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THE
LIGHT OF ASIA
OR
THE GREAT RENUNCIATION

By
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THE LIFE AND TEACHING OF GAUTAMA,
PRINCE OF INDIA AND FOUNDER
OF BUDDHISM

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THIS VOLUME

IS DUTIFULLY INSCRIBED TO

THE SOVEREIGN, GRAND MASTER, AND COMPANIONS

OF THE

MOST EXALTED ORDER OF THE STAR OF INDIA

BY

THE AUTHOR.

PREFACE

IN the following poem I have sought, by the medium of an imaginary Buddhist votary, to depict the life and character and indicate the philosophy of that noble hero and reformer, Prince Guatama of India, the founder of Buddhism.

A generation ago little or nothing was known in Europe of this great faith of Asia, which had nevertheless existed during twenty-four centuries, and at this day surpasses, in the number of its followers and the area of its prevalence, any other form of creed. Four hundred and seventy millions of our race live and die in the tenets of Gautama; and the spiritual dominions of this ancient teacher extend, at the present time, from Nepaul and Ceylon over the whole Eastern Peninsula to China, Japan, Thibet, Central Asia, Siberia, and even Swedish Lapland. India itself might fairly be included in this magnificent empire of belief, for though the profession of Buddhism has for the most part passed away from the land of its birth, the mark of Guatama's sublime teaching is stamped ineffaceably upon modern Brahmanism, and the most characteristic habits and convictions of the Hindus are clearly due

to the benign influence of Buddha's precepts. More than the third of mankind, therefore, owe their moral and religious ideas to this illustrious prince, whose personality, though imperfectly revealed in the existing sources of information, cannot but appear the highest, gentlest, holiest, and most beneficent, with one exception, in the history of Thought. Discordant in frequent particulars, and sorely overlaid by corruptions, inventions, and misconceptions, the Buddhistical books yet agree in the one point of recording nothing—no single act or word—which mars the perfect purity and tenderness of this Indian teacher, who united the truest princely qualities with the intellect of a sage and the passionate devotion of a martyr. Even M. Barthélemy St. Hilaire, totally misjudging, as he does, many points of Buddhism, is well cited by Professor Max Müller as saying of Prince Siddârtha, "Sa vie n'a point de tache. Son constant héroïsme égale sa conviction ; et si la théorie qu'il préconise est fausse, les exemples personnels qu'il donne sont irréprochables. Il est le modèle achevé de toutes les vertus qu'il prêche ; son abnégation, sa charité, son inaltérable douceur ne se démentent point un seul instant. . . . Il prépare silencieusement sa doctrine par six années de retraite et de méditation ; il la propage par la seule puissance de la parole et de la persuasion pendant plus d'un demi-siècle et quand il meurt entre les bras de ses disciples, c'est avec la sérénité d'un sage qui a pratiqué le bien toute sa vie, et qui est assuré d'avoir trouvé le vrai." To

Gautama has consequently been given this stupendous conquest of humanity ; and—though he discountenanced ritual, and declared himself, even when on the threshold of Nirvana, to be only what all other men might become—the love and gratitude of Asia, disobeying his mandate, have given him fervent worship. Forests of flowers are daily laid upon his stainless shrines, and countless millions of lips daily repeat the formula, “ I take refuge in Buddha ! ”

The Buddha of this poem—if, as need not be doubted, he really existed—was born on the borders of Nepaul, about 620 B.C., and died about 543 B.C. at Kusinagara in Oudh. In point of age, therefore, most other creeds are youthful compared with this venerable religion, which 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. The extravagances which disfigure the record and practice of Buddhism are to be referred to that inevitable degradation which priesthoods always inflict upon great ideas committed to their charge. The power and sublimity of Gautama’s original doctrines should be estimated by their influence, not by their interpreters ; nor by that innocent but lazy and ceremonious church which has arisen on the foundations of the Buddhistic Brotherhood or “ Sangha.”

I have put my Poem into a Buddhist’s mouth, because, to appreciate the spirit of Asiatic thoughts, they should be regarded from the Oriental point of view ; and

neither the miracles which consecrate this record, nor the philosophy which it embodies, could have been otherwise so naturally reproduced. The doctrine of Transmigration, for instance—startling to modern minds—was established and thoroughly accepted by the Hindus of Buddha's time; that period when Jerusalem was being taken by Nebuchadnezzar, when Nineveh was falling to the Medes, and Marseilles was founded by the Phocæans. The exposition here offered of so antique a system is of necessity incomplete, and—in obedience to the laws of poetic art—passes rapidly by many matters philosophically most important, as well as over the long ministry of Gautama. But my purpose has been obtained if any just conception be here conveyed of the lofty character of this noble prince, and of the general purport of his doctrines. As to these there has arisen prodigious controversy among the erudite, who will be aware that I have taken the imperfect Buddhistic citations much as they stand in Spence Hardy's work, and have also modified more than one passage in the received narratives. The views, however, here indicated of "Nirvana," "Dharma," "Karma," and the other chief features of Buddhism, are at least the fruits of considerable study, and also of a firm conviction that a third of mankind would never have been brought to believe in blank abstractions, or in Nothingness as the issue and crown of Being.

Finally, in reverence to the illustrious Promulgator of this "Light of Asia," and in homage to the many

eminent scholars who have devoted noble labors to his memory, for which both repose and ability are wanting to me, I beg that the shortcomings of my too-hurried study may be forgiven. It has been composed in the brief intervals of days without leisure, but is inspired by an abiding desire to aid in the better mutual knowledge of East and West. The time may come, I hope, when this book and my "Indian Song of Songs" will preserve the memory of one who loved India and the Indian peoples.

EDWIN ARNOLD, C.S.I.

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THE LIGHT OF ASIA.

BOOK FIRST.

**“The Scripture of the Saviour of the World,
Lord Buddha—Prince Siddârtha styled on earth—
In Earth and Heavens and Hells Incomparable,
All-honored, Wisest, Best, most Pitiful ;
The Teacher of Nirvâna and the Law.”**

Thus came he to be born again for man.

Below the highest sphere four Regents sit
Who rule our world, and under them are zones
Nearer, but high, where saintliest spirits dead
Wait thrice ten thousand years, then live again ;
And on Lord Buddha, waiting in that sky,
Came for our sakes the five sure signs of berth
So that the Devas knew the signs, and said
“ Buddha will go again to help the World.”
“ Yea ! ” spake He, “ now I go to help the World
This last of many times ; for birth and death
End hence for me and those who learn my Law.

I will go down among the Sâkyas,
Under the southward snows of Himalay,
Where pious people live and a just King."

That night the wife King Suddhâdana,
Maya the Queen, asleep beside her Lord,
Dreamed a strange dream; dreamed that a star from
heaven—

Splendid, six-rayed, in color rosy-pearl,
Whereof the token was an Elephant
Six-tusked and whiter than Vahuka's milk—
Shot through the void and, shining into her,
Entered her womb upon the right. Awaked,
Bliss beyond mortal mother's filled her breast,
And over half the earth a lovely light
Forewent the morn. The strong hills shook; the
waves

Sunk lulled; all flowers that blow by day came forth
As 'twere high noon; down to the farthest hells
Passed the Queen's joy, as when warm sunshine thrills
Wood-glooms to gold, and into all the deeps
A tender whisper pierced. "Oh ye," it said,
"The dead that are to live, the live who die,
Uprise, and hear, and hope! Buddha is come!"
Whereat in Limbos numberless much peace
Spread, and the world's heart throbbed, and a wind
blew

With unknown freshness over lands and seas.
And when the morning dawned, and this was told,

The gray dream-readers said "The dream is good !
The Crab is in conjunction with the Sun ;
The Queen shall bear a boy, a holy child
Of wondrous wisdom, profiting all flesh,
Who shall deliver men from ignorance,
Or rule the world, if he will deign to rule."

In this wise was the holy Buddha born.

Queen Maya stood at noon, her days fulfilled,
Under a Palsa in the Palace-grounds,
A stately trunk, straight as a temple-shaft,
With crown of glossy leaves and fragrant blooms ;
And, knowing the time come—for all things knew—
The conscious tree bent down its boughs to make
A bower about Queen Maya's majesty,
And Earth put forth a thousand sudden flowers
To spread a couch, while, ready for the bath,
The rock hard by gave out a limped stream
Of crystal flow. So brought she forth her child
Pangless—he having on his perfect form
The marks, thirty and two, of blessed birth ;
Of which the great news to the Palace came.
But when they brought the painted palanquin
To fetch him home, the bearers of the poles
Were the four Regents of the Earth, come down
From Mount Sumeru—they who write men's deeds
On brazen plates—the Angel of the East,
Whose hosts are clad in silver robes, and bear

Targets of Pearl : the Angel of the South,
 Whose horsemen, the Kumbhandas, ride blue steeds,
 With sapphire shields : the Angel of the West,
 By Nâgas followed, riding steeds blood-red,
 With coral shields : the Angel of the North,
 Environed by his Yakshas, all in gold,
 On yellow horses, bearing shields of gold.
 These, with their pomp invisible, came down
 And took the poles, in caste and outward garb
 Like bearers, yet most mighty gods ; and gods
 Walked free with men that day, though men knew
 not :

For Heaven was filled with gladness for Earth's sake,
 Knowing Lord Buddha thus was come again.

But King Suddhâdana wist not of this ;

The portents troubled, till his dream-readers
 Augured a Prince of earthly dominance,
 A Chakravartî, such as rise to rule
 Once in each thousand years ; seven gifts he has—
 The Chakra-ratna, disc divine ; the gem ;
 The horse, the Aswa-ratna, that proud steed
 Which tramps the clouds ; a snow-white elephant,
 The Hasti-ratna, born to bear his King ;
 The crafty Minister, the General
 Unconquered, and the wife of peerless grace,
 The Istrî-ratna, lovelier than the Dawn.
 For which gifts looking with this wondrous boy,

The King gave order that his town should keep
 High festival ; therefore the ways were swept,
 Rose-odors sprinkled in the street, the trees
 Were hung with lamps and flags, while merry crowds
 Gaped on the sword-players and posturers,
 The jugglers, charmers, swingers, rope-walkers,
 The nautch-girls in their spangled skirts and bells
 That chime light laughter round their restless feet ;
 The masquers wrapped in skins of bear and deer.
 The tiger-tamers, wrestlers, quail-fighters,
 Beaters of drum and twanglers of the wire,
 Who made the people happy by command.
 Moreover from afar came merchant-men,
 Bringing, on tidings of this birth, rich gifts
 In golden trays ; goat-shawls, and nard and jade,
 Turkises, " evening-sky " tint, woven webs—
 So fine twelve folds hide not a modest face—
 Waist-cloths sewn thick with pearls, and sandal-wood ;
 Homage from tribute cities ; so they called
 Their Prince Savârthasiddh, " All prospering,"
 Briefer, Siddârtha.

