

cal with suchness (the highest formative law) and possess no qualities of particularity or thisness, viz., material existence. We read in chapter XVII.:

"And why, O Subhûti, the name of Tathâgata? It expresses true suchness. And why Tathâgata, O Subhûti? It expresses that he has no origin. And why Tathâgata, O Subhûti? It expresses the destruction of all qualities. And why Tathâgata, O Subhûti? It expresses one who had no origin whatever. And why this? Because, O Subhûti, no-origin is the highest goal."<sup>1</sup>

The philosopher of the Mahâyâna is Açvaghosha. The tendency and perhaps the word also existed before him, but he is the great systematiser who formulated it, and he left a little treatise entitled *Discourse on the Awakening of Faith in the Mahâyâna*. The original Sanscrit text of this small but important book has been lost, and it has been preserved only in two Chinese translations which have for the first time been translated into English by Teitaro Suzuki, and published by The Open Court Publishing Company in 1900.

The philosophy in the Mahâyâna is represented in a picture which has become typical of Northern Buddhism. Buddha is seated on a lotus throne in the attitude of teaching, with particularity on his right side, and wisdom, the principle of universality, on his left. The former is personified in Bodhisatva Samanta Bhadra, riding a white elephant, and the latter in Bodhisatva Mañjuçri, riding a lion. The group is completed by the presence of Ānanda, the disciple of love, and Kaçyapa, the disciple of wisdom, equipped with his begging bowl.

P. C.

[TO BE CONCLUDED.]

## SECRECY IN RELIGION.

"I am the doubter and the doubt;  
and I the hymn the Brahmin sings."

The following supplementary notes may be of interest to the readers of *The Open Court* in connection with the Gayatri.<sup>2</sup>

I asked Count De Gubernatis as we were looking at the wonders of the Musée Guimet on the occasion of the Congress of the History of Religions in Paris (September, 1900), whether now that all the sacred books had been translated and reproduced in European editions, there was still a prejudice against uttering the more sacred parts before a European. He answered with the following story: When he was on a visit to a native prince whose name I have forgotten, he expressed to the prime minister the desire to hear some verses recited in the peculiar immemorial measure used for them. The prime minister readily assented and arranged a meeting with certain Brahmins whose particular business it was to study and transmit the proper articulation of the Scriptures. On the appointed day, Count De Gubernatis, the prime minister, and three or four Brahmins accordingly assembled. Two or three of the Brahmins proceeded to repeat their verses without hesitation; they were the reciters of the later sacred books. But when it came to the earliest Vedas, the Brahmin whose study these were, positively declined to utter a word; to do so, he said, would be sacrilege. In order to persuade him Count De Gubernatis himself repeated the hymn to the sun, to show him that he was already familiar with the sense. But to no avail. The sacred mystery dwelt

<sup>1</sup> The original Sanscrit text is published in *Buddhist Texts from Japan*, edited by F. Max Müller, Oxford, Clarendon Press. Our passage, quoted from the *Vagra Kkhedikâ*, chap. XVII., will be found on p. 37. For a translation see *S. E. of the E.*, XLIX., part II., p. 133.

<sup>2</sup> See *The Open Court* for February 1902, p. 97.

in the sound and this could not be profaned. Here was a sad predicament : the prime minister with his promise, the Brahman with his samples—each equally obstinate. At last the prime minister said : " I command you to utter the words or you will have to take the consequences." " Well," said the priest at last, " I will say them to *you*, but not to this stranger." And this was done—but the " stranger " was quite close by and heard it all !

I am afraid that in spite of the holy stratagem, the poor Brahman had to go through penances untold to wash away his sin !

The truth appears to be that there still exists an unconquerable aversion to repeating the formula to a foreigner who is evidently taking notes, but that most Hindus do not now mind reciting it in the presence of Europeans for their own religious purposes, if the Europeans are persons whom they are accustomed to, and in whom they have confidence. An old friend of mine, General G. G. Pearse (whose sister married my cousin Lord Napier of Magdāla), wrote to me not long ago that he had often been with Brahmans and Pundits " when they performed their morning sacrifice and rite whilst chanting their old metre," and, he adds, " it was beautiful and simple." He also makes the interesting remark : " From the beginning of time, great prayer, sacrifice, etc., has been almost always performed whilst going round and round ; it was so during the Gayatri." My friend is one of the last survivors of the heroic men (heroes by far diviner right than that of mere courage or military capacity) who saved India for England : Havelock, Outram, Napier, Lawrence, Neville, Chamberlain (the Field Marshal lately dead), and a handful of others : how morally grand was the stuff they were made of ! They knew the country and its people thoroughly, as no one knows it now : General Pearse told me that he could have " traversed India by the aid of the stars," so much night work had he done during the Indian mutiny. All these men felt a deep sympathy for the people of the land and were loved by them. I know one chivalrous American soldier who in like manner has made himself beloved wherever he has gone with the conquering race—Colonel E. L. Huggins.

