characterised by persistent cough, fever, and the expectoration of blood. Over seven hundred medical plants are mentioned in the great Hindu Ayurveda and information is given about the dispensing of a number of useful ointments, inhalations, and sneezing powders."

49. "Here (*hospital* at Pataliputra) come all poor and helpless patients suffering from all kinds of infirmities. They are well taken care of, and a doctor attends them; food and medicine being supplied according to their wants. Thus they

are made quite comfortable, and when they are well, they may go away."

50. *Medicine*: "Indian medicine dealt with the whole area of the science. It decided the structure of the body, its organs, ligaments, muscles, vessels and tissues. The *Materia Medica* of the Hindus embraces a vast collection of drugs belonging to the mineral, vegetable and mineral kingdoms, many of which have now been adopted by European physicians. Their pharmacy contained ingenious processes of preparation, with elaborate directions for administration and classification of medicines. Much attention was devoted to hygiene, regimen of the body and diet."

51. "The ancient Hindus attained as thorough a proficiency in medicine and surgery as any people whose acquisitions are recorded. This might be expected, because their patient and natural shrewdness would render them excellent observers, whilst the extent and futility of their native country would furnish them with many valuable drugs and medicaments. Their diagnosis is said, in consequence, to define and distinguish symptoms with great accuracy, and their *Materia Medica* is most voluminous."

52. "The Chapter of *Amarkosha* on the human body and its diseases certainly presupposes an advanced cultivation of medical science."

53. "There is a very large body of medical literature in Sanskrit and some of the principal works are named by Arabic writers as having been known and translated at Baghdad in the ninth century. These works comprise all the branches of medical science surgery included, and contain numerous instances of accurate observation and judicious treatment."

54. "The medical works of India had already attained world wide celebrity when the Khalif of Baghdad collected the greatest works and summoned the most learned scientific men of their era to give brilliancy to Baghdad as a seat of learning."

55. "Greek physicians have done much to preserve and diffuse the medical science of India. We find, for instance, that the Greek physician Actuarius celebrates the Hindu medicine called Triphala".

55. "They (the Hindus) were the first nation who employed minerals internally, and they not only gave mercury in that manner but arsenic and arsenious acid, which were remedies in intermittants. They have long used cinnabar for fumigations, by which they produced a speedy and safe salivation. They have long practised *inoculation*.

"They cut for the stone, couched for the cataract and extracted the foetus from the womb, and their early works enumerate not less than 127 sorts of surgical instruments."

56. "Later Greeks are found to have been acquainted with the medical works of the Hindus, and to have availed themselves of their medicaments."

57. "Hindu materia medica, which has the foundation of countless prescriptions, forms the most impressive bulk of India's therapeutical wisdom."

58. "They (Hindus) had acquired a great skill in the uses and properties of medicinal herbs, for to them (Arabs) had been early opened the oldest and at the same time one of the richest sources of knowledge — the medical system of the Indian physicians."

Chemistry:

"Their (Hindu) chemical skill is a fact more striking and more unexpected.

"They knew how to prepare sulphuric acid, nitric acid, and muratic acid; the oxide of copper, iron, lead, tin and zinc; the sulphuret of iron, copper, mercury, antimony, and arsenic; the sulphate of copper, zinc and iron; and carbonates of lead and iron. Their modes of preparing these substances were sometimes peculiar."

59. "The number of metals which the Hindus were familiar with and their acquaintance with the various processes of solution, evaporation, calcination, sublimation and distillation prove the extent of their knowledge of chemistry, and the high antiquity of some of the chemical arts, such as bleaching, tanning, soap and glass making..... The oxides of several metals as of copper, iron, lead, tin and zinc, they were well acquainted with and used medicinally. Of lead, we find mention of both the red oxide and of letharge. With the sulphurates of iron, copper, antimony, mercury, and arsenic, both realgar and orpiment, they have long been familiar. Among the salts of the metals, we find the sulphates of copper, of zinc, and of iron and of the latter the red distinguished from the green; the diacetate of copper, and the carbonates of lead and of iron, are not only mentioned in their works, but used medicinally."

Physics:

60. "The Hindus early adopted the doctrine that there is no vacuum in nature, but observing that air was excluded under various circumstances from space, they devised, in order to account for the separation of particles, a subtle element, or ether, by which all intestices, the most minute and inaccessible, were pervaded, a notion which modern

philosophy intimates some tendency to adopt, as regards the planetary movements, and it was to this subtle element that they ascribed the property of conveying sound, in which they were so far right that in vacuo there can be no sound. Air again is said to be possessed of the faculty of touch, that it is the medium through which the contact of bodies is effected—ether keeps them apart—air impels them together. Fire, or rather light, has the property of figure—Mr. Colebrooke renders it of colour. In either case the theory is true, for neither colour nor form is discernible except through the medium of light. Water has the property of taste, an affirmation perfectly true; for nothing is sensible to the palate until it is dissolved by the natural fluids.”

61. “The most subtle spirit which he (Sir Isac Newton) suspected to pervade natural bodies, and lying concealed in them to cause attraction and repulsion, the emission, reflection, refraction of light, electricity, califaction, sensation and muscular motion, is described by the Hindus as a fifth element, endured by these very powers.”

CHAPTER VIII

GOVERNMENT, LAW ETC.

Government:

"The *village communities* (of India) are little republics having nearly every thing they can want within themselves and almost independent of any foreign nation. They seem to last where nothing else lasts. Dynasty after dynasty tumbles down, revolution succeeds revolution, and Pathan, Mughal, Mahratta, Sikh, British are all masters in turn, but the village communities remain the same. This union of village communities, each one forming a separate little State in itself, is in a high degree conducive to their (Hindu) happiness, and to the enjoyment of a great portion of freedom and independence."

2. "The Aryan village was the basis of Indio-Aryan polity, and its history is the real history of India."

3. ".....in examining the spirit of these ancient constitutions and laws (of Hindus), we discover evident traces of a germ of republicanism."

4. Prof. Hewitt is of the opinion that the constitution of the Dravidian village was introduced by the merchants and traders into Southeastern Europe, and the Spartan form of Government is the replica of the Dravidian customs, and the five ephors (magistrates of Sparta) are the five members of the Indian village council, the Panchayat.

5. "Village self-government has always been a feature of Indian life, and we learn from a Nasik inscription that municipal affairs were managed by the Naigama Sabha or Corporation."

