

CT 207

ADDITIONAL
MORAL & RELIGIOUS PASSAGES

METRICALLY RENDERED

FROM THE SANSKRIT.

WITH EXACT PROSE TRANSLATIONS.

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Ἡὶ οὖν ὑπάρχει διανοία μεγαλοπρέπεια καὶ θεωρία παντὸς μὲν χρόνου, πάσης δὲ οὐσίας, οἷόν τε οἶει τούτῳ μέγα τι δοκεῖν εἶναι τὸν ἀνθρώπινον βίον;—PLATO, *Republic* vi. 2.

“And do you think that a spirit full of lofty thoughts, and privileged to contemplate all time, and all existence, can possibly attach any great importance to this life?”—Messrs DAVIES and VAUGHAN'S *Translation*, 1852.

“Can the soul then, which has magnificence of conception, and is the spectator of all time and all existence, think much of human life?”
—Prof. JOWETT'S *Translation*, 1871.

A soul whose flight so far extends—
A soul whose unrestricted range
Embraces Time with all its change—
All Being's limits comprehends—
Can such a soul the life of man
Deem worth a thought,—this petty span?

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73. The Great Spirit.

No hands has He, nor feet, nor eyes, nor ears,
And yet He grasps, and moves, and sees, and hears.
He all things knows, Himself unknown of all ;
Him men the great primeval Spirit call.

(See No. 101, in page 18.)

74. Hymn addressed to Vishnū by the Deities.
(From the Raghuvansa).

To Thee, creator first, to Thee,
Preserver next, destroyer last,
Be glory ; though but one, Thou hast
Thyself in act revealed as three.

As water pure from heaven descends,
But soon with other objects blends,
And various hues and flavours gains ;
So moved by Goodness, Passion, Gloom,*
Dost Thou three several states assume,
While yet Thine essence pure remains.

* See the prose translation of No. 74 in the Appendix.

Though one, Thou different forms hast sought ;
 Thy changes are compared to those
 Which lucid crystal undergoes,
 With colours into contact brought.

Unmeasured, Thou the worlds dost mete.
 Thyself though no ambition fires,
 'Tis Thou who grantest all desires.
 Unvanquished, Victor, Thee we greet.

A veil, which sense may never rend,
 Thyself,—of all which sense reveals
 The subtile germ and cause—conceals :
 Thee saints alone may comprehend.

Thou dwellest every heart within,
 Yet fillest all the points of space ;
 Without affection, full of grace,
 Primeval, changeless, pure from sin ;

Though knowing all, Thyself unknown,
 Self-sprung, and yet of all the source,
 Unmastered, lord of boundless force,
 Though one, in each thing diverse shown.

With minds by long restraint subdued,
 Saints, fixing all their thoughts on Thee,
 Thy lustrous form within them see,
 And ransomed, gain the highest good.

Who, Lord, Thy real nature knows ?
 Unborn art Thou, and yet on earth

Hast shown Thyself in many a birth,
And, free from passion, slain Thy foes.

Thy glory in creation shown,
Though seen, our reason's grasp transcends :
Who, then, Thine essence comprehends,
Which thought and scripture teach alone?

Ungained, by Thee was nought to gain,
No object more to seek : Thy birth,
And all Thy wondrous deeds on earth,
Have only sprung from love to men.

With this poor hymn though ill-content,
We cease :—what stays our faltering tongue?
We have not half Thy glories sung,
But all our power to sing is spent.

75. Denial of a future life and of a God; and ridicule of the doctrine of final liberation as nothing else than annihilation.

The scripture says, the bad begin,
When dead, with woe to pay for sin,
While bliss awaits—a happier birth—
The good whene'er they quit the earth.
But here the virtuous suffer pain,
The bad by vice enjoyment gain.
How, then, this doubtful case decide?
Tell what is urged on either side.

Did God exist, omniscient, kind,
And never speak his will in vain,

'Twould cost him but a word, and then
 His suppliants all they wish would find.
 If God to men allotted woe,
 Although that woe the fruit must be
 Of men's own actions, then were he
 Without a cause his creatures' foe,—
 More cruel, thus, than men, who ne'er
 To others causeless malice bear.

In this our state of human birth
 Man's self and Brahma co-exist,—
 As wise Vedantists all insist,—
 But when this wretched life on earth
 Shall end, and all redemption gain,
 Then Brahma shall alone remain.
 A clever doctrine here we see!
 Our highest good to cease to be!

76. Impeachment, and Vindication, of the Divine
 Government.

DRAUPADI *speaks*:

Beholding noble men distrest,
 Ignoble men enjoying good,
 Thy righteous self by woe pursued,
 Thy wicked foe by fortune blest,
 I charge the Lord of all—the strong,
 The partial Lord—with doing wrong.

His dark, mysterious, sovereign will
 To men their several lots decrees;
 He favours some with wealth and ease,
 Some dooms to every form of ill.

As puppets' limbs the touch obey
 Of him whose fingers hold the strings,
 So God directs the secret springs
 Which all the deeds of creatures sway.

In vain those birds which springes hold
 Would seek to fly : so man, a thrall,
 Fast fettered ever lives, in all
 He does or thinks by God controlled.

As trees from river-banks are riven
 And swept away, when rains have swelled
 The streams, so men by Time impelled
 To action, helpless, on are driven.