'Mongst the strangers came

A gray-haired saint, Asita, one whose ears,
 Long closed to earthly things, caught heavenly sounds,
 And heard at prayer beneath his peepul-tree
 The Devas singing songs at Buddha's birth.
 Wondrous in lore he was by age and fasts ;
 Him, drawing nigh, seeming so reverend,
 The King saluted, and Queen Maya made

To lay her babe before such holy feet ;
But when he saw the Prince the old man cried
“ Ah, Queen, not so ! ” and thereupon he touched
Eight times the dust, laid his waste visage there,
Saying, “ O babe ! I worship ! Thou art he !
I see the rosy light, the foot-sole marks,
The soft curled tendril of the Swastika,
The sacred primal signs thirty and two,
The eighty lesser tokens. Thou art Buddh,
And thou wilt preach the Law and save all flesh
Who learn the Lay, though I shall never hear,
Dying too soon, who lately longed to die ;
Howbeit I have seen Thee. Know, O King !
This is that Blossom on our human tree
Which opens once in many myriad years—
But opened, fills the world with Wisdom’s scent
And Love’s dropped honey ; from thy royal root
A heavenly Lotus springs : Ah, happy House !
Yet not all-happy, for a sword must pierce
Thy bowels for this boy—whilst thou, sweet Queen !
Dear to all gods and men for this great birth,
Henceforth art grown too sacred for more woe,
And life is woe, therefore in seven days
Painless thou shalt attain the close of pain.”

Which fell : for on the seventh evening
Queen Maya smiling slept, and waked no more,
Passing content to Trâyastrinshas-Heaven,
Where countless Devas worship her and wait

Attendant on that radiant Motherhead.
 But for the Babe they found a foster-nurse,
 Princess Mahâprajâpati—her breast
 Nourished with noble milk the lips of Him
 Whose lips comfort the Worlds.

When th' eight year passed
 The careful King bethought to teach his son
 All that a Prince should learn, for still he shunned
 The too vast presage of those miracles,
 The glories and the sufferings of a Buddh.
 So, in full council of his Ministers,
 "Who is the wisest man, great sirs," he asked,
 "To teach my Princee that which a Prince should know?"
 Whereto gave answer each with instant voice
 "King! Viswamitra is the wisest one,
 The farthest-seen in Scriptures, and the best
 In learning, and the manual arts, and all."
 Thus Viswamitra came and heard commands;
 And, on a day found fortunate, the Prince
 Took up his slate of ox-red sandal-wood,
 All-beautified by gems around the rim,
 And sprinkled smooth with dust of emery,
 These took he, and his writing-stick, and stood
 With eyes bent down before the Sage, who said,
 "Child, write this Scripture," speaking slow the verse
 "Gâyatrî" named, which only High-born hear:—

*"Om, tatsaviturvarenyam
 Bhargo devasya dhîmahî
 Dhiyo yo na prachodayât."*

"Acharya, I write," meekly replied
 The Prince, and quickly on the dust he drew—
 Not in one script, but many characters—
 The sacred verse ; Nagri and Dakshin, Nî,
 Mangal, Parusha, Yava, Tirthi, Uk,
 Darad, Sikhyani, Mana, Madhyachar,
 The pictured writings and the speech of signs,
 Tokens of cave-men and the sea-peoples,
 Of those who worship snakes beneath the earth,
 And those who flame adore and the sun's orb,
 The Magians and the dwellers on the mounds ;
 Of all the nations all strange scripts he traced
 One after other with his writing-stick,
 Reading the master's verse in every tongue ;
 And Viswamitra said, " It is enough,
 Let us to numbers.

After me repeat

Your numeration till we reach the Lakh,
 One, two, three, four, to ten, and then by tens
 To hundreds, thousands." After him the child
 Named digits, decads, centuries ; nor paused,
 The round lakh reached, but softly murmured on
 "Then comes the kôti, nahut, ninnahut,
 Khamba, viskhamba, abab, attata,
 To kumuds, gundhikas, and utpalas,
 By pundarîkas unto padumas,
 Which last is how you count the utmost grains
 Of Hastagiri ground to finest dust ;
 But beyond that a numeration is,

The Kâtha, used to count the stars of night ;
 The Kôti-Kâtha, for the ocean drops ;
 Ingga, the calculus of circulars ;
 Sarvanikhepa, by the which you deal
 With all the sands of Gunga, till we come
 To Antah-Kalpas, where the unit is
 The sands of ten crore Gungas. If one seeks
 More comprehensive scale, th' arithmic mounts
 By the Asankya, which is the tale
 Of all the drops that in ten thousand years
 Would fall on all the worlds by daily rain ;
 Thence unto Maha Kalpas, by the which
 The Gods compute their future and their past."

" 'Tis good," the Sage rejoined, " Most noble Prince,
 If these thou know'st, needs it that I should teach
 The mensuration of the lineal ?"
 Humbly the boy replied, " Acharya !"
 " Be pleased to hear me. Paramânus ten
 A parasukshma make ; ten of those build
 The trasarene, and seven trasarenes
 One mote's-length floating in the beam, seven motes
 The whisker-point of mouse, and ten of these
 One likhya ; likhyas ten a yuka, ten
 Yukas a heart of barley, which is held
 Seven times a wasp-waist ; so unto the grain
 Of mung and mustard and the barley-corn,
 Whereof ten give the finger-joint, twelve joints
 The span, wherefrom we reach the cubit, staff,

Bow-length, lance-length ; while twenty lengths of
lance

Mete what is named a 'breath,' which is to say
Such space as man may stride with lungs once filled,
Whereof a gow is forty, four times that
A yôjana ; and, Master ! if it please,
I shall recite how many sun-motes lie
From end to end within a yôjana."

Thereat, with instant skill, the little Prince
Pronounced the total of the atoms true.
But Viswamitra heard it on his face
Prostrate before the boy ; " For thou," he cried,
" Art Teacher of thy teachers—thou, not I,
Art Gûrû. Oh, I worship thee, sweet Prince !
That comest to my school only to show
Thou knowest all without the books, and know'st
Fair reverence besides."

Which reverence \

Lord Buddha kept to all his schoolmasters,
Albeit beyond their learning taught ; in speech
Right gentle, yet so wise ; princely of mien,
Yet softly-mannered ; modest, deferent,
And tender-hearted, though of fearless blood ;
No bolder horseman in the youthful band
E'er rode in gay chase of the shy gazelles ;
No keener driver of the chariot
In mimic contest scoured the Palace-courts ;
Yet in mid-play the boy would ofttimes pause,
Letting the deer pass free ; would ofttimes yield

His half-won race because the laboring steeds
Fetched painful breath ; or if his princely mates
Saddened to lose, or if some wistful dream
Swept o'er his thoughts. And ever with the years
Waxed this compassionateness of our Lord,
Even as a great tree grows from two soft leaves
To spread its shade afar ; but hardly yet
Knew the young child of sorrow, pain, or tears,
Save as strange names for things not felt by kings,
Nor ever to be felt. But it befell
In the Royal garden on a day of spring,
A flock of wild swans passed, voyaging north
To their nest-places on Himâla's breast.
Calling in love-notes down their snowy line
The bright birds flew, by fond love piloted ;
And Devadatta, cousin of the Prince,
Pointed his bow, and loosed a willful shaft
Which found the wide wing of the foremost swan
Broad spread to glide upon the free blue road,
So that it fell, the bitter arrow fixed,
Bright scarlet blood-gouts staining the pure plumes,
Which seeing, Prince Siddârtha took the bird
Tenderly up, rested it in his lap—
Sitting with knees crossed, as Lord Buddha sits—
And, soothing with a touch the wild thing's fright,
Composed its ruffled vans, calmed its quick heart,
Caressed it into peace with light kind palms
As soft as plantain-leaves an hour unrolled ;
And while the left hand held, the right hand drew

The cruel steel forth from the wound and laid
Cool leaves and heeling honey on the smart.
Yet all so little knew the boy of pain
That curiously into his wrist he pressed
The arrow's barb, and winced to feel it sting,
And turned with tears to soothe his bird again.

Then some one came who said, "My Prince hath
shot

A swan, which fell among the roses here,
He bids me pray you send it. Will you send?"
"Nay," quoth Siddârtha, "if the bird were dead
To send it to the slayer might be well,
But the swan lives; my cousin hath but killed
The god-like speed which throbbed in this white
wing."

And Devadatta answered, "The wild thing,
Living or dead, is his who fetched it down;
'Twas no man's in the clouds, but fall'n 'tis mine,
Give me my prize, fair Cousin." Then our Lord
Laid the swan's neck beside his own smooth cheek
And gravely spake, "Say no! the bird is mine,
The first of myriad things which shall be mine
By right of mercy and love's lordliness.
For now I know, by what within me stirs,
That I shall teach compassion unto men
And be a speechless world's interpreter,
Abating this accursed flood of woe,
Not man's alone; but, if the Prince disputes,
Let him submit this matter to the wise

And we will wait their word." So was it done ;
In full divan the business had debate,
And many thought this thing and many that,
Till there arose an unknown priest who said.
" If life be aught, the savior of a life
Owns more the living thing than he can own
Who sought to slay—the slayer spoils and wastes,
The cherisher sustains, give him the bird :"
Which judgement all found just ; but when the King
Sought out the sage for honor, he was gone ;
And some one saw a hooded snake glide forth—
The gods come ofttimes thus ! So our Lord Buddh
Began his works of mercy.

Yet not more

Knew he as yet of grief than that one bird's,
Which, being healed, went joyous to its kind.
But on another day the King said, " Come,
Sweet son ! and see the pleasaunce of the spring,
And how the fruitful earth is wooed to yield
Its riches to the reaper ; how my realm—
Which shall be thine when the piles flames for me—
Feeds all its mouths and keeps the King's chest filled.
Fair is the season with new leaves, bright blooms,
Green grass, and cries of plow-time." So they rove
Into a land of wells and gardens, where,
All up and down the rich red loam, the steers
Strained their strong shoulders in the creaking yoke
Dragging the plows ; the fat soil rose and rolled
In smooth dark waves back from the plow ; who drove

Planted both feet upon the leaping share
To make the furrow deep ; among the palms
The twinkling of the rippling water rang,
And where it ran the glad earth 'bordered it
With balsams and the spears of lemon-grass.
Elsewhere were sowers who went forth to sow ;
And all the jungle laughed with nesting-songs,
And all the thickets rustled with small life
Of lizard, bee, beetle, and creeping things
Pleased at the spring-time. In the mango-sprays
The sun-birds flashed ; alone at his green forge
Toiled the loud coppersmith ; bee-eaters hawked
Chasing the purple butterflies ; beneath,
Striped squirrels raced, the mynas perked and picked,
The nine brown sisters chatted in the thorn,
The pied fish-tiger hung above the pool,
The egrets stalked among the buffaloes,
The kites sailed circles in the golden air ;
About the painted temple peacocks flew,
The blue doves cooed from every well, far off
The village drums beat for some marriage-feast ;
All things spoke peace and plenty, and the Prince
Saw and rejoiced. But, looking deep, he saw
The thorns which grow upon this rose of life :
How the swart peasant sweated for his wage,
Toiling for leave to live ; and how he urged
The great-eyed oxen through the flaming hours,
Goading their velvet flanks : then marked he, too,
How lizard fed on ant, and snake on him,

And kite on both ; and how the fish-hawk robbed
The fish-tiger of that which it had seized ;
The shrike chasing the bulbul, which did chase
The jeweled butterflies ; till everywhere
Each slew a slayer and in turn was slain,
Life living upon death. So the fair show
Veiled one vast, savage, grim conspiracy
Of mutual murder, from the worm of man,
Who himself kills his fellow ; seeing which—
The hungry plowman and his laboring kine,
Their dewlaps blistered with the bitter yoke,
The rage to live which makes all living strife—
The Prince Siddârtha sighed. “ Is this,” he said,
“ That happy earth they brought me forth to see ?
How salt with sweat the peasant’s bread ! how hard
The oxen’s service ! in the brake now fierce
The war of weak and strong ! i’ th’ air what plots !
No refuge e’en in water. Go aside
A space, and let me muse on what ye show.”
So saying, the good Lord Buddha seated him
Under a jambu-tree, with ankles crossed—
As holy statues sit—and first began
To meditate this deep disease of life,
What its far source and whence its remedy.
So vast a pity filled him, such wide love
For living things, such passion to heal pain,
That by their stress his princely spirit passed
To ecstasy, and, purged from mortal taint
Of sense and self, the boy attained thereat

Dhyâna, first step of "the path."