"Local self-government in the Chola Kingdom had reached an advanced stage of development. The unit was the village. Groups of villages formed Kurram, which had its assembly or council, composed of representatives chosen by lot, and its treasury and appointed officers to administer justice and to supervise roads and tanks. The State claimed one-sixth of the produce and payment was made in kind or in cash. A regular survey or Domesday book was prepared. The currency was in gold; silver does not appear to have been used. The Chola Kings were great builders, and all their work was on a stupendous scale. Their most characteristic undertakings were vast irrigation schemes."

6. "The existence of these elaborate regulations (*municipal*) is conclusive proof that the Maurya empire in the third century B.C. was in constant inter-course with foreign states and that large number of strangers visited the capital (Pataliputra) on business."

7. "It may come as a surprise to many to learn that in the Assemblies of Buddhists in India two thousand years and more ago are to be found the rudiments of our own parliamentary practice of the present day. The dignity of the Assembly was preserved by the appointment of a special officer—the embryo of "Mr. Speaker" in our House of Commons. A second officer was appointed whose duty it was to see that when necessary a quorum secured—the prototype of the Parliamentary Chief Whip in our own system. A member initiating business did so in the form of a motion which was then open to discussion. In some cases this was done once only, in others three times, thus anticipating the practice of Parliament in requiring a bill to be read a third time before it becomes law. If discussion disclosed a difference of opinion the matter was decided by the vote of the majority, the voting being by ballot."

8. "Each *Hindu township* is and indeed always was, a particular community or petty republic by itself. The whole of India is nothing more than one vast congery of such republics."

9. "As the administration of the government is founded on benign principles, the executive is simple. The families are not entered on registers, and the people are not subject to forced labour contribution. The private demesnes of the Crown are divided into four principal parts: the first is for carrying out the affairs of State and providing sacrificial offerings, the second is for the endowment of the ministers and chief officers of State, the third is for rewarding men of distinguished intelligence, learning or ability, and the fourth is for charity to religious bodies, whereby the field of merit is cultivated. In this way the *taxes* on the people are light, and the personal service required of them is moderate. Each one keeps his hereditary occupation as he pleases, and attends to his patrimony. Those who cultivate the royal estates pay a sixth part of the produce as rent. The merchants who engage in commerce come and go in carrying out their transactions. The river passages and the road barriers are open on payment of a small toll. When the public works require it, labour is exacted but paid for. The payment is in strict proportion to the work done."

10. *Law*: "The Hindus had a code of laws adapted to a great variety of relations which could not have existed except in an advanced condition of social organisation."

11. ".....but no war lord, however, great, was above the common law of the Aryan people, or could presume to curtail their freedom. "*Never shall an Aryan be subjected to slavery.*" was the charter of the race even under the Mauryan emperors.

"In thus making the supreme power of the State identical with the moral law, Asoka's reign was not only one of the greatest epochs of Indian culture, but a conspicuous landmark in the history of civilisation."

12. "Ancient India possessed a notable substantive law and procedure which in particulars, has been found even superior to that which we possess today."

13. *Manu and Manu Smriti*: "The laws of Manu very probably were considerably older than those of Solon or even of Lycurgus, although the promulgation of them, before they were reduced to writing, might have been coeval with the first monarchies established in Egypt."

"Although perhaps Manu was never in Crete, yet, some of his institutions may well have been adopted in that island, when Lycurgus a century or two after may have imported them into Sparta."

14. "The style of it (Manu Smriti) has a certain austere majesty that sounds like the language of legislation and extorts a respectful awe. The sentiments of independence on all beings but God, and the harsh administration even to kings are truly noble and the many penegyrics on the Gayatri prove the author to have adored that divine and incomparably greater light which illumines all, delights all, from which all proceed, to which all must return, and which alone can irradiate our intellect."

15. "With respect to the number and variety of points the Hindu code (of Manu) will bear a comparison with the celebrated Digest of Justinian, or with the systems of jurisprudence in nations most highly civilised. The articles of which the Hindu code is composed are arranged in natural and luminous order. They are numerous and compre-

hensive, and investigated with that minute attention and discernment which are natural to a people distinguished for acuteness and subtlety of understanding, who have been long accustomed to the accuracy of judicial proceedings, and acquainted with all the refinements of legal practice. The decisions concerning every point are founded upon the great and immutable principles of justice which the human mind acknowledges and respects in every age and in all parts of the earth. Whoever examines the whole work cannot entertain a doubt of its containing the jurisprudence of an enlightened and commercial people. Whoever looks into any particular title will be surprised with a minuteness of detail and nicety of distinction which, in many instances, seem to go beyond the attention of European legislation; and it is remarkable that some of the regulations which indicate the greatest degree of refinement were established in periods of the most remote antiquity."

16. "Manu's Law Book takes up the cause of the weak against the strong and orders the strong to serve. It is not really on the side of Hitler and the Will to Power."

17. "These extracts (from Manu) afford us sufficient proof of a well organised system of local superintendence and administration."

18. "It (commentary of Kalush on Manu Smriti) is the shortest yet the most luminous; the least ostentatious yet the most learned; the deepest yet the most agreeable commentary ever composed on any author ancient or modern, European or Asiatic."

19. "The effect of the religion of Manu on morals is indeed very good. Distinction between right and wrong is well shown. False evidence is highly denounced. There are numerous injunctions to justice, truth and virtue. He extols

honest poverty and decries unfair opulence. Manu's code is not deficient in generous maxims or in elevated sentiments. Brahmanic morality leans towards innocence, tranquility and not to active virtue."

20. "I cannot read a sentence in this book (Manu Smriti) of the Hindus without being elevated as upon the tableland of the Ghats. The great tone of the book is of such fibre and such severe tension that no time or accident can relax it."

21. "Before the year 256 B.C. when the Rock Edicts were published collectively, the *royal missionaries* (of Asoka) had been despatched to all the protected States and tribes on the frontiers of the empire, to Ceylon and to the Hellenistic monarchies of Syria, Egypt, Cyrene, Macedonia, and Epirus, then governed respectively by Antiochus, Ptolemy, Philadelphos, Magas, Antigonos Gonatas, and Alexander. The Missionary organisation thus embraced three continents, Asia, Africa, Europe."

22. *Army etc.* "The Hindus of remote ages possessed *great naval power*."

23. "When we remember Asoka's relations with Ceylon and even more distant powers, we may credit him with a sea going fleet as well as an army."