God does not show for all mankind
 A parent's love and wise concern ;
 But acts like one unfeeling, stern,
 Whose eyes caprice and passion blind.

YUDHISHTHIRA *replies* :

I've listened, loving spouse, to thee,
 I've marked thy charming, kind discourse,
 Thy phrases turned with grace and force,
 But know, thou utterest blasphemy.

I never act to earn reward ;
 I do what I am bound to do,
 Indifferent whether fruit accrue ;
 My duty I alone regard.

Of all the men who care profess
 For virtue—love of that to speak—

The unworthiest far are those who seek
To make a gain of righteousness.

Who thus—to every lofty sense
Of duty dead—from each good act
Its full return would fain extract ;—
He forfeits every recompense.

Love duty, thus, for duty's sake,
Not careful what return it brings :
Yet doubt not, bliss from virtue springs,
While woe shall sinners overtake.

By ships the perilous sea is crossed ;
So men on virtue's stable bark
Pass o'er this mundane ocean dark,
And reach the blessed heavenly coast.

If holy actions bore no fruits ;
If self-command, beneficence,
Received no fitting recompense ;
Then men would lead the life of brutes.

Who then would knowledge toil to gain ?
Or after noble aims aspire ?
O'er all the earth delusion dire
And darkness deep and black would reign.

But 'tis not so ; for saints of old
Well knew that every righteous deed
From God obtains its ample meed :
They, therefore, strove pure lives to lead,
As ancient sacred books have told.

The gods—for such their sovereign will—
 Have veiled from our too curious ken
 The laws by which the deeds of men
 Are recompensed with good and ill.

No common mortal comprehends
 The wondrous power, mysterious skill,
 With which these lords of all fulfil
 Their high designs, their hidden ends.

These secret things those saints descry
 Alone, whose sinless life austere
 For them has earned an insight clear,
 To which all mysteries open lie.

So let thy doubts like vapours flee,
 Abandon impious unbelief;
 And let not discontent and grief
 Disturb thy soul's serenity.

But study God aright to know,
 That highest Lord of all revere,
 Whose grace on those who love him here
 Will endless future bliss bestow.

DRAUPADI *rejoins* :

How could I God, the Lord of all,
 Contemn, or dare His acts arraign,
 Although I weakly thus complain?
 Nor would I virtue bootless call.

I idly talk; my better mind
 Is overcome by deep distress,

Which long shall yet my heart oppress :
So judge me rightly ; thou art kind.

77. *The Vanity of Human Ambition.*

How many kings—their little day
Of power gone by—have passed away,
While yet the stable earth abides,
And all the projects vain derides
Of men who deemed that She was theirs,
The destined portion of their heirs !

With bright autumnal colours gay,
She seems to smile from age to age,
And mock the fretting kings who wage
Fierce wars for Her,—for ampler sway.

“Though doomed,” She cries, “to disappear
So soon, like foam that crests the wave,
Vast schemes they cherish, madly brave,
Nor see that death is lurking near.

“And kinsmen, brothers, sons and sires,
Whom selfish love of empire fires,
The holiest bands of nature rend,—
In bloody strife for Me contend.

“O ! how can princes, well aware
How all their fathers, one by one,
Have left Me here behind, and gone,
For My possession greatly care ?”

King Prithu strode across the world,
 And all his foes to earth he hurled.
 Beneath his chariot wheels—a prey
 For dogs and vultures—crushed they lay.
 Yet snatched by time's resistless blast,
 He long from hence away has past ;
 Like down the raging flames consume,
 He, too, has met the common doom.

And Kârtavîrya, once so great,
 Who ruled o'er all the isles, supreme,
 Is but a shadow now, a theme
 On which logicians subtly prate.

Those lords of men, whose empire's sheen
 Of yore the regions all illumed,
 By Death's destroying frown consumed,
 Are gone ; no ashes e'en are seen !

Mandhatri once was world-renowned :
 What forms his substance now? A tale !
 Who, hearing this, if wise, can fail
 This mundane life to scorn, so frail,
 So dreamlike, transient, worthless found?

Of all the long and bright array
 Of kings whose names tradition shows,
 Have any ever lived? Who knows?
 And now where are they? None can say.

78. "As having nothing, and yet possessing all things."

(2 Corinthians vi. 10).

How vast my wealth, what joy I taste,
 Who nothing own, and nought desire!
 Were this fair city wrapt in fire,
 The flame no goods of mine would waste.

79. "For we brought nothing into this world, and it is certain we can carry nothing out."—(1st Epistle to Timothy vi. 7).

Wealth either leaves a man, O king!
 Or else a man his wealth must leave.
 What sage for that event will grieve,
 Which time at length must surely bring?

80. The foolish discontented; the wise content.

Though proudly swells their fortune's tide,
 Though evermore their hoards augment,
 Unthinking men are ne'er content:
 But wise men soon are satisfied.

81. Men should think on their end.

Did men but always entertain
 Those graver thoughts which sway the heart,
 When sickness comes, or friends depart,
 Who would not then redemption gain?

82. "All men think all men mortal but themselves."
(Young's "Night Thoughts.")

Is not those men's delusion strange,
Who, while they see that every day
So many sweeps from earth away,
Can long themselves t' elude all change?

83. Who are the really blind, deaf, and dumb?

That man is blind whose inner eye
Can nought beyond this world descry;
And deaf the man on folly bent,
On whom advice is vainly spent.
The dumb are those who never seek
To others gracious words to speak.