There flew

High overhead that hour five holy ones,
 Whose free wings faltered as they passed the tree.
 "What power superior draws us from our flight?"
 They asked, for spirits feel all force divine,
 And know the sacred presence of the pure.
 Then, looking downward, they beheld the Buddh
 Crowned with rose-hued aureole, intent
 On thoughts to save; while from the grove a voice
 Cried, "Rishis! this is He shall help the world,
 Descend and worship." So the Bright Ones came
 And sang a song of praise, folding their wings,
 Then journeyed on, taking good news to Gods.

But certain from the King seeking the Prince
 Found him still musing, though the noon was past,
 And the sun hastened to the western hills:
 Yet, while all shadows moved, the jambu-tree's
 Stayed in one quarter, overspreading him,
 Lest the sloped rays should strike that sacred head;
 And he who saw this sight heard a voice say,
 Amid the blossoms of the rose-apple,
 "Let be the King's son! till the shadow goes
 Forth from his heart my shadow will not shift."

BOOK SECOND.

Now, when our Lord was come to eighteen years,
The King commanded that there should be built
Three stately houses, one of hewn square beams
With cedar lining, warm for winter days ;
One of veined marbles, cool for summer heat ;
And one of burned bricks, with blue tiles bedecked,
Pleasant at seed-time, when the champaks bud—
Subha, Suramma, Ramma, were their names.
Delicious gardens round about them bloomed,
Streams wandered wild and musky thickets stretched,
With many a bright pavilion and fair lawn
In midst of which Siddârtha strayed at will,
Some new delight provided every hour ;
And happy hours he knew, for life was rich,
With youthful blood at quickest ; yet still came
The shadows of his meditation back,
As the lake's silver dulls with driving clouds.

Which the King marking, called his Ministers :
“ Bethink ye, sirs ! how the old Rishi spake,”
He said, “and what my dream-readers foretold.

This boy, more dear to me than mine heart's blood,
 Shall be of universal dominance,
 Trampling the neck of all his enemies,
 A King of kings—and this is in my heart—
 Or he shall tread the sad and lowly path
 Of self-denial and of pious pains,
 Gaining who knows what good, when all is lost
 Worth keeping; and to this his wistful eyes
 Do still incline amid my palaces.
 But ye are sage, and ye will counsel me;
 How may his feet be turned to that proud road
 Where they should walk, and all fair signs come true
 Which gave him Earth to rule, if he would rule?"

The eldest answered, "Maharaja! love
 Will cure these thin distempers; weave the spell
 Of woman's wiles about his idle heart.
 What knows this noble boy of beauty yet,
 Eyes that make heaven forgot, and lips of balm?
 Find him soft wives and pretty playfellows;
 The thoughts ye cannot stay with brazen chains
 A girl's hair lightly binds."

And all thought good,
 But the King answered, "If we seek him wives,
 Love chooseth oft-times with another eye;
 And if we bid range Beauty's garden round,
 To pluck what blossom pleases, he will smile
 And sweetly shun the joy he knows not of."
 Then said another, "Roams the barasingh

Until the fated arrow flies ; for him,
As for less lordly spirits, some one charms,
Some face will seem a Paradise, some form
Fairer than pale Dawn when she wakes the world.
This do, my King ! Command a festival
Where the realm's maids shall be competitors
In youth and grace, and sports that Sâkyas use.
Let the Prince give the prizes to the fair,
And, when the lovely victors pass his seat,
There shall be those who mark if one or two
Change the fixed sadness of his tender cheek ;
So we may chose for Love with Love's own eyes,
And cheat his Highness into happiness."
This thing seemed good ; wherefore upon a day
The criers bade the young and beautiful
Pass to the palace, for 'twas in command
To hold a court of pleasure, and the Prince
Would give the prizes, something rich for all,
The richest for the fairest judged. So flocked
Kapilavastu's maidens to the gate,
Each with her dark hair newly smoothed and bound,
Eyelashes lusted with the soorma-stick,
Fresh-bathed and scented ; all in shawls and cloths
Of gayest ; slender hands and feet new-stained
With crimson, and the tilka-spots stamped bright.
Fair show it was of all those Indian girls
Slow-pacing past the throne with large black eyes
Fixed on the ground, for when they saw the Prince
More than the awe of Majesty made beat

Their fluttering hearts, he sate so passionless,
Gentle, but so beyond them. Each maid took
With down-dropped lids her gift, afraid to gaze ;
And if the people hailed some lovelier one
Beyond her rivals worthy royal smiles,
She stood like a scared antelope to touch
The gracious hand, then fled to join her mates
Trembling at favor, so divine he seemed,
So high and saint-like and above her world.
Thus filed they, one bright maid after another,
The city's flowers, and all this beauteous march
Was ending and the prizes spent, when last
Came young Yasôdhara, and they that stood
Nearest Siddârtha saw the princely boy
Start, as the radiant girl approached. A form
Of heavenly mold ; a gait like Parvati's ;
Eyes like a hind's in love-time, face so fair
Words cannot paint its spell ; and she alone
Gazed full—folding her palms across her breasts—
On the boy's gaze, her stately neck unbent.
“ Is there a gift for me ? ” she asked, and smiled.
“ The gifts are gone,” the Prince replied, “ yet take
This for amends, dear sister, of whose grace
Our happy city boasts ; ” therewith he loosed
The emerald necklet from his throat, and clasped
Its green beads round her dark and silk-soft waist ;
And their eyes mixed, and from the look sprang love.

Long after—when enlightenment was full—

Lord Buddha—being prayed why thus his heart
 Took fire at first glance of the Sâkya girl,
 Answered, “ We were not strangers, as to us
 And all it seemed ; in ages long gone by
 A hunter’s son, playing with forest girls
 By Yamun’s springs, where Nandadevi stands,
 Sate umpire while they raced beneath the firs
 Like hares at eve that run their playful rings ;
 One with flower-stars crowned he, one with long
 plumes
 Plucked from eyed pheasant and the jungle-cock,
 One with fir-apples ; but who ran the last
 Came first for him, and unto her the boy
 Gave a tame fawn and his heart’s love beside.
 And in the wood they lived many glad years,
 And in the wood they undivided died.
 Lo ! as hid seed shoots after rainless years,
 So good and evil, pains and pleasures, hates
 And loves, and all dead deeds, come forth again
 Bearing bright leaves or dark, sweet fruit or sour.
 Thus I was he and she Yasôdhara ;
 And while the wheel of birth and death turns round,
 That which hath been must be between us two.”

But they who watched the Prince at prize-giving
 Saw and heard all, and told the careful King
 How sate Siddârtha heedless, till there passed
 Great Suprabuddha’s child, Yasôdhara ;
 And how—at sudden sight of her—he changed,

And how she gazed on him and he on her,
 And of the jewel-gift, and what beside
 Passed in their speaking glance.

The fond King smiled :

“ Look ! we have found a lure ; take counsel now
 To fetch therewith our falcon from the clouds.
 Let messengers be sent to ask the maid
 In marriage for my son.” But it was law
 With Sâkyas, when any asked a maid
 Of noble house, fair and desirable,
 He must make good his skill in martial arts
 Against all suitors who should challenge it ;
 Nor might this custom break itself for kings.
 Therefore her father spake : “ Say to the King,
 The child is sought by princes far and near ;
 If thy most gentle son can bend the bow,
 Sway sword, and back a horse better than they,
 Best would he be in all and best to us :
 But how shall this be, with his cloistered ways ? ”
 Then the King’s heart was sore, for now the Prince
 Begged sweet Yasôdhara for wife—in vain,
 With Devadatta foremost at the bow,
 Ardjuna master of all fiery steeds,
 And Nanda chief in sword-play ; but the Prince
 Laughed low and said, “ These things, too, I have
 learned ;
 Make proclamation that thy son will meet
 All comers at their chosen games. I think
 I shall not lose my love for such as these.”

So 'twas given forth that on the seventh day
The Prince Siddârtha summoned whoso would
To match with him in feats of manliness,
The victor's crown to be Yasôdhara.

Therefore, upon the seventh day, there went
The Sâkyâ lords and town and country round
Unto the maidân ; and the maid went too
Amid her kinsfolk, carried as a bride,
With music, and with litters gayly dight,
And gold-horned oxen, flower-caparisoned.
Whom Devadatta claimed, of royal line,
And Nanda and Ardjuna, noble both,
The flower of all youths there, till the Prince came
Riding his white horse Kantaka, which neighed,
Astonished at this great strange world without :
Also Siddârtha gazed with wondering eyes
On all those people born beneath the the throne,
Otherwise housed than kings, otherwise fed,
And yet so like—perchance—in joys and griefs.
But when the Prince saw sweet Yasôdhara,
Brightly he smiled, and drew his silken rein,
Leaped to the earth from Kantaka's broad back,
And cried, " He is not worthy of this pearl
Who is not worthiest ; let my rivals prove
If I have dared too much in seeking her."
Then Nanda challenged for the arrow-test
And set a brazen drum six gows away,
Ardjuna six and Devadatta eight ;

But Prince Siddârtha bade them set his drum
Ten gows from off the line, until it seemed
A cowry-shell for target. Then they loosed,
And Nanda pierced his drum, Ardjuna his,
And Devadatta drove a well-aimed shaft
Through both sides of his mark, so that the crowd
Marvelled and cried; and sweet Yasôdhara
Dropped the gold sari o'er her fearful eyes,
Lest she should see her Prince's arrow fail.
But he, taking their bow of lacquered cane,
With sinews bound, and strung with silver wire,
Which none but stalwart arms could draw a span,
Thrummed it—low laughing—drew the twisted string
Till the horns kissed, and the thick belly snapped:
“That is for play, not love,” he said; “hath none
A bow more fit for Sâkya lords to use?”
And one said, “There is Sinhahânu's bow,
Kept in the temple since we know not when,
Which none can string, nor draw if it be strung.”
“Fetch me,” he cried, “that weapon of a man!”
They brought the ancient bow, wrought of black
steel,
Laid with gold tendrils on its branching curves
Like bison-horns; and twice Siddârtha tried
Its strength across his knee, then spake—“Shoot now
With this, my cousins!” but they could not bring
The stubborn arms a hand's-breadth nigher use;
Then the Prince, lightly leaning, bent the bow,
Slipped home the eye upon the notch, and twanged

Sharply the cord, which, like an eagle's wing
 Thrilling the air, sang forth so clear and loud
 That feeble folk at home that day inquired
 "What is this sound?" and people answered them,
 "It is the sound of Sinhahânu's bow,
 Which the King's son has strung and goes to shoot;"
 Then fitting fair a shaft, he drew and loosed,
 And the keen arrow clove the sky, and drave
 Right through that farthest drum, nor stayed its
 flight,
 But skimmed the plain beyond, past reach of eye.

Then Devadatta challenged with the sword,
 And clove a Talas-tree six fingers thick;
 Ardjuna seven; and Nanda cut through nine;
 But two such stems together grew, and both
 Siddârtha's blade shred at one flashing stroke,
 Keen, but so smooth that the straight trunks upstood,
 And Nanda cried, "His edge turned!" and the maid
 Trembled anew seeing the trees erect,
 Until the Devas of the air, who watched,
 Blew light breaths from the south, and both green
 crowns
 Crashed in the sand, clean-felled.