24. "The Hindu did not permit even the *military art* to remain unexamined. It is very certain that the Hindu Kings led their own armies to the combat, and that they were prepared for this important employment by a military education; nor is it less certain that many of these monarchs were distinguished for the highest valour and military skill."

25. "There was no want of a theory of regular movements, and arrangements for the march, array, encampment, and supply of troops. They are all repeatedly described in the Mahabharata."

26. "The proficiency of the Indians in this art (*fight with elephants*) early attracted the attention of Alexander's successors; and natives of India were so long exclusively employed in this service, that the term Indian was applied to every elephant driver, to whatever country he might belong."

27. "Amongst ordinary weapons one is named *Vajra*, the thunderbolt, and the specification seems to denote the employment of some explosive projectile, which could not have been in use except by the agency of some thing like *gunpowder* in its properties.

"The Hindus, as we find from their medical writings, were perfectly well acquainted with the constituents of gunpowder — sulphur, charcoal, saltpetre — and had all of them at hand in great abundance. It is very unlikely that they should not have discovered their inflammability, either singly or in combination. To this inference a priori may be added that from positive proofs, that use of fire as a weapon of combat was a familiar idea, as it is constantly described in the heroic poems."

"*Rockets* appear to be of Indian invention, and had long been used in native armies."

28. "The ancient Hindus could *navigate the air*, not only navigate it but fought battles in it like so many war eagles, combating for the domination of the clouds. To be so perfect in aeronautics they must have known all the arts and sciences relating to the science, including the strata

and currents of the atmosphere, the relative temperature, humidity, density, and specific gravity of the various gases."

29. "The main strength of this detachment (the army of Porus) lay in the chariots each of which was drawn by four horses and carried six men, of whom two were shield bearers, two archers posted on each side of the chariot and the other two charioteers as well as men at arms; for when the fighting was at close quarters, they dropped their reins and hurled dart after dart against the enemy."

30. "*Fire arms* of some kind were used in early stages of Indian history, that the missiles were explosive, and that the time and mode of ignition was dependent on pleasure, that projectiles were used to adhere to gates and buildings; and machines setting fire to them from a considerable distance; that it is possible that salt petre, the principal ingredient of gunpowder, and the cause of its detonation, entered into this composition."

31. "Part of the *archery* practice of the Hindus consisted in shooting a number of arrows at once from four to nine at one time."

32. "*Humane war laws* and wise usages prevent the occurrence of famine. Even the worst war does no harm to the farmers, crops, cattle, fields, trees etc. The *Indian peasants* are laborious, intelligent, frugal and honest. Agriculture flourished under an efficient administration, fair and just laws, and secure life and property."

33. *Great Kings*: "Amidst the tens of thousands of names of monarchs that crowd the columns of history, their majesties, graciousnesses, and serenities and royal highnesses and the likes, the name of *Asoka* shines and shines almost alone, as a star. From the Volga to Japan his name is still

honoured. China, Tibet and even India, though it has left his doctrine, preserve the tradition of his greatness. More living men cherish his memory today than have ever heard the names of Constantine or Charlemagne."

34. "He (*Harsha*) was just in his administration and punctilious in the discharge of his duties. He forgot food and sleep in his devotion to good works.

"The King's day was divided into three periods of which one was given up to the affairs of State and two were devoted to religious works. He was indefatigable, and the day was too short for him."

35. "*Harsha* was a remarkable man, and stands beside Asoka and Akbar and among the greatest rulers that India has produced. Soldier, and administrator, unwearied in the efforts for the good of his subjects, pious and merciful, a patron of literature and himself a poet and dramatist of distinction, he stands forth on the page of history a bright and fascinating figure."

CHAPTER IX

HINDU COLONISATION

1. "It is ridiculous with all the knowledge now in our possession to suppose that the Hindus always confined themselves within the gigantic barriers, the limits of modern India."

2. "It is there (Aryavarta) we must seek not only for the cradle of Brahmin religion, but for the cradle of the high civilisation of the Hindus, which gradually extended itself in the West to Ethiopia, to Egypt, to Phoenicia; in the East, to Siam, to China, and to Japan; in the South, to Ceylon, to Java and to Sumatra; in the North to Persia, to Chaldia and to Colchis, whence it came to Greece, and to Rome, and at length to the remote of the Hyperboreans."

3. "Of the cursory observations on the Hindus, which it would require volumes to expand and illustrate, this is the result, that they had an immemorial affinity with the old Persians, Ethiopians, and Egyptians, the Phoenicians, Greeks and Tuscons, the Scythians, or Goths and Celts, the Chinese, Japanese and Peruvians."

4. "At the mouth of the Indus dwell a sea faring people, active, ingenious, and enterprising, as when, ages subsequent to this great movement, they themselves, with the warlike denizens of the Punjab, were driven from their native land to seek the far distant climes of Greece. The commercial people dwelling along the coast that stretches from the mouth of the Indus to the Coree, are embarking on that emigration whose magnificent result to civilisation, and whose gigantic monuments of art, fill the mind with mingled emotions of admiration and awe. These people coast along

the Shores of Mekran, traverse the mouth of the Persian Gulf, and again adhering to the sea board of Oman, Hadrament and Yemen, they sail up the Red Sea; and again ascending the mighty stream that fertilises a land of wonders, found the kingdoms of Egypt, Nubia and Abyssinia. These are the same stock that centuries subsequently to this colonisation, spread the blessings of civilisation over Hellas and her islands."

5. *Africa*: "I would now briefly recapitulate the leading evidences of the colonisation of Africa from North-western India and the Himalaya province. First from the provinces or rivers deriving their names from the great rivers of India; secondly, from the towns and provinces of India or its northern frontiers; thirdly, from the Ruling Chiefs styled Ramas etc.; fourthly, similarity in the objects of sculpture; fifthly, architectural skill and its grand and gigantic character; and sixthly, the power of translating words, imagined to be Egyptian, through the medium of a modified Sanskrit."

6. "A writer in the Asiatic Journal, Vol. IV. p. 325 gives a curious list of the names of places in the interior of Africa, mentioned in the Park's Second Journey, which are shown to be all Sanskrit and most of them actually current in India at the present day."

7. *America*: The striking analogy between the tortoise myth of North America and India is by no means a matter of new observation; it was indeed noticed by Father Lafitan nearly a century and a half ago. Three great features of the Asiatic stories are found among the North American Indians in their fullest and clearest development. The earth is supported on the back of a huge floating tortoise, the tortoise sinks under and causes a deluge, and the

tortoise is conceived as being itself the earth floating upon the face of the deep."