84. Men debout when in distress.

In trouble men the gods invoke;
When sick, submit to virtue's yoke;
When lacking power to sin, are good;
When poor, are humble, meek, subdued.

85. Improvement of time.

The sage will ne'er allow a day
Unmarked by good to pass away;
But waking up, will often ask,
"Have I this day fulfilled my task?
With this, with each, day's setting sun,
A part of my brief course is run."

86. *A man may learn from the humblest.*

From whomsoever got, the wise
 Accept with joy the pearl they prize.
 To them the mean may knowledge teach,
 The lowliest lofty virtue preach.
 Such men will wed, nor view with scorn,
 A lovely bride, though humbly born.

When sunlight fails, and all is gloom,
 A lamp can well the house illumine.

87. *The proper aim of life.*

He only does not live in vain
 Who all the means within his reach
 Employs, his wealth, his thought, his speech,
 T' advance the weal of other men.

88. *Men are formed by their associates.*

As cloth is tinged by any dye
 In which it long time plunged may lie;
 So those with whom he loves to live
 To every man his colour give.

89. *Casting pearls before swine.*

He only threshes chaff who schools
 With patient kindness thoughtless fools.
 He writes on shifting sand who fain
 By favours worthless men would gain.

90. Heirs often spendthrifts.

How many foolish heirs make haste
 The wealth their fathers saved, to waste !
 Who does not guard with care the pelf
 He long has toiled to hoard himself ?

91. What energy can effect.

Mount Meru's peak to scale is not too high,
 Nor Hades' lowest depth to reach too deep,
 Nor any sea too broad to overleap,
 For men of dauntless, fiery, energy.

92. Self-respect essential to success.

A man should ne'er himself despise ;
 Who weakly thus himself contemns,
 The flowing tide of fortune stems,
 And ne'er to high estate can rise.

93. What will not men do to get wealth ?

For gold what will not mortals dare ?
 What efforts, struggles, labours spare ?
 The hostile warrior's sword they brave,
 And plunge beneath the ocean wave.

94. *Ars longa, vita brevis* : The essence of books to be got.

The list of books is long ; mishaps arise
 To bar the student's progress ; life is brief ;

Whatever, then, in books is best and chief,
The essence, kernel, that attracts the wise.

95. *Love of home.*

Not such is even the bliss of heaven
As that which fills the breasts of men
To whom, long absent, now 'tis given
Their country once to see again,
Their childhood's home, their natal place,
However poor, or mean, or base.

96. *A house without a wife is empty; Description of a good wife.*

Although with children bright it teems,
And full of light and gladness seems,
A man's abode, without a wife,
Is empty, lacks its real life.
The housewife makes the house; bereft
Of her, a gloomy waste 'tis left.

That man is truly blest whose wife,
With ever sympathetic heart,
Shares all his weal and woe; takes part
In all th' events that stir his life;
Is filled with joy when he is glad,
And plunged in grief when he is sad,
Laments whene'er his home he leaves,
His safe return with joy perceives,
With gentle words his anger stils,
And all her tasks with love fulfils.

97. *Description of a good king.*

That man alone a crown should wear
 Who's skilled his land to rule and shield :
 For princely power is hard to wield—
 A load which few can fitly bear.

That king his duty comprehends
 Who well the poor and helpless tends,
 Who wipes away the orphan's tears,
 Who gently calms the widow's fears,
 Who, like a father, joy imparts,
 And peace, to all his people's hearts ;
 On vicious men and women frowns,
 The learn'd and wise with honour crowns ;
 Who well and wisely gifts on those
 Whose merits claim reward, bestows ;
 His people rightly guides and schools,
 On all impressing virtue's rules ;
 Who day by day the gods adores,
 With offerings meet their grace implores ;
 Whose vigorous arm his realm protects,
 And all insulting foes subjects ;
 Who yet the laws of war observes,
 And ne'er from knightly honour swerves.

98. *Mercy should be shown to ignorant offenders.*

When men from want of knowledge sin,
 A prince to such should mercy show ;
 For skill the right and wrong to know
 For simple men is hard to win.

99. *Compassion should be shown to all men.*

To bad as well as good, to all,
A generous man compassion shows.
On earth no mortal lives, he knows,
Who does not oft through weakness fall.

100. "*The wolf also shall dwell with the lamb,*" etc.—(Isa. xi. 6).

With serpents weasels kindly play,
And harmless tigers sport with deer ;
The hermits' holy presence near
Turns hate to love,—drives fear away.

101. *Consequence of the knowledge of the self-existent Soul.*

The happy man who once has learned to know
The self-existent Soul, from passion pure,
Serene, undying, ever young, secure
From all the change that other natures show,
Whose full perfection no defect abates,
Whom pure essential good for ever sates,—
That man alone, no longer dreading death,
With tranquil joy resigns his vital breath.

APPENDIX.

73. *'Svetāsvatara Upanishad*, iii. 19. "Without hands or feet, He grasps, and moves; without eyes He sees, without ears He hears. He knows whatever is knowable, but no one knows Him. Men call Him the great, primeval Purusha (Man or Spirit)."