Then brought they steeds,
 High-mettled, nobly-bred, and three times scoured
 Around the maidân, but white Kantaka
 Left even the fleetest far behind—so swift,
 That ere the foam fell from his mouth to earth

Twenty spear-lengths he flew ; but Nanda said,
“ We too might win with such as Kantaka ;
Bring an unbroken horse, and let men see
Who best can back him.” So the syces brought
A stallion dark as night, led by three chains,
Fierce-eyed, with nostrils wide and tossing mane,
Unshod, unsaddled, for no rider yet
Had crossed him. Three times each young Sâkya
Sprang to his mighty back, but the hot steed
Furiously reared, and flung them to the plain
In dust and shame ; only Ardjuna held
His seat awhile, and, bidding loose the chains,
Lashed the black flank, and shook the bit, and held
The proud jaws fast with grasp of master-hand,
So that in storms of wrath and rage and fear
The savage stallion circled once the plain
Half-tamed ; but sudden turned with naked teeth,
Gripped by the foot Ardjuna, tore him down,
And would have slain him, but the grooms ran in
Fettering the maddened beast. Then all men cried
“ Let not Siddârtha meddle with this Bhût,
Whose liver is a tempest, and his blood
Red flame ;” but the Prince said, “ Let go the chains,
Give me his forelock only,” which he held
With quiet grasp, and, speaking some low word,
Laid his right palm across the stallion’s eyes,
And drew it gently down the angry face,
And all along the neck and panting flanks,
Till men astonished saw the night-black horse

Sink his fierce crest and stand subdued and meek,
As though he knew our Lord and worshiped him
Nor stirred he while Siddârtha mounted, then
Went soberly to touch of knee and rein
Before all eyes, so that the people said,
“ Strive no more, for Siddârtha is the best.”

And all the suitors answered “ He is best ! ”
And Suprabuddha, father of the maid,
Said, “ It was in our hearts to find thee best,
Being dearest, yet what magic taught thee more
Of manhood 'mid thy rose-bowers and thy dreams
Than war and chase and world's work bring to these ?
But wear, fair Prince, the treasure thou hast won.”
Then at a word the lovely Indian girl
Rose from her place above the throng, and took
A crown of môgra-flowers and lightly drew
The veil of black and gold across her brow,
Proud pacing past the youths, until she came
To where Siddârtha stood in grace divine,
New lighted from the night-dark steed, which bent
Its strong neck meekly underneath his arm.
Before the Prince lowly she bowed, and bared
Her face celestial beaming with glad love ;
Then on his neck she hung the fragrant wreath,
And on his breast she laid her perfect head,
And stooped to touch his feet with proud glad eyes,
Saying, “ Dear Prince, behold me, who am thine ! ”
And all the throng rejoiced, seeing them pass

Hand fast in hand, and heart beating with heart,
The veil of black and gold drawn close again.

Long after—when enlightenment was come—
They prayed Lord Buddha touching all, and why
She wore this black and gold, and stepped so proud.
And the World-honored answered, “Unto me
This was unknown, albeit it seemed half known;
For while the wheel of birth and death turns round,
Past things and thoughts, and buried lives come
back.

I now remember, myriad years ago,
What time I roamed Himâla's hanging woods,
A tiger, with my striped and hungry kind;
I, who am Buddh, couched in the kusa grass
Gazing with green blinked eyes upon the herds
Which pastured near and nearer to their death
Round my day-lair; or underneath the stars
I roamed for prey, savage, insatiable,
Sniffing the paths for track of man and deer.
Amid the beasts that were my fellows then,
Met in deep jungle or by reedy jheel,
A tigress, comeliest of the forest, set
The males at war; her hide was lit with gold,
Black-broidered like the veil Yasôdhara
Wore for me; hot the strife waxed in that wood
With tooth and claw, while underneath a neem
The fair beast watched us bleed, thus fiercely wooed.
And I remember, at the end she came

Snarling past this and that torn forest-lord
 Which I had conquered, and with fawning jaws
 Licked my quick-heaving flank, and with me went
 Into the wild with proud steps, amorously.
 The wheel of birth and death turns low and high."

Therefore the maid was given unto the Prince
 A willing spoil ; and when the stars were good—
 Mesha, the Red Ram, being Lord of heaven—
 The marriage feast was kept, as Sâkyas use,
 The golden gadi set, the carpet spread,
 The wedding garlands hung, the arm-threads tied,
 The sweet cake broke, the rice and attar thrown,
 The two straws floated on the reddened milk,
 Which, coming close, betokened "love till death ;"
 The seven steps taken thrice around the fire,
 The gifts bestowed on holy men, the alms
 And temple offerings made, the mantras sung,
 The garments of the bride and bridegroom tied.
 Then the gray father spake : "Worshipful Prince,
 She that was ours henceforth is only thine ;
 Be good to her, who hath her life in thee."
 Wherewith they brought home sweet Yasôdhara,
 With songs and trumpets, to the Prince's arms,
 And love was all in all.

Yet not to love
 Alone trusted the King ; love's prison house
 Stately and beautiful he bade them build,
 So that in all the earth no marvel was

Like Vishramvan, the Prince's pleasure-place.
Midway in those wide palace-grounds there rose
A verdant hill whose base Rohini bathed,
Murmuring adown from Himalay's broad feet,
To bear its tribute into Gunga's waves.
Southward a growth of tamarind trees and sâl,
Thick set with pale sky-colored ganthi flowers,
Shut out the world, save if the city's hum
Came on the wind no harsher than when bees
Hum out of sight in thickets. Northward soared
The stainless ramps of huge Himâla's wall,
Ranged in white ranks against the blue—untrod,
Infinite, wonderful—whose uplands vast,
And lifted universe of crest and crag,
Shoulder and shelf, green slope and icy horn,
Riven ravine, and splintered precipice
Led climbing thought higher and higher, until
It seemed to stand in heaven and speak with gods.
Beneath the snows dark forests spread, sharp laced
With leaping cataracts and veiled with clouds:
Lower grew rose-oaks and the great fir groves
Where echoed pheasant's call and panther's cry,
Clatter of wild sheep on the stones, and scream
Of circling eagles: under these the plain
Gleamed like a praying-carpet at the foot
Of those divinest altars. Fronting this
The builders set the bright pavilion up,
Fair-planted on the terraced hill, with towers
On either flank and pillared cloisters round.

Its beams were carved with stories of old time—
Radha and Krishna and the sylvan girls—
Sita and Hanuman and Draupadi ;
And on the middle porch God Ganesha,
With disc and hook—to bring wisdom and wealth—
Propitious sate, wreathing his sidelong trunk.
By winding ways of garden and of court
The inner gate was reached, of marble wrought,
White with pink veins ; the lintel lazuli,
The threshold alabaster, and the doors
Sandal-wood, cut in pictured panelling ;
Whereby to lofty halls and shadowy bowers
Passed the delighted foot, on stately stairs,
Through latticed galleries, 'neath painted roofs
And clustering columns, where cool fountains—fringed
With lotus and nelumbo—danced, and fish
Gleamed through their crystal, scarlet, gold, and
blue.

Great-eyed gazelles in sunny alcoves browsed
The blown red roses ; birds of rainbow wing
Fluttered among the palms ; doves, green and gray,
Built their safe nests on gilded cornices ;
Over the shining pavements peacocks drew
The splendors of their trains, sedately watched
By milk-white herons and the small house-owls.
The plum-necked parrots swung from fruit to fruit ;
The yellow sunbirds whirred from bloom to bloom,
The timid lizards on the lattice basked
Fearless, the squirrels ran to feed from hand,

For all was peace : the shy black snake, that gives
Fortune to households, sunned his sleepy coils
Under the moon-flowers, where the musk-deer played,
And brown-eyed monkeys chattered to the crows.
And all this house of love was peopled fair
With sweet attendance, so that in each part
With lovely sights were gentle faces found,
Soft speech and willing service, each one glad
To gladden, pleased at pleasure, proud to obey ;
Till life glided beguiled, like a smooth stream
Banked by perpetual flow'rs, Yasôdhara
Queen of the enchanting Court.

But innermost,

Beyond the richness of those hundred halls,
A secret chamber lurked, where skill had spent
All lovely fantasies to lull the mind.
The entrance of it was a cloistered square—
Roofed by the sky, and in the midst a tank—
Of milky marble built, and laid with slabs
Of milk-white marble ; bordered round the tank
And on the steps, and all along the frieze
With tender inlaid work of agate-stones.
Cool as to tread in summer-time on snows
It was to loiter there ; the sunbeams dropped
Their gold, and, passing into porch and niche,
Softened to shadows, silvery, pale, and dim,
As if the very Day paused and grew Eve
In love and silence at that bower's gate ;
For there beyond the gate the chamber was,

Beautiful, sweet ; a wonder of the world !
Soft light from perfumed lamps through windows
fell

Of nakre and stained stars of lucent film
On golden cloths outspread, and silken beds,
And heavy splendor of the purdah's fringe,
Lifted to take only the loveliest in.
Here, whether it was night or day none knew,
For always streamed that softened light, more bright
Than sunrise, but as tender as the eve's ;
And always breathed sweet airs, more joy-giving
Than morning's, but as cool as midnight's breath ;
And night and day lutes sighed, and night and day
Delicious foods were spread, and dewy fruits,
Sherbets new chilled with snows of Himalay,
And sweetmeats made of subtle daintiness,
With sweet tree-milk in its own ivory cup.
And night and day served there a chosen band
Of nautch girls, cup-bearers, and cymballers,
Delicate, dark-browed ministers of love,
Who fanned the sleeping eyes of the happy Prince
And when he waked, led back his thoughts to bliss
With music whispering through the blooms, and
charm

Of amorous song and dreamy dances, linked
By chime of ankle-bells and wave of arms
And silver vina-strings ; while essences
Of musk and champak and the blue haze spread
From burning spices soothed his soul again

To drowse by sweet Yasôdhara; and thus
Siddârtha lived forgetting.

Furthermore,

The king commanded that within those walls
No mention should be made of death or age,
Sorrow, or pain, or sickness. If one drooped
In the lovely Court—her dark glance dim, her feet
Faint in the dance—the guiltless criminal
Passed forth an exile from that Paradise,
Lest he should see and suffer at her woe.
Bright-eyed intendants watched to execute
Sentence on such as spake of the harsh world
Without, where aches and plagues were, tears and
fears,
And wail of mourners, and grim fume of pyres.
'Twas treason if a thread of silver strayed
In tress of singing-girl or nautch-dancer;
And every dawn the dying rose was plucked,
The dead leaves hid, all evil sights removed:
For said the King, "If he shall pass his youth
Far from such things as move to wistfulness,
And brooding on the empty eggs of thought,
The shadow of this fate, too vast for man,
May fade, belike, and I shall see him grow
To that greater stature of fair sovereignty
When he shall rule all lands—if he will rule—
The King of kings and glory of his time."

Wherefore, around that pleasant prison-house—

Where love was gaoler and delights its bars,
But far removed from sight—the King bade build
A massive wall, and in the wall a gate
With brazen folding-doors, which but to roll
Back on their hinges asked a hundred arms ;
Also the noise of that prodigious gate
Opening, was heard full half a yôjana.
And inside this another gate he made,
And yet within another—through the three
Must one pass if he quit that Pleasure-house.
Three mighty gates there were, bolted and barred,
And over each was set a faithful watch ;
And the King's order said, " Suffer no man
To pass the gates, though he should be the Prince :
This on your lives—even though it be my son."