8. "It (*Ganesh of Mexico*) presents some remarkable and apparently not accidental resemblances with the Hindu Ganesh."

9. "The Buddhist temples of Northern India, and of the island of the Indian Archipelago correspond with great exactness in all their essentials and in many of their minor features with those of central America."

10. "The Civilisation of the *Burmese* and the *Tibetans* is derived from India."

11. "Down to the days of the Muhammedan conquest, went by the ancient high ways of the sea, the intrepid *mariners of the Bengal coast* founding colonies in Ceylon, Java, Sumatra, and binding Cathay (China) and India fast in mutual intercourse."

Egypt:

12. "The early civilisation, the early arts, the indubitably early literature of India are equally the civilisation, the arts and literature of Egypt and Greece — for geographical evidences, can be joined to historical fact and religious practices, now prove beyond all dispute that the two latter countries are the colonies of the former."

13. "It is hardly possible to maintain the opposite side of the question, viz. that the Hindus were derived from the Egyptians, for it has already been ascertained that the country bordering on the Ganges was the cradle of Hindu civilisation. Now the Egyptians could not have established themselves in that neighbourhood, their probable settlement would rather have taken place on the coast of Malabar."

14. "Under the name of Punt, the ancient Egyptians understood a distant country, washed by the great sea, full of valleys and hills, rich in ebony and other valuable goods, in incensebalsm, precious metals and stones, rich also in animals.

"It is said in the Egyptian history that the Egyptians went to the valley of the Nile from a holy country called Punt. From the hieroglyphics in the walls of the temple of queen Husli-topat Dar-el-Bahari, it appears that Punt was a province of India."

15. "Ancient writers assert that from ancient *Ethiopia* (now Nubia) Egypt had her civilised institutions and that the Ethiopians were of Indian origin. Cuvier, quoting Syncellus, even assigns the reign of Amenophis as the epoch of the civilisation from India."

Greece:

16. "The great heroes of India are the gods of Greece. They are in fact as they have been often rationally affirmed, and as plausibly but not as rationally denied — deified chiefs and heroes, and this same process of deification, both among Greeks and Romans — descendants of colonists from India — continued specially amongst the latter people down to and throughout the most historical periods.

"The primitive history of Greece is the primitive history of India.

"The whole of this state of society, civil and military (of Greece), must strike every one as being eminently Asiatic, much of it superficially Indian. Such it undoubtedly is. And I shall demonstrate that these evidences were but the attendant tokens of an Indian colonisation with its corresponding religion and language. I shall exhibit dynasties

disappearing from Western India to appear again in Greece; clans, whose martial fame is still recorded in the faithful chronicles of NorthWestern India, as the gallant bands who fought upon the plains of Troy."

17. Col. J. Tod is of the opinion that the "habit of the Germans on rising was ablution." He continues that this habit is of Eastern origin and not of cold Germany. "The loose flowing robe, the long and braided hair tied in a knot at the top of the head so emblematic of the Brahmins."

18. "The land of *Hellas*, a name so dear to civilisation and arts was so called from the magnificent range of heights situated in Baluchistan, styled the 'Hela' mountains. The chiefs of this country were called Helains or the chief of the Hella. The formation of the term Helenes in Sanskrit would be identical with the Greek."

Java:

19. "The histories of Java gave a distinct account of a numerous body of Hindus from Kalinga who landed on their island (Java), civilised the inhabitants and established an era still subsisting, the first year of which fell in the seventyfifth year before Christ."

20. "In the third group we come once more on traces of the great Aryan civilisation of India; for, many centuries ago some adventurous Brahmins from the Telugu coast conveyed to Java their religion, their sacred books and their civilisation, and Java became the seat of a great and powerful Hindu dynasty."

21. "Here (Java) together with the Brahmanical religion, is still preserved the ancient form of Hindu municipal polity."

22. "Of all the Asiatic islanders this race (people of Java) is the most attractive to the imagination.... They still adhere to the Hindu faith and worship."

23. "The appellation of *Kalinga* (Orissa) applied to Indians throughout the Malaya world, attests the brilliant role of the men of Kalinga in the diffusion of Hindu civilisation."

Persia:

24. "Although the province of Pelasa or Bihar sent forth a body of emigrants so powerful as to give a general name to the great Oriental movement which helped to people the main land and islands of Greece, yet the numbers from this province alone give no adequate idea of the population that exchanged the sunny land of India for the more temperate latitudes of Persia, Asia Minor and Hellas. The mountains of Goorka, Delhi, Ouda, Agra, Lahore, Multan, Kashmir, the Indus, and the province of Rajaputana, sent forth their additional thousands to feed the living tide that flowed towards the land of Europe and of Asia. With these warlike pilgrims on their journey to the far West-lands as enterprising as the race of Anglo-Saxons, the descendants, in fact of some of those very Sacas of Northern India — like them, too, filling the solitudes, or facing the perils of the West, there marched a force of native warriors, sufficiently powerful to take possession of the richest of the soil that lay before them."

"The ancient map of Persia, Colchis, and Armenia is absolutely full of the most distinct and startling evidences of Indian Colonisation, and what is more astonishing, practically evinces in the most powerful manner the truth of several main points, in the two great Indian poems, the Ramayana and the Mahabharata. The whole map is noth-

ing less than a journal of emigration on the most gigantic scale."

"The Parasoos, the people of Parasooram, those warriors of the Axe, have penetrated into and given the name to Persia; they are the people of Bharata, and to the principal stream that pours its waters to the Persian Gulf, they have given the name of EuBharates (Euphrates), the Bharat chief."

25. "The splendid remains at Amravati show that from the mouths of the Krishna and Godavari the Buddhists of North and Northwest India colonised Pegu, Cambodia, and eventually the island of Java."

26. *Peru*: "The Peruvians and their ancestors, the Indians, are in this point of view (social customs) at once seem to be the same people."

27. "Rama is represented as a descendant from the Sun, as the husband of Sita, and the son of a princess Causalya. It is very remarkable that *Peruvians*, whose Incas boasted of the same descent, styled their greatest festival Ramo Situa; whence we may suppose that South America was peopled by the same race who imported into the farthest part of Asia the rites and the fabulous history of Rama."