74. *Raghuvansa*, x. 15 ff.—15. "Glory to Thee, who art first the creator of the universe, next its upholder, and finally its destroyer; glory to Thee in this threefold character. 16. As water falling from the sky, though having but one flavour, assumes different flavours in different bodies, so Thou, associated with the three qualities [Sattva, Rajas, and Tamas, or Goodness, Passion, and Darkness*], assumest [three] states [those of creator, preserver, and destroyer, according to the Commentator], though Thyself unchanged. 17. Immeasurable, Thou measurest the worlds; desiring nothing, Thou art the fulfiller of desires; unconquered, Thou art a conqueror; utterly indiscernible; Thou art the cause of all that is discerned. 18. Though one, Thou from one or another cause assumest this or that condition; Thy variations are compared to those which crystal undergoes from the contact of different colours. 19. Thou art known as abiding in [our] hearts, and yet as remote; as free from affection, ascetic, merciful, untouched by sin, primeval, and imperishable. 20. Thou knowest all things, Thyself unknown; sprung from Thyself (or self-existent), Thou art the source of all things; Thou art the lord of all, Thyself without a master; though but one, Thou assumest all forms. 21. Thou art declared to be He who is celebrated in the seven Sāma-hymns, to be He who sleeps on the waters of the seven oceans, whose face is lighted up by the god of seven rays (Fire), and who is the one resort of the seven worlds. 22. Knowledge which gains the four classes of fruit [virtue, pleasure, wealth, and final liberation], the division of time into four yugas [ages], the fourfold division of the people

* See Wilson's *Vishnu Purāna*, vol. i., p. 41 (Dr Hall's Edition), where Rajas is translated "activity," and not "passion."

into castes,—all these things come from Thee, the four-faced. 23. Yogins (devoutly contemplative men) with minds subdued by exercise, recognize Thee, the luminous, abiding in their hearts ; (and so attain) to liberation from earthly existence. 24. Who comprehends the truth regarding Thee, who art unborn, and yet becomest born ; who art passionless, yet slayest thine enemies ; who sleepest,* and yet art awake ? 25. Thou art capable of enjoying sounds and other objects of sense, of practising severe austerity, of protecting thy creatures, and of living in indifference to all external things. 26. The roads leading to perfection, which vary according to the different revealed systems, all end in Thee, as the waves of the Ganges flow to the ocean. 27. For those passionless men whose hearts are fixed on Thee, who have committed to Thee their works, Thou art a refuge, so that they escape further mundane births. 28. Thy glory as manifested to the senses in the earth and other objects, is yet incomprehensible : what shall be said of Thyself, who canst be proved only by the authority of scripture and by inference ? 29. Seeing that the remembrance of Thee alone purifies a man—the rewards of other mental acts also, when directed towards thee, are thereby indicated. 30. As the waters exceed the ocean, and as the beams of light exceed the sun, so Thy acts transcend our praises. 31. There is nothing for Thee to attain which Thou hast not already attained : kindness to the world is the only motive for Thy birth and for Thy actions.† 32. If this our hymn now comes to a close after celebrating Thy greatness, the reason of this is our exhaustion or our inability to say more, not that there are no further attributes of Thine to be lauded.” These verses have not all been rendered in verse.

75. *Naishadha Charita*, xvii. 45.—These words form part of the speech of a Chārvāka, or Materialistic Atheist, who is represented as addressing Indra and other gods on their return to heaven from Damayantīs Svayamvara. He assails the authority of the Vedas when they affirm that sacrifice is followed by any rewards, denies that men’s good and bad actions are recompensed in another world ; recommends unbridled sensual indulgence ; says that adultery has the example of the gods in its favour ; and throws ridicule on the orthodox Indian doctrines.

* This, I presume, refers to the stories of Vishnu sleeping on the ocean in the intervals between the dissolution of one world and the creation of the next.

† Compare the *Bhagavad Gītā*, iii. 22. “There is nothing which I am bound to do, nor anything unobtained which I have yet to obtain ; and yet I continue to act. 25. As the ignorant, who are devoted to action, do, so let the wise man also do, seeking to promote the benefit of the world.”

The following are the verses which have been metrically rendered
 45. "The Veda teaches that when men die, pains result from their sin, and pleasures from their holy acts. The very reverse, however, is, manifestly, the immediate consequence of those deeds. Declare, therefore, the strong and weak points (in this controversy)." 77. "If there is an omniscient and merciful God, who never speaks in vain, why does he not by the mere expenditure of a word satisfy the desires of us his suppliants? 78. By causing living creatures to suffer pain, though it be the result of their own works, God would be our causeless enemy, whilst all our other enemies have some reason or other for their enmity." 74. "When the Vedantists say that in our mundane existence both a man's self and Brahma exist, but that after final emancipation, Brahma alone remains, and when they thus define that state as the extinction of one's self; is this not a great piece of cleverness?"

The Chārvāka is briefly answered by the four Deities, Indra, Agni, Yama, and Varuna.

For an account of the Chārvāka system, see Prof. Cowell's edition of Mr Colebrooke's Essays, Vol. I., pp. 426 ff., and 456 ff.