BOOK THIRD.

In which calm home of happy life and love
Ligged our Lord Buddha, knowing not of woe,
Nor want, nor pain, nor plague, nor age, nor death,
Save as when sleepers roam dim seas in dreams,
And land aweared on the shores of day,
Bringing strange merchandise from that black
voyage.

Thus ofttimes when he lay with gentle head
Lulled on the dark breasts of Yasôdhara,
Her fond hands fanning slow his sleeping lids,
He would start up and cry, "My world! Oh, world!
I hear! I know! I come!" And she would ask,
"What ails my Lord?" with large eyes terror-struck;
For at such times the pity in his look
Was awful, and his visage like a god's.
Then would he smile again to stay her tears,
And bid the vinas sound; but once they set
A stringed gourd on the sill, there where the wind
Could linger o'er its notes and play at will—
Wild music makes the wind on silver strings—
And those who lay around heard only that;

But Prince Siddârtha heard the Devas play,
And to his ears they sang such words as these :

“ We are the voices of the wandering wind,
Which moan for rest and rest can never find ;
Lo ! as the wind is so is mortal life,
A moan, a sigh, a sob, a storm, a strife.

“ Wherefore and whence we are ye cannot know,
Nor where life springs nor whither life doth go ;
We are as ye are, ghosts from the inane,
What pleasure have we of our changeful pain ?

“ What pleasure hast thou of thy changeless bliss ?
Nay, if love lasted, there were joy in this ;
But life’s way is the wind’s way, all these things
Are but brief voices breathed on shifting strings.

“ O Maya’s son ! because we roam the earth
Moan we upon these strings ; we make no mirth,
So many woes we see in many lands,
So many streaming eyes and wringing hands.

“ Yet mock we while we wail, for, could they know,
This life they cling to is but empty show ;
’Twere all as well to bid a cloud to stand,
Or hold a running river with the hand.

“ But thou that art to save, thine hour is nigh !
The sad world waiteth in its misery,
The blind world stumbleth on its round of pain ;
Rise, Maya’s child ! wake ! slumber not again !

“ We are the voices of the wandering wind :
Wander thou, too, O Prince, thy rest to find ;
Leave love for love of lovers, for woe’s sake
Quit state for sorrow, and deliverance make.

“ So sigh we, passing o’er the silver strings,
To thee who know’st not yet of earthly things ;
So say we ; mocking, as we pass away,
These lovely shadows wherewith thou dost play.”

Thereafter it befell he sate at eve
Amid his beauteous Court, holding the hand
Of sweet Yasôdhara, and some maid told—
With breaks of music when her rich voice dropped—
An ancient tale to speed the hour of dusk,
Of love, and of a magic horse, and lands
Wonderful, distant, where pale peoples dwelled,
And where the sun at night sank into seas.
Then spake he, sighing, “ Chitra brings me back
The wind’s song in the strings with that fair tale.
Give her, Yasôdhara, thy pearl for thanks.
But thou, my pearl ! is there so wide a world ?

Is there a land which sees the great sun roll
Into the waves, and are there hearts like ours,
Countless, unknown, not happy—it may be—
Whom we might succor if we knew of them ?
Ofttimes I marvel, as the Lord of day
Treads from the east his kingly road of gold,
Who first on the world's edge hath hailed his beam,
The children of the morning ; oftentimes,
Even in thine arms and on thy breasts, bright wife,
Sore have I panted, at the sun's decline,
To pass with him into that crimson west
And see the peoples of the evening.
There must be many we should love—how else ?
Now have I in this hour an ache, at last,
Thy soft lips cannot kiss away : oh, girl !
O Chitra ! you that know of fairyland !
Where tether they that swift steed of the tale ?
My palace for one day upon his back,
To ride and ride and see the spread of the earth !
Nay, if I had yon callow vulture's plumes—
The carrion heir of wider realms than mine—
How would I stretch for topmost Himalay,
Light where the rose-gleam lingers on those snows,
And strain my gaze with searching what is round !
Why have I never seen and never sought ?
Tell me what lies beyond our brazen gates.”

Then one replied, “The city first, fair Prince!
The temples, and the gardens, and the groves,

And then the fields, and afterward fresh fields,
 With nullahs, maidâns, jungle, koss on koss ;
 And next King Bimbasâra's realm, and then
 The vast flat world, with crores on crores of folk."
 "Good," said Siddârtha, "let the word be sent
 That Channa yoke my chariot—at noon
 To-morrow I shall ride and see beyond."

Whereof they told the King: "Our Lord, thy son,
 Wills that his chariot be yoked at noon,
 That he may ride abroad and see mankind."

"Yea!" spake the careful King, "'tis time he see!
 But let the criers go about and bid
 My city deck itself, so there be met
 No noisome sight ; and let none blind or maimed,
 None that is sick or stricken deep in years,
 No leper, and no feeble folk come forth."
 Therefore the stones were swept, and up and down
 The water-carriers sprinkled all the streets
 From spiriting skins, the housewives scattered fresh
 Red powder on their thresholds, strung new wreaths,
 And trimmed the tulsi-bush before their doors.
 The paintings on the walls were hightened up
 With liberal brush, the trees set thick with flags,
 The idols gilded ; in the four-went ways
 Suryadeva and the great gods shone
 'Mid shrines of leaves ; so that the city seemed
 A capital of some enchanted land.

Also the criers passed, with drum and gong,
 Proclaiming loudly, "Ho! all citizens,
 The King commands that there be seen to-day
 No evil sight: let no one blind or maimed,
 None that is sick or stricken deep in years,
 No leper, and no feeble folk go forth.
 Let none, too, burn his dead nor bring them out
 Till nightfall. Thus Suddhōdana commands."

So all was comely and the houses trim
 Throughout Kapilavastu, while the Prince
 Came forth in painted car, which two steers drew,
 Snow-white, with swinging dewlaps and huge humps
 Wrinkled against the carved and lacquered yoke.
 Goodly it was to mark the people's joy
 Greeting their Prince; and glad Siddārtha waxed
 At sight of all those liege and friendly folk
 Bright-clad and laughing as if life were good.
 "Fair is the world," he said, "it likes me well!
 And light and kind these men that are not kings,
 And sweet my sisters here, who toil and tend;
 What have I done for these to make them thus?
 Why, if I love them, should those children know?
 I pray take up yon pretty Sâkya boy
 Who flung us flowers, and let him ride with me,
 How good it is to rein in realms like this!
 How simple pleasure is, if these be pleased
 Because I come abroad! How many things
 I need not if such little households hold

Enough to make our city full of smiles !
Drive, Channa ! through the gates, and let me see
More of this gracious world I have not known."

So passed they through the gates, a joyous crowd
Thronging about the wheels, whereof some ran
Before the oxen, throwing wreaths, some stroked
Their silken flanks, some brought them rice and
cakes,
All crying, "*Jai! jai!* for our noble Prince!"
Thus all the path was kept with gladsome looks
And filled with fair sights—for the King's word was
That such should be—when midway in the road,
Slow tottering from the hovel where he hid,
Crept forth a wretch in rags, haggard and foul,
An old, old man, whose shrivelled skin, sun-tanned,
Clung like a beast's hide to his fleshless bones.
Bent was his back with load of many days,
His eyepits red with rust of ancient tears,
His dim orbs blear with rheum, his toothless jaws
Wagging with palsy and the fright to see
So many and such joy. One skinny hand
Clutched a worn staff to prop his quavering limbs,
And one was pressed upon the ridge of ribs
Whence came in gasps the heavy painful breath.
"Alms!" moaned he, "give, good people! for I die
To-morrow or the next day!" then the cough
Choked him, but still he stretched his palm, and
stood

Blinking, and groaning 'mid his spasms, "Alms!"
 Then those around had wrenched his feeble feet
 Aside, and thrust him from the road again,
 Saying, "The Prince! dost see? get to thy lair!"
 But that Siddârtha cried, "Let be! let be!
 Channa! what thing is this who seems a man,
 Yet surely only seems, being so bowed,
 So miserable, so horrible, so sad?
 Are men born sometimes thus? What meaneth he
 Moaning 'to-morrow or next day I die?'
 Finds he no food that so his bones jut forth?
 What woe hath happened to this piteous one?"
 Then answer made the charioteer, "Sweet Prince!
 This is no other than an aged man.
 Some fourscore years ago his back was straight,
 His eye bright, and his body goodly: now
 The thievish years have sucked his sap away,
 Pillaged his strength and filched his will and wit;
 His lamp has lost its oil, the wick burns black;
 What life he keeps is one poor lingering spark
 Which flickers for the finish: such is age;
 Why should your Highness heed?" Then spake the
 Prince—

"But shall this come to others, or to all,
 Or is it rare that one should be as he?"

"Most noble," answered Channa, "even as he,
 Will all these grow if they shall live so long."

"But," quoth the Prince, "if I shall live as long
 Shall I be thus; and if Yasôdhara

Live fourscore years, is this old age for her,
 Jâlini, little Hasta, Gautami,
 And Gunga, and the others?" "Yea, great Sir!"
 The charioteer replied. Then spake the Prince:
 "Turn back, and drive me to my house again!
 I have seen that I did not think to see."

Which pondering, to his beauteous Court returned
 Wistful Siddârtha, sad of mien and mood;
 Nor tasted he the white cakes nor the fruits
 Spread for the evening feast, nor once looked up
 While the best palace-dancers strove to charm;
 Nor spake—save one sad thing—when wofully
 Yasôdhara sank to his feet and wept,
 Sighing, "Hath not my Lord comfort in me?"
 "Ah Sweet!" he said, "such comfort that my soul
 Aches, thinking it must end, for it will end,
 And we shall both grow old, Yasôdhara!
 Loveless, unlovely, weak, and old, and bowed.
 Nay, though we locked up love and life with lips
 So close that night and day our breaths grew one,
 Time would thrust in between to filch away
 My passion and thy grace, as black Night steals
 The rose-gleams from yon peak, which fade to gray
 And are not seen to fade. This have I found,
 And all my heart is darkened with its dread,
 And all my heart is fixed to think how Love
 Might save its sweetness from the slayer, Time,

Who makes men old." So through that night he
sate

Sleepless, uncomforted.

And all that night

The King Suddhōdana dreamed troublous dreams.

The first fear of his vision was a flag

Broad, glorious, glistening with a golden sun,

The mark of Indra ; but a strong wind blew,

Rending its folds divine, and dashing it

Into the dust ; whereat a concourse came

Of shadowy Ones, who took the spoiled silk up

And bore it eastward from the city gates.

The second fear was ten huge elephants,

With silver tusks and feet that shook the earth,

Trampling the southern road in mighty march ;

And he who sate upon the foremost beast

Was the King's son—the others followed him.

The third fear of the vision was a car,

Shining with blinding light, which four steeds drew,

Snorting white smoke and champing fiery foam ;

And in the car the Prince Siddārtha sate.

The fourth fear was a wheel which turned and turned

With nave of burning gold and jewelled spokes,

And strange things written on the binding tire,

Which seemed both fire and music as it whirled.

The fifth fear was a mighty drum, set down

Midway between the city and the hills,

On which the Prince beat with an iron mace,

So that the sound pealed like a thunderstorm,

Rolling around the sky and far away.
The sixth fear was a tower which rose and rose
High o'er the city till its stately head
Shown crowned with clouds, and on the top the
 Prince
Stood, scattering from both hands, this way and
 that,
Gems of most lovely light, as if it rained
Jacynths and rubies; and the whole world came,
Striving to seize those treasures as they fell
Toward the four quarters. But the seventh fear
 was
A noise of wailing, and behold six men
Who wept and gnashed their teeth, and laid their
 palms
Upon their mouths, walking disconsolate.