28. Max Muller, Garbe, and Winternitz held that long before the Christian era Indian Brahmins settled in *Rusia*, Asia Minor, Alexandria which were great centres of learning, attracting savants from various parts of the world.

29. "The ethnic type of the *Sumerians*, so strongly marked in their statues and reliefs, was as different from those of the races which surround them as was their language from those of the Semites or others; they were de-

cidedly Indian in type. The face type of the average Indian of today is, no doubt, much the same as that of his race ancestors thousand of years ago. And it is by no means improbable that the Sumerians were an Indian race which certainly passed by land, perhaps also by sea, through Persia to the valley of the two rivers. It was in the Indian home (perhaps the Indus valley) that we suppose that their culture developed. There their writing may have been invented and progressed from a purely pictorial to a simplified and abbreviated form which afterwards in Babylonia took on its peculiar cuniform appearance owing to its being written with a square ended stylus on soft clay. There is little doubt that India must have been one of the earliest centres of human civilisation and it seems natural to suppose that the strange un-Semitic people who came from the East to civilise the West, were of Indian origin, especially when we see with our eyes how very Indian the Sumerians were in type."

30. "The *Sanoyedes* and *Tcheudes* of Siberia and Finland are really *Samayadus* and *Jaudes* of India. The language of the two former races are said to have a strong affinity and are classed as *Hindu Germanie* by *Klaproth*, the author of *Asia Polyglata*."

* 31. "The *Zoroastrians* were a colony from northern India."

32. "About fourth century A.D. a band of adventurers from the country round *Takshashila*, called then *Camboja*, seems to have set off from the west coast of India, as the colonists of Java did a few centuries later, and evidently founded a kingdom in the Southeastern corner of Asia which they named after their native country."

CHAPTER X

TRADE AND COMMERCE

Fabrics:

1. "Its (India's) fabrics, the most beautiful that human art has any where produced, were sought by merchants at the expense of the greatest toils and dangers".

2. "Of the exquisite degree of perfection to which the Hindus have carried the productions of the loom, it would be idle to offer any description; as there are few objects with which the inhabitants of Europe better acquainted, whatever may have been the attainment in this art of other nations of antiquity, the manufacture of no modern nation can, in delicacy and fineness, vie with the texture of Hindustan".

3. "The skill of the Indians in the production of delicate woven fabrics, in the mixing of colours, the working of metals and precious stones the preparation of essences and in all manner of technical arts, has from early times enjoyed a world wide celebrity".

4. "The brilliancy and permanence of many of the dyes (of the fabrics) have not yet been equalled in Europe."

5. "Among the arts of the Hindus, that of printing and dyeing their cloths has been celebrated and the beauty and brilliancy, as well as durability of the colours they produce, are worthy of particular praise".

6. "The exquisitely fine fabrics of cotton have attained to such perfection that the modern art of Europe, with all the aid of its wonderful machinery, has never yet rivalled in beauty the product of the Indian loom".

7. "In manufacture, the Hindus attained to a marvellous perfection at a very early period, and the courts of Imperial Rome glittered with gold and silver brocades of Delhi".

Trade

8. "It appears certain from notices contained in the Vedas that the Aryans of the age of Solomon practised foreign trade in ocean going vessels."

9. "The Hindus navigated the ocean as early as the age of Manu's Code because we read in it of men well acquainted with sea voyages".

10. "The Buddhist Jatakas and some of the Sanskrit law books tell us that ships from Bhuroach and Supara traded with Babylonia from the 8th to the 6th century B.C."

11. "The evidence warrants us in the belief of that maritime commerce between India and Babylon flourished in the 6th century B.C. It was chiefly in the hands of the Dravidians, although Aryans had a share in it, and as Indian traders settled afterwards in Arabia and on the east coast of Africa, and we find them settling at this very time on the coast of China, we cannot doubt that they had their settlements in Babylon also. The muslins of Dacca were famous in Roman and even Assyrian times".

12. "Phoeniceans fetched iron with other merchandise from India."

13. "That there was a communication or trade between India and China from about 400 A.D. down to 800 A.D. is a proven fact. Not to speak of any doubtful records we read in the Chinese and Japanese books, Buddhist or otherwise, of Indian merchant ships appearing in the China

Sea: We know definitely that Fahien (399-415 A.D.) returned to Cniha via Java by an Indian boat and further in the Tang dynasty an eyewitness tells us that there were in 750 A.D. many Brahman ships in the Canton river".

14. "The produce of India was also brought to Europe by other routes namely (1) by the way of the Palmyra, then a flourishing city, and thence to Rome and other Western cities, through the ports of Syria (2) across the Himalaya mountains of the Oxus, thence to the Caspian Sea, and finally to its ultimate markets of Europe".

15. "It (India) exported its most valuable produce, its diamonds, its aromatics, its silks, and its costly manufactures. The country, which abounded in these expensive luxuries, was naturally reputed to be the seat of immense riches, and every romantic tale of its felicity and glory was readily believed".

16. "The extent of the Indian trade under the first ptolemy is a well known fact in history. The numerous commercial cities and ports for foreign trade which are mentioned in Périplus, attest the progress of the Indians in a department which, more than any other, showed an advanced condition of the nation."

17. "The Hindus must have been *navigators* in the age of Manu because bottomry is mentioned in it (Manu's Code)."

18. "The word for peacock in Hebrew is universally admitted to be foreign, that this word as written in Kings and Chronicles is derived from Sanskrit. Prof. Lessen holds that the Sanskrit name "ibha" might have easily reached Egypt through Tyre, and became the Egyptian "Ibu". It is thus very probable that India first made Egypt acquainted with ivory."

19. "We are assured on undisputed authority that Romans remitted annually to India a sum equivalent to £4,000,000/- to pay for their investments, and that in the reign of Ptolmies 125 sails of Indian shipping were at one time lying in the ports, whence Egypt, Syria, and Rome itself were supplied with the products of India".

Trade Guilds:

20. "The merchant trade guilds were of such authority that the king was not allowed to establish any laws repugnant to these trade unions. The heads of guilds are mentioned next after priests as objects of a king's anxious concern".

21. "The trade guilds in the cities and the village community in the country act together with caste, as natural assurance societies and under normal conditions allow none of their members to starve. Caste, and the trading or the agricultural guilds concurrent with it, take the place of a poor law in India."

21. "Guild life, local and professional, was an integral part of ancient Indian polity and is prominent in the early Buddhist literature."