76. *Mahābhārata*, iii. 1124 ff.—In this passage, the greater part of which has been translated by me in the "Indian Antiquary" for June 1874, Draupadī complains of the hard lot of her righteous husband Yudhishthira, and charges the Deity with injustice; but is answered by Yudhishthira. I give the verses, which I have attempted to render metrically, as well as some others. 1139. "God (I'sāna) the Disposer, allots to creatures everything—happiness and suffering, the agreeable and the disagreeable, darting radiance before Him. 1140. Just as the wooden figure of a woman moves its several limbs, according as it is adjusted, so too do these creatures. As a bird bound and confined by a string is not its own master, so a man must remain under the control of God; he is neither the lord of others nor of himself. Like a gem strung upon a thread, or a bull tied by a nose-rope, a man follows the command of the Disposer, to whom he belongs and on whom he depends. Not self-directing, a man yields to some conjuncture of time, like a tree which has fallen from a river bank, and has reached the middle of the current. Ignorant, and powerless to command his own pleasures and sufferings, he must go to heaven or hell, according as he is impelled by God. 1145. As the tips of grass are swayed by the blasts of a strong wind, so, too, all beings are subject to the Disposer. Impelling to noble action, and again to sinful deeds, God pervades all creatures,

and it is not perceived that He is there. . . . 1153. Acting according to His pleasure, this Lord, associating them, or dissociating them, plays with living creatures as with a child's toys. The Disposer does not treat His creatures like a father or a mother, but acts angrily, as any other being like ourselves. 1155. Seeing noble, virtuous, and modest men in want, and ignoble men happy, I am, * as it were, agitated with perplexity; and perceiving this adversity of thine, and the prosperity of Suyodhana, I blame the Disposer, who regards you with an unequal eye. Bestowing good fortune on him who transgresses the rules of conduct observed by noble men, who is cruel, greedy, and a perverter of justice, what good end does the Disposer gain?"

The same sentiments are expressed in the following fragment of Sophocles, No. 94 (in the edition of Dindorf):—

Δειόν γε τοὺς μὲν δυσσεβεῖς κακῶν τ' ἄπο
 βλαστώντας, εἶτα τοῦσδε μὲν πράσσειν καλῶς,
 τοὺς δ' ὄντας ἐσθλοὺς ἐκ τε γενναίων ἅμα
 γεγῶτας, εἶτα δυστυχεῖς πεφυκέναι.
 οὐ χρῆν τὰδ' οὕτω δαίμονας θνητῶν πέρι
 πράσσειν ἐχρῆν γὰρ τοὺς μὲν εὐσεβεῖς βροτῶν
 ἔχειν τι κέρδος ἐμφανὲς θεῶν πάρα,
 τοὺς δ' ὄντας ἀδίκους τοῖσδε τὴν ἐναντίαν
 δίκην κακῶν τιμωρὸν ἐμφανῆ τίνειν,
 κοῦδεῖς ἂν οὕτως εὐτύχει κακὸς γεγῶς.

"It is strange that those who are impious, and descendants of wicked men, should fare prosperously, while those who are good, and sprung from noble men, should be unfortunate. It was not meet that the gods should deal thus with mortals. Pious men ought to have obtained from the gods some manifest advantage, while the unjust should on the contrary have paid some evident penalty for their evil deeds; and thus no one who was wicked would have been prosperous."

With verses 1140 ff. compare also Euripides' Supplices, verses 734 ff. :—

ὦ Ζεῦ, τί δῆτα τοὺς τάλαιπῶρους βροτοὺς
 φρονεῖν λέγουσι; σοῦ γὰρ ἐξηρτήμεθα,
 δρῶμέν τε τοιαῦθ' ἂν σὺ τυγχάνης θέλων.

"O Zeus, why do they say that wretched mortals are wise? For we are dependent upon thee, and do whatever thou happenest to will."

* I am indebted to Professor Aufrecht for suggesting the reading which gives this sense, viz., *vihvalāmīva* for *vihvalān īva* which the Calcutta text of the M. Bh.

YUDHISHTHIRA replies :

1160. "I have heard, Yâjnasenî (=Draupadî), the charming and amiable discourse, full of sparkling phrases, which thou hast spoken ; but thou utterest infidel sentiments (*nâstikya*). I do not act from a desire to gain the recompense of my works. I give what I ought to give, and perform the sacrificial rites which I am bound to celebrate. Whether reward accrues to me or not, I do to the best of my power what a man should do, as if he were living at home. [The speaker is represented as being at the time in the forests.] . . . 1164. It is on duty alone that my thoughts are fixed, and this, too, naturally. The man who seeks to make of righteousness a gainful merchandize is low, and the meanest of those who speculate about righteousness. The man who seeks to milk righteousness (*i.e.*, to extract from it all the advantage that he can) does not obtain its reward. . . . I say it authoritatively : do not doubt about righteousness : he who does so is on the way to be born as a brute. . . . 1171. Vyâsa, Vasishtha, Maitreya, Nârada, Lomasa, Suka, and other sages are all wise through righteousness. For thou plainly seest these saints distinguished by a celestial intuition (*yoga*), able both to curse and to bless, and more important even than the gods. These men . . . in the beginning declared that righteousness was continually to be practised. Thou oughtest not, therefore, O fair queen, with erring mind to censure and to doubt the Deity and righteousness. . . . 1183. Righteousness and nothing else is the boat which conveys those who are on their way to heaven : it only is a ship like that on which the merchant seeks to cross the ocean. If righteousness, when practised, were without reward, this world would be plunged in bottomless darkness ; men would not attain to final tranquillity (*nirvâna*), would lead the life of brutes, would not addict themselves to learning, nor would any one attain the object of his desire. If austerity, continence, sacrifice, sacred study, liberality, honesty—if all these things brought no reward, men now, and others succeeding them, would not practise righteousness. If works were followed by no rewards, this state of things would be an exceeding delusion.* Rishis, Deities, Gandharvas, Asuras, and Râkshasas,—why should these lordly beings have revered and practised righteousness? But knowing that the Deity was a bestower of rewards, unalterably