These seven fears made the vision of his sleep,
But none of all his wisest dream-readers
Could tell their meaning. Then the King was wroth,
Saying, "There cometh evil to my house,
And none of ye have wit to help me know
What the great gods portend sending me this."
So in the city men went sorrowful
Because the King had dreamed seven signs of fear
Which none could read; but to the gate there came
An aged man, in robe of deer-skin clad,
By guise a hermit, known to none; he cried,
"Bring me before the King, for I can read

The vision of his sleep ;” who, when he heard
The sevenfold mysteries of the midnight dream,
Bowed reverent and said, “ O Maharâj !
I hail this favored House, whence shall arise
A wider-reaching slendor than the sun’s !
Lo ! all these seven fears are seven joys,
Whereof the first, where thou didst see a flag—
Broad, glorious, gilt with Indra’s badge—cast down
And carried out, did signify the end
Of old faiths and beginning of the new,
For there is change with gods not less than men,
And as the days pass kalpas pass at length.
The ten great elephants that shook the earth
The ten great gifts of wisdom signify,
In strength whereof the Prince shall quit his state
And shake the world with passage of the Truth
The four flame-breathing horses of the car
Are those four fearless virtues which shall bring
Thy son from doubt and gloom to gladsome light ;
The wheel that turned with nave of burning gold
Was that most precious Wheel of perfect Law
Which he shall turn in sight of all the world.
The mighty drum whereon the Prince did beat,
Till the sound filled all lands, doth signify
The thunder of the preaching of the Word
Which he shall preach ; the tower that grew to
 heaven
The growing of the Gospel of this Buddh
Sets forth ; and those rare jewels scattered thence

The untold treasures are of that good Law
 To gods and men dear and desirable.
 Such is the interpretation of the tower ;
 But for those six men weeping with shut mouths,
 They are the six chief teachers whom thy son
 Shall, with bright truth and speech unanswerable,
 Convince of foolishness. O King! rejoice ;
 The fortune of my Lord the Prince is more
 Than kingdoms, and his hermit-rags will be
 Beyond fine cloths of gold. This was thy dream !
 And in seven nights and days these things shall fall.”
 So spake the holy man, and lowly made
 The eight prostrations, touching thrice the ground ;
 Then turned and passed; but when the King bade
 send

A rich gift after him, the messengers
 Brought word, “ We came to where he entered in
 At Chandra’s temple, but within was none
 Save a gray owl which fluttered from the shrine.”
 The gods come sometimes thus.

But the sad King
 Marvelled, and gave command that new delights
 Be compassed to enthrall Siddârtha’s heart
 Amid those dancers of his pleasure-house,
 Also he set at all the brazen doors
 A doubled guard.

Yet who shall shut out Fate?
 For once again the spirit of the Prince

Was moved to see this world beyond his gates,
This life of man, so pleasant if its waves
Ran not to waste and woful finishing
In Time's dry sands. "I pray you let me view
Our city as it is," such was his prayer
To King Suddhōdana. "Your Majesty
In tender heed hath warned the folk before
To put away ill things and common sights,
And make their faces glad to gladden me,
And all the causeways gay; yet have I learned
This is not daily life, and if I stand
Nearest, my father, to the realm and thee,
Fain would I know the people and the streets,
Their simple usual ways, and workday deeds,
And lives which those men live who are not kings.
Give me good leave, dear Lord! to pass unknown
Beyond my happy gardens; I shall come
The more contented to their peace again,
Or wiser, father, if not well content.
Therefore, I pray thee, let me go at will
To-morrow, with my servants, through the streets."
And the King said, among his Ministers,
"Belike this second flight may mend the first.
Note how the falcon starts at every sight
New from his hood, but what a quiet eye
Cometh of freedom; let my son see all,
And bid them bring me tidings of his mind."

Thus on the morrow, when the moon was come,

The Prince and Channa passed beyond the gates,
Which opened to the signet of the King ;
Yet knew not they who rolled the great doors back
It was the King's son in that merchant's robe,
And in the clerkly dress his charioteer.
Forth fared they by the common way afoot,
Mingling with all the Sâkyâ citizens,
Seeing the glad and sad things of the town :
The painted streets alive with hum of noon,
The traders cross-legged 'mid their spice and grain,
The buyers with their money in the cloth,
The war of words to cheapen this or that,
The shout to clear the road, the huge stone wheels,
The strong slow oxen and their rustling loads,
The singing bearers with the palanquins,
The broad-necked hamals sweating in the sun,
The housewives bearing water from the well
With balanced chatties, and athwart their hips
The black-eyed babes ; the fly-swarmed sweetmeat
shops,
The weaver at his loom, the cotton-bow
Twanging, the millstones grinding meal, the dogs
Prowling for orts, the skillful armorer
With tong and hammer linking shirts of mail,
The blacksmith with a mattock and a spear
Reddening together in his coals, the school
Where round their Guru, in a grave half-moon,
The Sâkyâ children sang the mantras through,
And learned the greater and the lesser gods ;

The dyers stretching waistcloths in the sun
Wet from the vats—orange, and rose, and green ;
The soldiers clanking past with swords and shields,
The camel-drivers rocking on the humps,
The Brahman proud, the martial Kshatriya,
The humble toiling Sudra ; here a throng
Gathered to watch some chattering snake-tamer
Wind round his wrist the living jewelry
Of asp and nâg, or charm the hooded death
To angry dance with drone of beaded gourd ;
There a long line of drums and horns, which went,
With steeds gay painted and silk canopies,
To bring the young bride home ; and here a wife
Stealing with cakes and garlands to the god
To pray her husband's safe return from trade,
Or beg a boy next birth ; hard by the booths
Where the swart potters beat the noisy brass
For lamps and lotas ; thence, by temple walls
And gateways, to the river and the bridge
Under the city walls.

These had they passed
When from the roadside moaned a mornful voice,
“ Help, masters ! lift me to my feet ; oh, help !
Or I shall die before I reach my house ! ”
A stricken wretch it was, whose quivering frame,
Caught by some deadly plague, lay in the dust
Writhing, with fiery purple blotches specked ;
The chill sweat beaded on his brow, his mouth
Was dragged awry with twitchings of sore pain,

The wild eyes swam with inward agony.
Gasping, he clutched the grass to rise, and rose
Half-way, then sank, with quaking feeble limbs
And scream of terror, crying, " Ah, the pain !
Good people, help ! " whereon Siddârtha ran,
Lifted the woful man with tender hands,
With sweet looks laid the sick head on his knee,
And while his soft touch comforted the wretch,
Asked, " Brother, what is ill with thee ? what harm
Hath fallen ? wherefore canst thou not arise ?
Why is it, Channa, that he pants and moans,
And gasps to speak and sighs so pitiful ? "
Then spake the charioteer : " Great Prince ! this
man
Is smitten with some pest ; his elements
Are all confounded ; in his veins the blood,
Which ran a wholesome river, leaps and boils
A fiery flood ; his heart, which kept good time,
Beats like an ill-played drum-skin, quick and slow ;
His sinews slacken like a bow-string slipped ;
The strength is gone from ham, and lion, and neck,
And all the grace and joy of manhood fled :
This is a sick man with the fit upon him.
See how he plucks and plucks to seize his grief,
And rolls his bloodshot orbs, and grinds his teeth,
And draws his breath as if 'twere choking smoke.
Lo ! now he would be dead, but shall not die
Until the plague hath had its work in him,
Killing the nerves which die before the life ;

Then, when his strings have cracked with agony
 And all his bones are empty of the sense
 To ache, the plague will quit and light elsewhere.
 Oh, sir! it is not good to hold him so!

The harm may pass, and strike thee, even thee."

But spake the Prince, still comforting the man,

"And are there others, are there many thus?

Or might it be to me as now with him?"

"Great Lord!" answered the charioteer, "this comes

In many forms to all men; griefs and wounds,

Sickness and terrors, palsies, leprosies,

Hot fevers, watery wastings, issues, blains

Befall all flesh and enter everywhere."

"Come such ills unobserved?" the Prince inquired.

And Channa said, "Like the sly snake they come

That stings unseen; like the striped murderer,

Who waits to spring from the Karunda bush,

Hiding beside the jungle path; or like

The lightning, striking these and those,

As chance may send."

"Then all men live in fear?"

"So live they, Prince?"

"And none can say, 'I sleep

Happy and whole to-night, and so shall wake?"

"None say it."

"And the end of many aches,

Which come unseen, and will come when they come,

Is this, a broken body and sad mind,

And so old age?"

“ Yea, if men last as long.”

“ But if they cannot bear their agonies,
Or if they will not bear, and seek a term ;
Or if they bear, and be, as this man is,
Too weak except for groans, and so still live,
And growing old, grow older, then what end ? ”

“ They die, Prince.”

“ Die ? ”

“ Yea, at the last comes death,
In whatsoever way, whatever hour.
Some few grow old, most suffer and fall sick,
But all must die—behold, where comes the Dead ! ”

Then did Siddârtha raise his eyes, and see
Fast pacing toward the river brink a band
Of wailing people, foremost one who swung
An earthen bowl with lighted coals, behind
The kinsmen shorn, with mourning marks, ungirt,
Crying aloud, “ O Rama, Rama, hear !
Call upon Rama, brothers ; ” next the bier,
Knit of four poles with bamboos interlaced,
Whereon lay, stark and stiff, feet foremost, lean,
Chapfallen, sightless, hollow-flanked, a-grin,
Sprinkled with red and yellow dust—the Dead,
Whom at the four-went ways they turned head
first,

And crying "Rama, Rama!" carried on
 To where a pile was reared beside the stream,
 Thereon they laid him, building fuel up—
 Good sleep hath one that slumbers on that bed!
 He shall not wake for cold albeit he lies
 Naked to all the airs—for soon they set
 The red flame to the corners four, which crept,
 And licked, and flickered, finding out his flesh
 And feeding on it with swift hissing tongues,
 And crackle of parched skin, and snap of joint;
 Till the fat smoke thinned and the ashes sank
 Scarlet and gray, with here and there a bone
 White midst the gray—the total of the man.

Then spake the prince; "Is this the end which
 comes
 To all who live?"

"This is the end that comes
 To all," quoth Channa; "he upon the pyre—
 Whose remnants are so petty that the crows
 Caw hungrily, then quit the fruitless feast—
 Ate, drank, laughed, loved, and lived, and liked life
 well.

Then came—who knows?—some gust of jungle-wind,
 A stumble on the path, a taint in the tank,
 A snake's nip, half a span of angry steel,
 A chill, a fishbone, or a falling tile,
 And life was over and the man is dead;

No appetites, no pleasures, and no pains
Hath such ; the kiss upon his lips is nought,
The fire-scorch nought ; he smelleth not his flesh
A-roast, nor yet the sandal and the spice
They burn ; the taste is emptied from his mouth,
The hearing of his ears is clogged, the sight
Is blinded of his eyes ; those whom he loved
Wail desolate, for even that must go,
The body, which was lamp into the life,
Or worms will have a horrid feast of it.
Here is the common destiny of flesh :
The high and low, the good and bad, must die,
And then, 'tis taught, begin anew and live
Somewhere, somehow—who knows?—and so again
The pangs, the parting, and the lighted pile :—
Such is men's round."