22. "Trade was in the hands of guilds (in Andhra) which were very powerful organisations. We hear of guilds of oil pressures, mechanics, potters, weavers corndealers, bamboo workers and braziers. The guilds, as in the Medieval Europe, decided their affairs in an assembly, at which each member had a vote. The guild regulated hours of work, wage and competition among its members. Recusants were fined, and the money thus collected was for feeding beggars and other charitable purposes. The head of the guild was the Seth or the Chief merchant. Great fortunes must have been made in the trade for an inscription tells us of a mer-

chant prince, the Seth Bhutapala of Vaijayanti, who paid for the excavation of the great hall at Karla. The guilds acted as banks and money was deposited with them at fixed rates of interest, which varied from five to seven and half percent. Funds for religious endowments were invested in these banks".

Commerce:

23. "The Hindus in their most ancient works of poetry are represented as a commercial people".

24. "The indirect evidence afforded by the presence of Indian products in other countries coincides with the direct testimony of Sanskrit Literature to establish the fact that the ancient Hindus were a commercial people".

25. "Ancient *Tamil literature* and the Greek and the Roman authors prove that in the first ten centuries of the Christian era the ports of the Coromandel or Chola coast enjoyed the benefits of active commerce with both East and West".

26. "Commercial towns and ports existed on the Coromandel coast from time immemorial. The coast of Coromandel, and specially the southern part, is represented by Ptolemy to have been thickly studded with a series of commercial towns".

27. "The names of commercial cities and ports for foreign trade which are mentioned in *Periplus* attest the progress of the Indian in a department which, more than any other, shows an advanced condition of the nation".

28. "In the middle ages, an extensive commerce with India was still maintained through the ports of Egypt, and the Red Sea, and its (India's) precious produce imported into Europe by the merchants of Venice, confirmed the

popular opinion of its high refinement and its vast wealth”.

29. “It is not improbable, however, that pieces of money are intended (Rig Veda V. 27. 2); for if we may trust Arrian, the Hindus had coined money before Alexander”.

30. “The pictures on the black obelisk of Shalmanasar II show us such beasts as apes and elephants, being brought as tribute to the conqueror, confirming in the most unequivocal way the belief, based on Ktesias and Strabo that the Assyrians had commercial relations with India”.

31. “Moreover, indigenous products such as corn, rice, and cane honey are regularly exported from the interior of Ariaka (Konkan), and from Berygaza (Broach) to the opposite coast of Arabia.

“The Ganges and its tributary streams were the grand commercial routes of Northern India. Rivers of the southern peninsula also were navigated”.

32. “There was a regular *coinage* of gold, silver and copper and lead. It is significant that some of the coins bear the figure of a ship”.

Textile:

33. “Simplicity of life and permanence of employment are here (in India) combined with a high degree of excellence in design and honesty of execution . . . The brilliance and permanency of many of their dyes are not yet equalled in Europe.”

34. “In delicacy of texture, in purity and fastness of colour, in grace of design, Indian cloths still hold their own against the world”.

35. "Its (India's) climate and soil conspired to furnish him (*Hindu worker*) with the most exquisite material for his art, the finest cotton which the earth produces. The delicate frame of the Hindu is accompanied with an acuteness of external sense, particularly of touch, which is altogether unrivalled and the flexibility of his fingers is equally remarkable.

"Of the exquisite degree of perfection to which the Hindus have carried the productions of the loom it should be idle to offer any description. The manufacture of no modern nation can vie in delicacy and fineness with the textures of Hindusthan".

Ship building:

36. "Pliny states that Indian vessels trading with Ceylon were so large as to be able to carry 3000 amphere. On the east coast, the coins of the Andhra dynasty (200 B.C. to 200 A.D.) confirm this, many of them bearing the device of a ship."

37. "The natives of India built ships larger than ours (European) capable of containing 2000 Butts and with five sails and as many masts",

38. "The Hindus themselves were in the habit of constructing the vessels in which they navigated the coast of Coromondel and also made voyages to the Ganges and the peninsula beyond it. These vessels had different names according to their sizes."

Iron:

39. "The Hindus have the art of smelting iron, of welding it, and of making steel, and have had these arts from times immemorial."

40. "The superior quality of Hindu steel has long been known, and it is worthy of record that the celebrated

Damascus blades have been traced to the workshops of Western India.... It seems probable that ancient India possessed iron more than sufficient for her wants and that the Phoenicians fetched iron with other merchandise from India".

41. The famous Greek traveller and author Ctesias (5th century B.C.) records that when he visited the places of the Persian king, the Queen Mother and the King of Persia presented him with "two exquisite swords made of Indian steel".

42. "Long before our era, the steel produced in India was reckoned among the best in the world. The methods used at that time to produce that hard type of steel, so famous throughout Greece and Hellenistic world were in all probability derived from the Far East and India. Moreover India is the country of origin of the so-called Damascene steel whose quality remained unchanged down to the Middle Ages, and even in modern times. The bar of excellent steel found at the bottom of the Khan Baba stone pillar (before 125 B.C.) and the famous Delhi pillar erected by Kumargupta I, made up of a solid piece of steel, 25 ft. in length and weighing six and a half tons, were produced by the same methods responsible for Damascene steel, from these the Persian method was derived, which also gained wide renown. This information is mainly from the famous work of Mr. Rostovtzeff, "Social and Economic History of the Hellenistic world" 1953, Vol. II".

43. "The tools with which the Egyptians covered their obelisks and temples porphyry and syenite with hieroglyphics were made of Indian steel. It appears reasonable to conclude that the steel of the South India found its way to the nations of Europe and Egypt."

Other Industries etc.

44. "They (Hindus) had acquired remarkable proficiency in many of the *ornamental* and useful arts of life".

45. "The art of working in ivory must have attained a high degree of perfection".

46. "The taste for minute ornaments fitted them (Hindus) to excel in *goldsmith's* work".

47. "It was in India that the Greeks first became acquainted with *Sugar*".

48. "India is the mother country of *spices* and from the most ancient times she supplied the whole world with that article".

49. "Nard or spikenard, cassis, colomus and what appears to be dellium of Scripture may be traced to India, where *scents* were early valued and carefully prepared".

50. "In purity of ore and in antiquity of working the iron deposits India ranks first in the world".