* This and what immediately precedes appears to be irreconcilable with the indifference to the recompense of works which is inculcated in the earlier part of Yudhishtira's discourse.

attached to goodness, they practised righteousness; for that is the source of eternal blessedness. 1194. The award of recompense to works which are declared by revelation to be holy, and to such as are wicked, as well as the production and dissolution of the world, —these things are secrets of the gods. . . . 1196. These (secrets) of the gods are to be guarded; for the wonder-working power of the deities is mysterious. Brâhmans who have formed the desire, who are devoted to religious observances, whose sins have been burnt up by austerities, and who have a clear mental intuition, perceive these (secrets). No doubts must be entertained regarding righteousness or the gods, merely because the recompense of works is not visible. . . . 1199. Wherefore let all thy doubts vanish as a vapour. 1200. Be certain that all (this) is (so): abandon the state of disbelief (*nāstikya*). Do not censure God, the Creator of living beings. Learn (to know) Him: reverence Him: let not thy opinion be such (as thou hast declared it). Do not contemn that most exalted (or, most excellent) Deity, through whose favour the mortal who is devoted to him attains to immortality.”

Compare Æschylus, fragment 369 (Dindorf):—

Ἄνδρῶν γὰρ ἔστιν ἐνδίκων τε καὶ σοφῶν
ἐν τοῖς κακοῖσι μὴ τεθυμῶσθαι θεοῖς.

“For it is the part of just and wise men when suffering misfortune not to be incensed against the gods.”

In the Supplices of Euripides, verses 195 ff., Theseus is introduced as affirming the preponderance of good over evil in human life, as apparent both in the gifts of reason and speech which distinguish man from the lower animals, and in the support afforded to him by the fruits of the earth, in the means which he has of protection from heat and cold, in the exchange of products procured by foreign commerce, and finally in the supernatural aids obtained by divination; and then as asking:—

ἄρ' οὐ τρυφῶμεν, θεοῦ κατασκευὴν βίῳ
δόντος τοιαύτην, ὅσῳ οὐκ ἄρκεῖ τὰδε;
ἀλλ' ἡ φρόνησις τοῦ θεοῦ μείζον σθένει
ζητεῖ, τὸ γαῦρον δ' ἐν φρεσὶν κεκτημένοι,
δοκοῦμεν εἶναι δαιμόνων σοφώτεροι.

“Are we not, then, too fastidious, when we are not satisfied with all this provision which a god has made for our life? But our reason seeks to be stronger than the god, and being possessed by conceit, we fancy that we are wiser than the deities.”

DRAUPADI *replies* :

“ 1202. I do not scorn, or think lightly of, righteousness ; and how should I condemn God, the Lord of creatures? In my distress, I talk thus idly ; understand me so : and I shall yet further lament. Do thou, who art kind, comprehend me.” She then goes on to pronounce a long discourse, in which she acknowledges and enforces the value of action and exertion ; denounces dependence on fate or on chance, though she does not appear to deny the influence of these causes (verses 1233 ff.) ; and affirms that a man’s lot is the result of his works, *i.e.*, including those performed in a former birth. The following are some of the verses : “ 1222. For God, the Disposer, also determines his own acts according to this or that reason, allotting to men the recompenses of their previous works. Whatever act, good or bad, a human being performs, know that that is the realization, fixed by the Disposer, of the recompense of previous works. This (present) body is the cause of the Deity’s action. Just as He impels it, so it acts submissively.* For the Great God ordains (the man) to do such and such acts : He constrains all creatures to act, and they are helpless.” Here the man seems to be represented as a mere machine, but the next verse says : “ Having first of all fixed in his mind the objects at which he shall aim, a man of himself afterwards attains them by action, preceded by design : of this man is the cause.”

77. *Vishnu Purāna*, iv. 24, 48.—The passage, a small part of which I have versified, may be found in Professor H. H. Wilson’s translation of this Purāna, vol. iv., of Dr Hall’s edition, pp. 237 ff. I subjoin my own version of the lines I have reproduced in verse. “ 48, 49. These and other kings who, blinded by delusion, and possessed of perishable bodies, claimed this imperishable earth as their own, (saying), distressed by anxiety, ‘How [shall she become] mine, and my son’s, and my descendants’ property,’—these have all come to their end. 50. So, too, others who preceded, and those who followed them, and those who are to come, and others who again are to succeed them, shall (all) depart. 51. Beholding princes eager to march and strive

* The commentator translates these words thus : “The existing body is the cause of the Deity’s action. As it impels Him, He acts submissively,” and remarks that God and the body are mutually dependent ; it, as the result of previous works, necessitating Him to determine the man’s present lot.