But lo ! Siddârtha turned
Eyes gleaming with divine tears to the sky,
Eyes lit with heavenly pity to the earth ;
From sky to earth he looked, from earth to sky,
As if his spirit sought in lonely flight
Some far-off vision, linking this and that,
Lost—past—but searchable, but seen, but known.
Then cried he, while his lifted countenance
Glowed with the burning passion of a love
Unspeakable, the ardor of a hope
Boundless, insatiate : " Oh ! suffering world,
Oh ! known and unknown of my common flesh,
Caught in this common net of death and woe,

And life which binds to both! I see, I feel
 The vastness of the agony of earth,
 The vainness of its joys, the mockery
 Of all its best, the anguish of its worst;
 Since pleasures end in pain, and youth in age,
 And love in loss, and life in hateful death,
 And death in unknown lives, which will but yoke
 Men to their wheel again to whirl the round
 Of false delights and woes that are not false.
 Me too this lure hath cheated, so it seemed
 Lovely to live, and life a sunlit stream
 For ever flowing in a changeless peace;
 Whereas the foolish ripple of the flood
 Dances so lightly down by bloom and lawn
 Only to pour its crystal quicklier
 Into the foul salt sea. The veil is rent
 Which blinded me! I am as all these men
 Who cry upon their gods and are not heard
 Or are not heeded—yet there must be aid!
 For them and me and all there must be help!
 Perchance the gods have need of help themselves]
 Being so feeble that when sad lips cry
 They cannot save! I would not let one cry
 Whom I could save! How can it be that Brahm
 Would make a world and keep it miserable,
 Since, if all-powerful, he leaves it so,
 He is not good, and if not powerful,
 He is not God? Channa! lead home again!
 It is enough! mine eyes have seen enough!"

Which when the King heard, at the gates he set
A triple guard, and bade no man should pass
By day or night, issuing or entering in,
Until the days were numbered of that dream.

BOOK FOURTH.

But when the days were numbered, then befell
The parting of our Lord—which was to be—
Whereby came wailing in the Golden Home,
Woe to the King and sorrow o'er the land,
But for all flesh deliverance, and that Law
Which—whoso hears—the same shall make him
free.

Softly the Indian night sinks on the plains
At full moon in the month of Chaitra Shud,
When mangoes redden and the asôka buds
Sheeten the breeze, and Rama's birthday comes,
And all the fields are glad and all the towns.
Softly that night fell over Vishramvan,
Fragrant with blooms and jeweled thick with stars,
And cool with mountain airs sighing adown
From snow-flats on Himâla high-outspread ;
For the moon swung above the eastern peaks,
Climbing the spangled vault, and lighting clear
Rohini's ripples and the hills and plains,
And all the sleeping land, and-near at hand
Silvering those roof-tops of the pleasure-house,

Where nothing stirred nor sign of watching was,
 Save at the outer gates, whose warders cried
Mudra, the watchward, and the countersign
Angana, and the watch-drums beat a round ;
 Whereat the earth lay still, except for call
 Of prowling jackals, and the ceaseless trill
 Of crickets on the garden grounds.

Within—

Where the moon glittered through the lace-worked
 stone.

Lighting the walls of pearl-shell and the floors
 Paved with veined marble—softly fell her beams
 On such rare company of Indian girls,
 It seemed some chamber sweet in Paradise
 Where Devis rested. All the chosen ones
 Of Prince Siddârtha's pleasure-home were there,
 The brightest and most faithful of the Court,
 Each form so lovely in the peace of sleep,
 That you had said "This is the pearl of all!"
 Save that beside her or beyond her lay
 Fairer and fairer, till the pleased gaze
 Roamed o'er that feast of beauty as it roams
 From gem to gem in some great goldsmith-work,
 Caught by each color till the next is seen.
 With careless grace they lay, their soft brown limbs
 Part hidden, part revealed ; their glossy hair
 Bound back with gold or flowers, or flowing loose
 In black waves down the shapely nape and neck.

Lulled into pleasant dreams by happy toils,
They slept, no wearier than jeweled birds
Which sing and love all day, then under wing
Fold head till morn bids sing and love again.
Lamps of chased silver swinging from the roof
In silver chains, and fed with perfumed oils,
Made with the moonbeams tender lights and shades,
Whereby were seen the perfect lines of grace,
The bosom's placid heave, the soft stained palms
Drooping or clasped, the faces fair and dark,
The great arched brows, the parted lips, the teeth
Like pearls a merchant picks to make a string,
The satin-lidded eyes, with lashes dropped
Sweeping the delicate cheeks, the rounded wrists,
The smooth small feet with bells and bangles decked,
Tinkling low music where some sleeper moved,
Breaking her smiling dream of some new dance
Praised by the Prince, some magic ring to find,
Some fairy love-gift. Here one lay full-length,
Her vina by her cheek, and in its strings
The little fingers still all interlaced
As when the last notes of her light song played
Those radiant eyes to sleep and sealed her own.
Another slumbered folding in her arms
A desert-antelope, its slender head
Buried with back-sloped horns between her breasts
Soft nestling; it was eating—when both drowsed—
Red roses, and her loosening hand still held
A rose half-mumbled, while a rose-leaf curled

Between the deer's lips. Here two friends had
dozed

Together, weaving môgra-buds, which bound
Their sister-sweetness in a starry chain,
Linking them limb to limb and heart to heart,
One pillowed on the blossoms, one on her.
Another, ere she slept, was stringing stones
To make a necklet—agate, onyx, sard,
Coral, and moonstone—round her wrist it gleamed
A coil of splendid color, while she held,
Unthreaded yet, the bead to close it up
Green turkis, carved with golden gods and scripts.
Lulled by the cadence of the garden stream,
Thus lay they on the clustered carpets, each
A girlish rose with shut leaves, waiting dawn
To open and make daylight beautiful.
This was the antechamber of the Prince;
But at the purdah's fringe the sweetest slept—
Gunga and Gotami—chief ministers
In that still house of love.

The purdah hung,
Crimson and blue, with broidered threads of gold,
Across a portal carved in sandal-wood,
Whence by three steps the way was to the bower
Of inmost splendor, and the marriage-couch
Set on a dais soft with silver cloths,
Where the foot fell as though it trod on piles
Of neem-blooms. All the walls were plates of pearl,
Cut shapely from the shells of Lanka's wave;

And o'er the alabaster roof there ran
Rich inlayings of lotus and of bird,
Wrought in skilled work of lazulite and jade,
Jacynth and jasper; woven round the dome,
And down the sides, and all about the frames
Wherein were set the fretted lattices,
Through which there breathed, with moonlight and
cool airs,
Scants from the shell-flowers and the jasmine sprays;
Not bringing thither grace or tenderness
Sweeter than shed from those fair presences
Within the place—the beauteous Sâkya Prince,
And hers, the stately, bright Yosôdhara.

Half risen from her soft nest at his side,
The chuddah fallen to her waist, her brow
Laid in both palms, the lovely Princess leaned
With heaving bosom and fast falling tears.
Thrice with her lips she touched Siddârtha's hand,
And at the third kiss moaned, "Awake my Lord!
Give me the comfort of thy speech!" Then he—
"What is it with thee, O my life?" but still
She moaned anew before the words would come;
Then spake, "Alas, my Prince! I sank to sleep
Most happy, for the babe I bear of thee
Quickened this eve, and at my heart there beat
That double pulse of life and joy and love
Whose happy music lulled me, but—aho!
In slumber I beheld three sights of dread,

With thought whereof my heart is throbbing yet.
I saw a white bull with wide branching horns,
A lord of pastures, pacing through the streets,
Bearing upon his front a gem which shone
As if some star had dropped to glitter there,
Or like the kantha-stone the great Snake keeps
To make bright daylight underneath the earth.
Slow through the streets toward the gates he paced,
And none could stay him, though there came a
voice

From Indra's temple, 'If ye stay him not,
The glory of the city goeth forth.'
Yet none could stay him. Then I wept aloud,
And locked my arms about his neck, and strove,
And bade them bar the gates; but that ox-king
Bellowed, and, lightly tossing free his crest,
Broke from my clasp, and bursting through the bars
Trampled the warders down and passed away.
The next strange dream was this: Four Presences
Splendid, with shining eyes, so beautiful
They seemed the Regents of the Earth who dwell
On Mount Sumeru, lighting from the sky
With retinue of countless heavenly ones,
Swift swept unto our city, where I saw
The golden flag of Indra on the gate
Flutter and fall; and lo! there rose instead
A glorious banner, all the folds whereof
Rippled with flashing fire of rubies sewn
Thick on the silver threads, the rays wherefrom

Set forth new words and weighty sentences
Whose message made all living creatures glad ;
And from the east the wind of sunrise blew
With tender waft, opening those jeweled scrolls
So that all flesh might read ; and wondrous blooms—
Plucked in what clime I know not—fell in showers,
Colored as none are colored in our groves.”

Then spake the Prince : “ All this, my Lotus-flower
Was good to see.”

“ Ay, Lord,” the Princess said,
“ Save that it ended with a voice of fear
Crying, ‘ The time is nigh ! the time is nigh ! ’
Thereat the third dream came ; for when I sought
Thy side, sweet Lord ! ah, on our bed there lay
An unpressed pillow and an empty robe—
Nothing of thee but those ! nothing of thee,
Who art my life and light, my king, my world !
And sleeping still I rose, and sleeping saw
Thy belt of pearls, tied here below my breasts,
Change to a stinging snake ; my ankle-rings
Fall off, my golden bangles part and fall ;
The jasmines in my hair wither to dust ;
While this our bridal-couch sank to the ground,
And something rent the crimson purdah down ;
Then far away I heard the white bull low,
And far away the embroidered banner flap,
And once again that cry, ‘ The time is come ! ’

But with that cry—which shakes my spirit still—
 I woke! O Prince! what may such visions mean
 Except I die, or—worse than any death—
 Thou shouldst forsake me or be taken?”

Sweet

As the last smile of sunset was the look
 Siddârtha bent upon his weeping wife.

“Comfort thee, dear!” he said, “if comfort lives
 In changeless love; for though thy dreams may be
 Shadows of things to come, and though the gods
 Are shaken in their seats, and though the world
 Stands nigh, perchance, to know some way of help,
 Yet, whatsoever fall to thee and me,
 Be sure I loved and love Yasôdhara.
 Thou knowest how I muse these many moons,
 Seeking to save the sad earth I have seen;
 And when the time comes, that which will be will.
 But if my soul yearns sore for souls unknown,
 And if I grieve for griefs which are not mine,
 Judge how my high-winged thoughts must hover
 here

O'er all these lives that share and sweeten mine—
 So dear! and thine the dearest, gentlest, best,
 And nearest. Ah, thou mother of my babe!
 Whose body mixed with mine for this fair hope,
 When most my spirit wanders, ranging round
 The lands and seas—as full of ruth for men
 As the far-flying dove is full of ruth
 For her twin nestlings—ever it has come

Home with glad wing and passionate plumes to
thee,

Who art the sweetness of my kind best seen,
The utmost of their good, the tenderest
Of all their tenderness, mine most of all.
Therefore, whatever after this betide,
Bethink thee of that lordly bull which lowed,
That jeweled banner in thy dream which waved
Its folds departing, and of this be sure,
Always I loved and always love thee well,
And what I sought for all sought most for thee.
But thou, take comfort ; and, if sorrow falls,
Take comfort still in deeming there may be
A way of peace on earth by woes of ours ;
And have with this embrace what faithful love
Can think of thanks or frame for benison—
Too little, seeing love's strong self is weak—
Yet kiss me on the mouth, and drink these words
From heart to heart therewith, that thou mayst
know—

What others will not—that I loved thee most
Because I loved so well all living souls.
Now, Princess ! rest, for I will rise and watch.”