51. "The use of *glass* for windows is a proof of civilisation that neither Greek nor Roman refinement presents"

52. "*Glass making* had attained a high level before the Mauryan period and that the cutting and polishing of hard stone in the 4th and 5th centuries B.C. had reached a level of technical accomplishment which had sustained in the Mauryan period, but never afterwards surpassed".

53. "What more shall I tell you? you must know in very truth that in this Kingdom (Cambay) are made the best and finest *leather goods* in the world and the most costly".

Chapter XI

CIVILISATION AND CULTURE

"By careful examination the unprejudiced mind cannot but admit that the Hindu is the parent of the literature and theology of the world. The researches and investigations made in Sanskrit language, which was spoken in that country, by scholars like Max Muller, Sir William Jones and others, have found in the ancient records of India the strongest proofs that thence were drawn many or nearly all the favourite dogmas which later theologians have adopted, and the strongest proofs show to the thoughtful student that the ancient Hindus were neither the practicers of idolatry, nor the unlearned, uncivilised, barbaric race they have been usually thought, but a people enjoying a measure of inspiration that might be envied by more pretentious nations. And I have not the least doubt that these translations of ancient Hindu literature will confound the so called modern civilisations, that they will look upon India as a century flower once more coming into full bloom, wafting forth its delicious fragrance, and will beg for a slip from its branches."

2. "Egypt received her laws, social institutions, arts and sciences from India and passed them on to Greece and Rome".

"The old Babylonian civilisation was not native to Babylonia but was imported there by the Brahmanical Hindus".

3. "India confronts Egypt and Babylonia by the third millenium with a thoroughly individual and independent civilisation of her own, technically the peer of the rest".

4. "If there is a country on earth which can justly claim the honour of having been the cradle of the human race or atleast the scene of primitive civilisation, the successive developments of which carried into all parts of the ancient world and even beyond, the blessings of knowledge which is the second life of man that country assuredly is India".

5. "India is threatened by the march of Western civilisation. The world will lose so much of the real value in art, philosophy and spiritual force..... The true functional expression of a people rests in its architecture and allied arts. Their spiritual and philosophical beliefs are best expressed through this medium. While India must come abreast of modern trends in town planning, sanitation and commercial development through the preservation of her arts, she will retain her individuality as a people, and therefore, retain for the world those rare qualities of spiritual value which the onrush of industrialisation has so seriously threatened".

6. "India was the motherland of our race and Sanskrit the mother of Europe's languages. She was the mother of our philosophy, mother through the Arabs, of much of our mathematics, mother, through Buddha, of the ideals embodied in Christianity, mother, through the village communities of self government and democracy. Mother India is in many ways the mother of us all".

7. *India and Ireland*: Similarities in tradition preserved in literature, legal texts, language, and culture between India and Ireland were pointed out by prof. Myles Dillon of the Dublin University. At those two extremities of the Indo-European area, namely India and Ireland, could be found the survival of the original Indo-European language, tradi-

tions and culture, he said. Basing his deductions on a comparative study of the Gaelic language and Celtic texts with ancient Sanskrit literature, Prof. Dillon said that there were similarities not only in form and technique but also in diction between the Gaelic and Sanskrit law texts. Certain ancient forms of marriage, as well as laws governing inheritance, were the same in both the countries, the system of oral transmission of texts which was the "work of a privileged professional class was also peculiar to both ancient India and Ireland."

8. "The Influence of that civilisation worked out thousands of years ago in India is around and about us (Europeans) every day of our lives. It pervades every corner of the civilised world. Go to America you find there, as in Europe, the influence of that civilisation which came originally from the banks of the Ganges. The religious aspirations of that civilisation (Hindu) are found grandly expressed in the Rigveda".

9. "The monastic revolution started by Gautama Buddha in the 6th century before the Christian era developed into such an extraordinary institution that even after its division into the large branches of the Mahayana and Hinayana, it produced extraordinary results in knowledge and civilisation. During a period that lasts roughly twelve centuries all wisdom of Northern India was centered round the Buddhist Viharas and Sangharamas".

10. "It was India, not Greece, that taught Islam in the impressionable years of its youth, formed its philosophy and esoteric religious ideals, and inspired its most characteristic expression in literature, art and architecture".

11. "India is a temple of humanity where you must walk in with bare and sincere heart".

12. "If by civilisation is meant power over matter, ability to capture the forces of nature, efficient plumbing, central heating, fast motor cars and aeroplanes, even more capable of destroying men's handiwork, it is travelling Westward and has reached its apogee in America. But if you mean knowledge of the way to *live the goodlife*, wisdom as opposed to power, ability to penetrate through the surface of things to what is important, power to create beauty or gentleness in human relations, the answer might be that civilisation in India, China and Tibet".

"Whatever the reason, it is a fact that India's special gift to mankind has been the ability and willingness of Indians to effect a synthesis many different elements both of thoughts and people, to create in fact, unity out of diversity".

13. "If a good system of agriculture, unrivalled manufacturing skill a capacity to produce whatever can contribute to either convenience and luxury, schools established in every village for teaching reading, writing and arithmetic, the general practice of hospitality and charity amongst each other and above all, a treatment of the female sex with full of confidence, respect and delicacy, are among the signs which denote a civilised people, then the Hindus are not inferior to the nations of Europe and if civilisation is to become an article of trade between England and India, I am convinced that England will gain by the import cargo."

14. "If I were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow, in some parts a *very paradise on earth* I should point to India. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered *on the*

greatest problems of life and has found solutions of some of them which well deserve the attention even of those who have studied Plato and Kant, I should point to India. And if I were to ask myself from what literature we, here in Europe, we who have been nurtured at most exclusively on the thoughts of the Greeks and Romans and of the Semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more comprehensive, more universal, in fact more truly human a life, not for this life only, but a transfigured and eternal life, again I should point to India”.

“Whatever *sphere of human mind* you may select for your special study, whether it be languages or religion or mythology or philosophy, whether it be laws, or customs, primitive art or primitive science, every where you have to go to India, whether you like it or not, because some of the most valuable and instructive materials in the history of man are treasured up in India and India only.”

15. “That contest (the Mahabharata War) ended by the expulsion of vast bodies of men, many of them skilled in the arts of early civilisation, and still greater number of warriors by profession. Driven beyond the Himalayan mountains in the north, and to Ceylon, their last strong hold in the south, swept across the valley of the Indus on the west, this persecuted people carried with them the germs of the European arts and sciences. The mighty human tide that passed the barrier of the Punjab, rolled onwards towards its distinct channel in Europe and in Asia to fulfil its beneficent office in *the moral fertilisation of the world.*”

16. “The Arabs had little indigenous culture, and much of their learning was borrowed from Hindu or Greek sources.