for the subjugation of herself,* the Earth, smiling with flowers in autumn, appears to laugh. . . . The Earth once said: 52. 'How does this delusion exist in kings, even in the intelligent, through which, although in their nature (as transient) as foam, they are filled with confidence? . . . 53. We shall thus at length (they say) conquer the Earth with her oceans; but while their thoughts are thus fixed, they do not perceive Death, which is close at hand. . . . 55. On my account, wars arise between fathers, sons, and brothers, whose hearts, through exceeding delusion, are seized by selfish ambition. . . . 57. How is it that ambition, directed towards me, finds a place in the heart of the descendant who has seen his ancestor, whose soul was possessed by the same desire, following the road to Death, and leaving me behind? . . . 62. Prithu,—who, unconquered, traversed all the regions, whose chariot-wheels tore to pieces his enemies,—he, smitten by the blast of time, has perished, like the down of the 'Sālmali tree when thrown into the fire. 63. Kārtavīrya, who invaded and possessed all the zones of the earth, shattering the chariot-wheels of his foes, and who is celebrated in narrative tales, is (now merely) a subject for affirmation and denial.† 64. Out upon the royal splendour of Da'sānana (Rāvana) Avikshita, and Rāghava (Rāma), who illuminated the face of all the quarters of the globe! how has it not been turned to ashes in a moment by the frown of Death? (Or, according to the commentator, the second half of this verse may be alternatively rendered: "How has it not even been turned to ashes,—how have not even its ashes been left,—by the frown of Death?") 65. Seeing that Māndhātri, who was an emperor upon earth, has now his only embodiment in a story,—what good man, even if slow of understanding, would indulge in selfish desire? 66. Did Bhagīratha, Sagara, Kakutstha, Da'sānana, Rāghava, Lakshmana, Yudhishtira and the rest exist in truth, or only in imagination? And where are they? We do not know."

* Professor Wilson renders the words which I have so translated as follows: "Kings unable to effect the subjugation of themselves;" and Dr Hall would substitute "harassed with the enterprise of self-conquest." But on comparing the parallel verse in the Bhāgavata Purāna xii. 3, 1, which, as explained by the commentator, means, "Beholding kings eager to conquer herself, this earth laughs," it appears to me that the word *ātman* in the line of the Vishnu P. also must be rendered "herself," not "themselves."

† Professor Wilson quotes as a parallel to this the concluding lines of the well-known passage of Juvenal (x. 147) about Hannibal:

"I, demens, et sævas curre per Alpes,
Ut pueris placeas, et declamatio fias."

78. *Mahābhārata*, xii. 529, 6641, and 9917.—This saying, ascribed to Janaka, king of Videha, occurs in all the three passages here specified: "Boundless, verily, is my wealth, though I possess nothing. If Mithilā [his capital] were burnt up, nothing of mine would be consumed." In verse 9917 the words, "Most happily, verily, do I live," are substituted for "Boundless, verily, is my wealth."

79. Ditto, xii. 3892.—"Either, O king, a man must needs leave his wealth, or his wealth leave a man. What wise man would lament this?"

80. Ditto, xi. 75.—"Men, after reaching one and yet another distinguished position of opulence, are discontented, and so act foolishly. But wise men attain to contentment."

81. *Vṛiddha Chānakya*, 14, 6.—"If those sentiments which men experience when duty is expounded to them, or in a cemetery, or when they are sick, were abiding, who would not be delivered from bondage?"

82. *Mahābhārata*, iii. 17401.—"Day after day men proceed hence to the abode of Yama (the ruler of the dead); and yet those who remain long for a state of permanence (here): what is more wonderful than this?"

83. *Dampati-'sikhā*, 26.—"Who, now, are destitute of sight? Those who do not perceive the future world. Say, say, who are the deafest? Those who do not listen to good advice."

Pra'snottara-mālā, 15.—"Who is blind? He who is bent on doing what he should not. Who is deaf? He who does not listen to what is beneficial. Who is dumb? He who does not know how to say kind things at the proper time."

84. *Subhāshītārṇava*, 163.—"Men in distress bow down before the gods; the sick practise austerity; the poor man is humble; an old woman is devoted to her husband."

Vṛiddha-Chānakya, 176.—"A man who is powerless will be virtuous; a poor man continent; a sick man devout; an old woman devoted to her husband."

85. *Sārṅgadhara's Paddhati*, p. 4.—"Constantly rising up, a man

should reflect [and ask himself], 'What good thing have I done to-day?' The setting sun will carry with it a portion of my life."

86. *Manu*, ii. 238.—"Let a man accept with confidence valuable knowledge even from a person of low degree, good instruction regarding duty even from a humble man, and a jewel of a wife even from an ignoble family." See also in *Böhtlingk's Indische Sprüche*, No. 4440; *Subhāshitārṇava*, 302, and Nos. 4439 and 5507; *Hitopadesa*, ii. 77 or 78; and *Sārṅgadhara's Paddhati, Nīti*, 34. The latter verse is as follows: "A wise sentiment should be received even from a child. In the absence of the sun, does not even a lamp illuminate a house?"

87. *Mahābhārata*, v. 1272; xii. 11,023.—"A man becomes such as those are with whom he dwells, and as those whose society he loves; and such as he desires to become. Whether he associates with a good man or a bad, with a thief, or an ascetic, he undergoes their influence, as cloth does that of the dye (with which it is brought into contact)."

88. *Bhāgavata Purāna*, x. 22, 35.—"What constitutes the birth of embodied creatures fruitful is this that they should with their life, with their means, with their understanding, and with their speech, seek to advance the welfare of other creatures in this world."

89. *Hitopade'sa*, iv. 10.—"To address a judicious remark to a thoughtless man is a mere threshing of chaff. And beneficence shown to mean men is, O king, nothing better than writing on sand."