This is the Happy Warrior ; this is he  
Whom every man in arms should wish to be.

That rare book, the *Hindu Pantheon* of Edward Moor, which was published early in the last century, contains several allusions to the Gayatri, the repetition of which, without any other religious act, is stated to be sufficient to win beatitude. It ought, however, to be repeated a thousand times on each occasion if the whole benefit is to be derived from it. Those who have done this, being full of the divine essence, move as freely as air and can assume an ethereal form. A prayer is sometimes addressed to It, which runs thus : " Divine text, who dost grant our best wishes, whose name is trisyllable, whose import is the power of the supreme being ; come, thou mother of the Vedas who didst spring from Brahma : be constant here ! " A learned Pundit described it as " Perfect truth ; perfect happiness, without equal, immortal ; absolute unity ; which neither speech can describe nor mind comprehend ; all-pervading, all-transcending ; delighted with its own boundless intelligence ; not limited by time or space." This description shows very clearly that the Gayatri is regarded as more than a hymn to the deity ; it *is* the deity.

Moor said that the text was *mentally recited* (to the accompaniment of a sort of wordless chant), and this seems to be in all times the proper way of its performance, which accounts for the fact of many Europeans hearing it but being unable to seize its meaning, until the Vedas were translated in their entirety. He observes that no doubt pious Brahmans would be deeply shocked at hearing the Gayatri de-

fled by unholy articulation and would be distressed at knowing that the characters and meaning were in possession of persons outside of the pale of sanctity. This reminds me that my grandfather, Sir. C. E. Carrington, was under the impression that Sir W. Jones's unexpected death a week or two after gaining possession of the Gayatri was not without connection with his acquirement of the long sought-after treasure; but this was only a guess.

The subject of secret names and formulæ is a large one. I mentioned in my former paper one other instance: the Most Holy name of God. Certain of the Jews believed that Jesus Christ acquired knowledge of this name and that it was by it that he worked his miracles. There are, of course, very many other cases of unpronounceable, or at least rarely pronounced, names and words. The Greeks would not refer directly to the Erinyes as may be seen from the following passage in the *Œdipus at Colossos* of Sophocles:

"Some wandering stranger must the old man be,  
No native of the land, or he  
Had never dared to rove  
Within the bounds of this untrodden grove  
Of the unconquered maids whose names we ne'er  
Even to utter dare,  
But hurry by  
Without a glance and silently;  
With lips fast closed and words confined  
To the mute language of th' adoring mind."

—Translated by H. Carrington.

It was to avoid direct allusion to the Furies that they were called the Eumenides or "Kind Beings," a description they merited in the case of *Œdipus*, as they did not resent his innocent intrusion.

The dislike to mentioning the Erinyes by their name, probably sprang merely from the apprehension lest they might be angered by light or disrespectful reference to them, but much deeper questions are involved in the early uncertainty or secrecy about the name of the Supreme Creator. We know that the earliest Roman worship was of a mysterious *Aio Loquente*: a voice that spoke out of the depths of the earth. Perhaps the very earliest idea of deity was a voice—a speaking voice—a Logos. I am tempted here to mention a theory formed by an Italian friend of mine now dead; it was that at first, in the evolution of man from a lower animal form, language was the discovery of a few individuals who kept the secret to themselves and thereby became powerful and the objects of religious awe. I do not know if this supposition has ever been discussed, but it would account for the primordial reverence of the word.

E. MARTINENGO-CESARESCO.

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### WORDS O' CHEER.

Lo! Calvin, Knox, and Luther cry,  
I hae the truth and I and I.  
Puir sinners, if ye gang agley  
The Deil will hae ye  
And then the Lord will stand abeigh  
And will na sae ye.

But Hoolie! hoolie! Na sa fast.  
When Gabriel shall blaw his blast