"The glories of Hindu India blazed once more into a brief but dazzling sunset brilliance at *Vijayanagar*.

"As time goes on it will be increasingly realised that a knowledge of the history and culture of India is essential to the foundation of a proper understanding of Western civilisation. The intellectual debt of Europe to Sanskrit literature, already great, may well become greater in the course of years."

17. "In these days (the Nara period in Japan) the Buddhist temples were schools, hospitals, dispensaries, orphanages, refuges for old age, and the monks were the school masters, nurses, doctors, engineers, keepers of the free lodges, cultivators of land, explorers of the wilderness etc. When the community was still in a primitive stage of evolution, the Buddhists were leaders in every sense, and the government naturally encouraged their activities".

18. "Where can we look for *sages* like those whose system of philosophy were the prototypes of those of Greece, to whose works Plato, Thales, and Pythagoras were disciples? Where shall we find *astronomers* whose knowledge of the planetary system yet excites wonder in Europe, as well as the architects and sculptors whose works claim our admiration and the musicians who could make the mind oscillate from joy to sorrow, from tears to smiles, with the change of modes and varied intonations?"

19. "The Chaldeans, the Babylonians and the inhabitants of Colches derived their religions and culture from India".

20. "India remained unchanged. The wounds of battle (Alexander's invasion) were quickly healed. The ravaged fields smiled again as the patient oxen and no less patient

husbandmen resumed their interrupted labours; and the places of the slain myriads were filled by the teeming swarms of a population which knows no limits save those imposed by the cruelty of man or still more pitiless operations of nature, *India was not Hellenised*. She continued to live her life of "splendid isolation" and soon forgot the passing of the Macedonian storm.

"The East bowed low before the West: In patient, deep disdain; She let legions thunder past, And plunged into thought again".

21. "India indeed has a preciousness which a materialistic age is in danger of missing. Some day the fragrance of her thought will win the hearts of men. This grim chase after our own tails which marks the present age cannot continue for ever. The future contains a new human urge towards the real beauty and holiness of life. When it comes India will be searched by loving eyes and defended by knightly hands".

22. "Their (Hindus) internal institutions were less rude, their conduct to their enemies more humane, their general bearing was much more considerate, and in the knowledge of the being and nature of god, they (Hindus) were already in possession of a light which was but faintly perceived even by the loftiest intellects in the best days of Athens".

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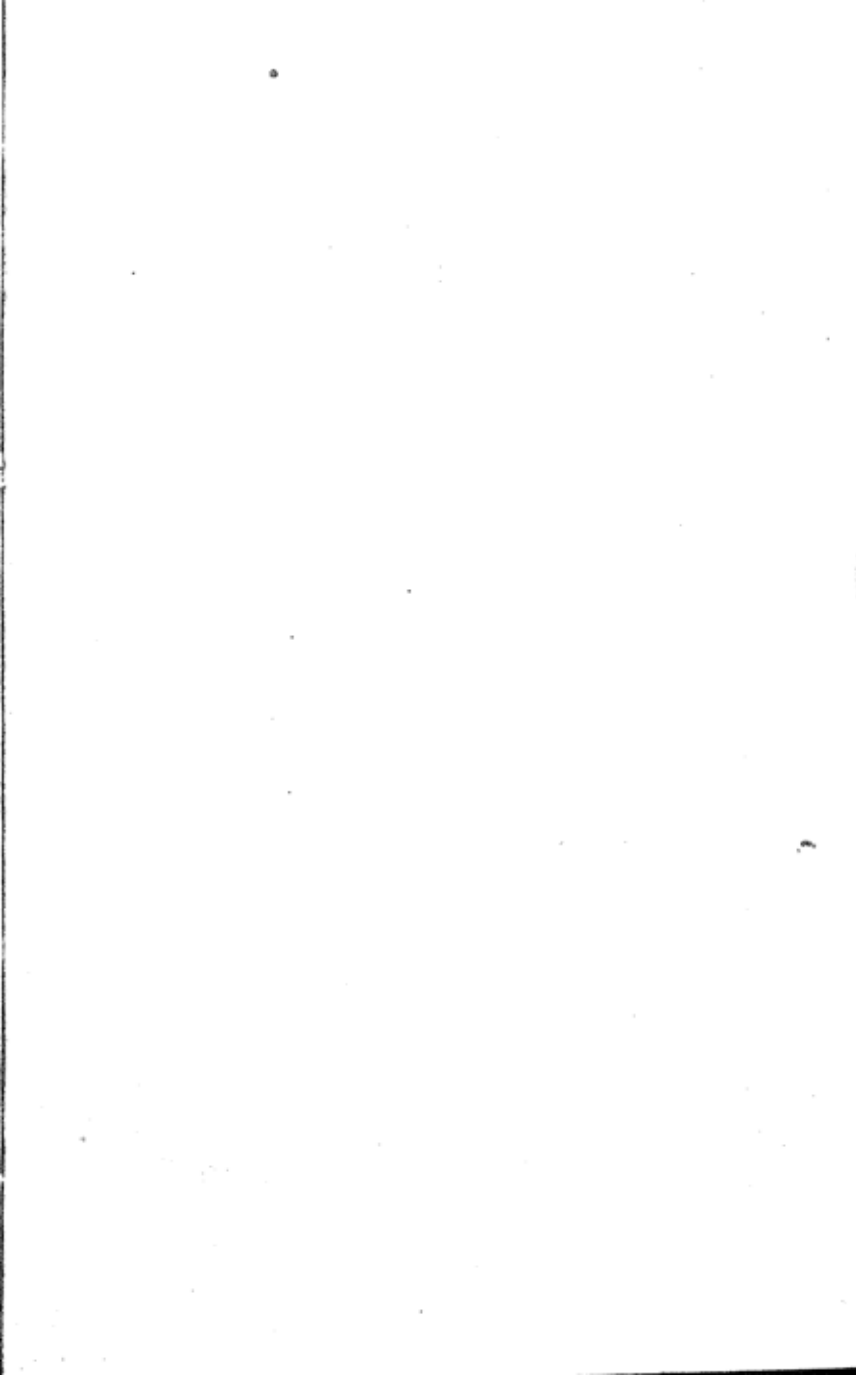
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