90. *Subhāshitārṇava*, 64.—"Who is not ready to enjoy, and to give away, the wealth which has been earned by his father? But those are rarely to be found who enjoy, or give away, the wealth earned by their own arms."

91. *Vṛiddha Chānakya* (MS., p. 32); No. 7569, in *Böhtlingk's Ind. Spr.*—"The summit of Meru is not very lofty, nor the infernal world very profound, nor the ocean very far to cross, for men who possess energy."

92. *Mahābhārata*, iii. 1259.—“No man should ever despise himself ; for brilliant success never attends the man who lowers himself.”

93. *Sārṅgadhara's Paddhati, Dhana-prasam'sā*, 12. — “What suffering do not men undergo in their pursuit of wealth? They rush on the point of the sword, they enter the ocean.”

94. *Vriddha Chānakya*, xv. 10.—“Books are endless, the sciences are many, time is very short, and there are many obstacles ; a man should therefore seek for that which is the essence, as a swan seeks to extract the milk which is mixed with water.” Compare a similar sentiment in (*Böhtlingk's Sprüche*, No. 243), *Subhāshitārṇava*, 92.—“There are many books, the Vedas, &c. ; life is very short ; and there are millions of obstacles ; let a man therefore seek to discover the essence, as the swan finds the milk in water.”

95. *Panchatantra*, v. 49 (Bombay Edition).—“The same pleasure is not to be enjoyed even in heaven, which is so delightful from the contact of celestial objects, as men find in the poor place where they were born.”

Ditto, iii. 92.—“Embodied creatures do not enjoy the same bliss even in heaven as they do, even when they are poor, in their own country, or town, or house.”

Compare with this, *Odyssey*, i. 57 :

αὐτὰρ Ὀδυσσεὺς
ἔμμενος καὶ καπνὸν ἀποθρώσκοντα νοῆσαι
ἧς γαίης, θανέειν ἱμείρεται.

“But Ulysses, longing to see even the smoke rising from his native country, yearns to die.”

96. *Mahābhārata*, xii. 5497.—“Though crowded in every part with sons, grandsons, daughters-in-law, and servants, without a wife a householder's house will be empty. 5498. It is not the house itself which is called a house ; the housewife is declared to be the house. A house destitute of a housewife is regarded as a desert. . . . 5501 f. That man is happy on earth who possesses a wife who is glad when he is glad, and sorrowful when he is sorrowful, who is downcast when he goes away from home, who speaks sweet words when he is angry, who is devoted to her husband, who regards him as the centre of her life, who seeks after his interests, and promotes his gratification.”

° Compare Euripides, Troades, 649 ff., where Andromache says of herself :

Γλώσσης τε σιγὴν ὄμμα τ' ἤσυχον πόσει
παρέιχον ἤδ' αὖτις ἀμὲν χροῖν νικᾶν πόσιν,
κείνω τε νίκην ὧν μ' ἐχρήην παριέναι.

“And I offered to my husband a silent tongue and a quiet eye. But I knew in what points I ought to gain the victory over him, and in what points I should yield the victory to him.”

97. *Mahābhārata*, xii. 3450.—“An unskilful king is unable to protect his subjects ; for regal power is a great burthen, and a thing hard to exercise. 3340. To wipe away the tears of the poor, of orphans, of the aged, and so to impart joy to men,—such is declared to be the duty of a king. 3251. Let a king constantly promote the welfare, and provide for the sustenance, of the poor, of orphans, of the aged, and of widows. 3315. Harlots, and procuresses who abide in drinking shops, loose men, gamblers, and the like, are to be repressed by the king, for such persons ruin the country where they dwell, and vex good citizens. 3238. Let the king put an end to all offences in town and country. 3243. Let religious teachers, priests, and family priests, (be) actively assisted. 3245. Let the king honour the virtuous, and restrain the vicious. 3250. Let a king constantly offer sacrifices, and give gifts, without inflicting suffering. 3303. Let a king, devoted to righteousness, and seeking the good of his subjects, instruct them in proper places, and at proper times, according to his understanding and his power. 3436. When a king protects his dominions, when he repels robbers, when he conquers in battle, he fulfils what is declared to be his duty. 3548. Wherefore Manu Svāyambhuva enjoined that a warrior should fight righteously (or fairly). 3549. The sinful Kshatriya, living by treachery, who is bound to fight fairly (?), but who conquers his foe unfairly, kills himself.”

98. Ditto, iii. 1055.—“Those offenders who have erred through ignorance should be pardoned. For it is not easy for a man to be wise in every respect.”

99. *Rāmāyana*, vi. 115, 41.—“A noble man should shew mercy to men whether virtuous or wicked, or even deserving of death ; there is no one who does not offend.”

100. *Mahābhārata*, xiii. 651.—One of the characteristics of the saint Upamanyu's hermitage is thus described in this verse : "Weasels play with serpents, and tigers with deer, like friends, through the great power of those saints of brilliant austerity, from the proximity of those mighty ones." Weasels are well known in India to be the enemies of serpents, and frequently kill them. This verse is quoted as a parallel to the text in Isaiah.

101. *Atharva Veda*, x. 8, 44.— "Knowing that soul, who is wise, undecaying, young, free from desire, immortal, self-existent, satisfied with the essence [of good, or blessedness], and in no respect imperfect, a man does not dread death."

As the soul (*ātman*) is masculine in Sanskrit, I have ventured to put the relative pronoun "who" in that gender.