Then in her tears she slept, but sleeping sighed—
As if that vision passed again—“ The time !
The time is come ! ” Whereat Siddârtha turned,
And, lo ! the moon shone by the Crab ! the stars
In that same silver order long foretold

Stood ranged to say, "This is the night! choose
thou

The way of greatness or the way of good :
To reign a King of kings, or wander lone,
Crownless and homeless, that the world be helped."
Moreover, with the whispers of the gloom
Came to his ears again that warning song,
As when the Devas spoke upon the wind :
And surely Gods were round about the place
Watching our Lord, who watched the shining stars.

"I will depart," he spake ; "the hour is come!
Thy tender lips, dear sleeper, summon me
To that which saves the earth but sunders us ;
And in the silence of yon sky I read
My sated message flashing. Unto this
Came I, and unto this all nights and days
Have led me ; for I will not have that crown
Which may be mine : I lay aside those realms
Which wait the gleaming of my naked sword :
My chariot shall not roll with bloody wheels
From victory to victory, till earth
Wears the red record of my name. I choose
To tread its paths with patient, stainless feet,
Making its dust my bed, its loneliest wastes
My dwelling, and its meanest things my mates :
Clad in no prouder garb than outcasts wear,
Fed with no meats save what the charitable
Give of their will, sheltered by no more pomp

Than the dim cave lends or the jungle-bush.
This will I do because the woful cry
Of life and all flesh living cometh up
Into my ears, and all my soul is full
Of pity for the sickness of this world ;
Which I will heal, if healing may be found
By uttermost renouncing and strong strife.
For which of all the great and lesser Gods
Have power or pity ? Who hath seen them—who ?
What have they wrought to help their worshipers ?
How hath it steaded man to pray, and pay
Tithes of the corn and oil, to chant the charms,
To slay the shrieking sacrifice, to rear
The stately fane, to feed the priests, and call
On Vishnu, Shiva, Surya, who save
None—not the worthiest—from the griefs that teach
Those litanies of flattery and fear
Ascending day by day, like wasted smoke ?
Hath any of my brothers 'scaped thereby
The aches of life, the stings of love and loss,
The fiery fever and the ague-shake,
The slow, dull sinking into withered age,
The horrible dark death—and what beyond
Waits—till the whirling wheel comes up again,
And new lives bring new sorrows to be borne,
New generations for the new desires
Which have their end in the old mockeries ?
Hath any of my tender sisters found
Fruit of the fast or harvest of the hymn,

Or bought one pang the less at bearing-time
 For white curds offered and trim tulsi-leaves ?
 Nay ; it may be some of the Gods are good
 And evil some, but all in action weak ;
 Both pitiful and pitiless, and both—
 As men are—bound upon the wheel of change,
 Knowing the former and the after lives.
 For so our scriptures truly seem to teach,
 That—once, and wheresoe'er, and whence begun—
 Life runs its rounds of living, climbing up
 From mote, and gnat, and worm, reptile, and fish,
 Bird and shagged beast, man, demon, deva, God,
 To clod and mote again ; so are we kin
 To all that is ; and thus, if one might save
 Man from his curse, the whole wide world should
 share

The lightened horror of this ignorance
 Whose shadow is chill fear, and cruelty
 Its bitter pastime. Yea, if one might save !
 And means must be ! There must be refuge ! Men
 Perished in winter-winds till one smote fire
 From flint stones coldly hiding what they held,
 The red spark treasured from the kindling sun.
 They gorged on flesh like wolves, till one sowed
 corn,
 Which grew a weed, yet makes the life of man ;
 They mowed and babbled till some tongue struck
 speech,
 And patient fingers framed the lettered sound.

What good gift have my brothers, but it came
From search and strife and loving sacrifice ?
If one, then, being great and fortunate,
Rich, dowered with health and ease, from birth
designed

To rule—if he would rule—a King of kings ;
If one, not tired with life's long day but glad
I' the freshness of its morning, one not cloyed
With love's delicious feasts, but hungry still ;
If one not worn and wrinkled, sadly sage,
But joyous in the glory and the grace
That mix with evils here, and free to choose
Earth's loveliest at his will : one even as I,
Who ache not, lack not, grieve not, save with
griefs

Which are not mine, except as I am man ;
If such a one, having so much to give,
Gave all, laying it down for love of men,
And thenceforth spent himself to search for truth,
Wringing the secret of deliverance forth,
Whether it lurk in hells or hide in heavens,
Or hover, unrevealed, nigh unto all :
Surely at last, far off, sometime, somewhere,
The veil would lift for his deep-searching eyes,
The road would open for his painful feet,
That should be won for which he lost the world,
And Death might find him conqueror of death.
This will I do, who have a realm to lose,
Because I love my realm, because my heart

Beats with each throb of all the hearts that ache,
Known and unknown, these that are mine and those
Which shall be mine, a thousand million more
Saved by this sacrifice I offer now.
Oh, summoning stars! I come! Oh, mournful earth!
For thee and thine I lay aside my youth,
My throne, my joys, my golden days, my nights,
My happy palace—and thine arms, sweet Queen!
Harder to put aside than all the rest!
Yet thee, too, I shall save, saving this earth;
And that which stirs within thy tender womb,
My child, the hidden blossom of our loves,
Whom if I wait to bless my mind will fail.
Wife! child! father! and people! ye must share
A little while the anguish of this hour
That light may break and all flesh learn the Law.
Now am I fixed, and now I will depart,
Never to come again till what I seek
Be found—if fervent search and strife avail.”

So with his brow he touched her feet, and bent
The farewell of fond eyes, unutterable,
Upon her sleeping face, still wet with tears;
And thrice around the bed in reverence,
As though it were an altar, softly stepped
With clasped hands laid upon his beating heart,
“For never,” spake he, “lie I there again!”
And thrice he made to go, but thrice came back
So strong her beauty was, so large his love:

Then, o'er his head drawing his cloth he turned
And raised the purdah's edge :

Then drooped, close-hushed,
In such sealed sleep as water-lilies know,
The lovely garden of his Indian girls ;
That twin dark-petalled lotus-buds of all—
Gunga and Gotami—on either side,
And those, their silk leaved sisterhood, beyond.
“Pleasant ye are to me, sweet friends!” he said,
“And dear to leave; yet if I leave ye not
What else will come to all of us save eld
Without assuage and death without avail?
Lo! as ye lie asleep so must ye lie
A-dead; and when the rose dies where are gone
Its scent and splendor? when the lamp is drained
Whither is fled the flame? Press heavy, Night!
Upon their down-dropped lids and seal their lips,
That no tear stay me and no faithful voice.
For all the brighter that these made my life,
The bitterer it is that they and I,
And all, should live as trees do—so much spring,
Such and such rains and frosts, such winter-times,
And then dead leaves, with maybe spring again,
Or ax-stroke at the root. This will not I,
Whose life here was a God's!—this would not I,
Though all my days were godlike, while men moan
Under their darkness. Therefore farewell, friends!
While life is good to give, I give, and go
To seek deliverance and that unknown Light!”

Then, lightly treading where those sleepers lay,
Into the night Siddârtha passed : its eyes,
The watchful stars, looked love on him : its breath,
The wandering wind, kissed his robe's fluttered
fringe ;

The garden-blossoms, folded for the dawn,
Opened their velvet hearts to waft him scents
From pink and purple censers : o'er the land,
From Himalay unto the Indian Sea,
A tremor spread, as if earth's soul beneath
Stirred with an unknown hope ; and holy books—
Which tell the story of our Lord—say, too,
That rich celestial musics thrilled the air
From hosts on hosts of shining ones, who thronged
Eastward and westward, making bright the night—
Northward and southward, making glad the ground.
Also those four dread Regents of the Earth,
Descending at the doorway, two by two,—
With their bright legions of Invisibles
In arms of sapphire, silver, gold, and pearl—
Watched with joined hands the Indian Prince, who
stood,
His tearful eyes raised to the stars, and lips
Close-set with purpose of prodigious love.

Then strode he forth into the gloom and cried,
“Channa, awake! and bring out Kantaka!”

“What would my Lord?” the charioteer replied—

Slow-rising from his place beside the gate—
 “To ride at night when all the ways are dark?”

“Speak low,” Siddârtha said, “and bring my horse,
 For now the hour is come when I should quit
 This golden prison where my heart lives caged
 To find the truth; which henceforth I will seek,
 For all men’s sake, until the truth be found.”

“Alas! dear Prince,” answered the charioteer,
 “Spake then for nought those wise and holy men
 Who cast the stars and bade us wait the time
 When King Suddhâdana’s great son should rule
 Realms upon realms, and be a Lord of lords?
 Wilt thou ride hence and let the rich world slip
 Out of thy grasp, to hold a beggar’s bowl?
 Wilt thou go forth into the friendless waste
 That hast this Paradise of pleasures here?”

The Prince made answer, “Unto this I came,
 And not for thrones: the kingdom that I crave
 Is more than many realms—and all things pass
 To change and death. Bring me forth Kantaka!”

“Most honored,” spake again the charioteer,
 “Bethink thee of my Lord thy father’s grief!
 Bethink thee of their woe whose bliss thou art—
 How shalt thou help them, first undoing them?”

Siddârtha answered, "Friend, that love is false
Which clings to love for selfish sweets of love ;
But I, who love these more than joys of mine—
Yea, more than joy of theirs—depart to save
Them and all flesh, if utmost love avail.
Go, bring me Kantaka ! "

Then Channa said,
" Master, I go ! " and forthwith, mournfully,
Unto the stall he passed, and from the rack
Took down the silver bit and bridle-chains,
Breast-cord and curb, and knitted fast the straps,
And linked the hooks, and led out Kantaka :
Whom tethering to the ring, he combed and dressed,
Stroking the snowy coat to silken gloss ;
Next on the steed he laid the numdah square,
Fitted the saddle-cloth across, and set
The saddle fair, drew tight the jeweled girths,
Buckled the breech-bands and the martingale,
And made fall both the stirrups of worked gold.
Then over all he cast a golden net,
With tassels of seed-pearl and silken strings,
And led the great horse to the palace door,
Where stood the Prince ; but when he saw his Lord.
Right glad he waxed and joyously he neighed,
Spreading his scarlet nostrils ; and the books
Write, " Surely all had heard Kantaka's neigh,
And that strong trampling of his iron heels,
Save that the Devas laid their unseen wings

Over their ears and kept the sleepers deaf.”

Fondly Siddârtha drew the proud head down,
 Patted the shining neck, and said, “ Be still,
 White Kantaka ! be still, and bear me now
 The farthest journey ever rider rode ;
 For this night take I horse to find the truth,
 And where my quest will end yet know I not,
 Save that it shall not end until I find.
 Therefore to-night, good steed, be fierce and bold !
 Let nothing stay thee, though a thousand blades
 Deny the road ! let neither wall nor moat
 Forbid our flight ! Look ! if I touch thy flank
 And cry, ‘ On, Kantaka ! ’ let whirlwinds lag
 Behind thy course ! Be fire and air, my horse !
 To stead thy Lord, so shalt thou share with him
 The greatness of this deed which helps the world ;
 For therefore ride I, not for man alone,
 But for all things which, speechless, share our pain
 And have no hope, nor wit to ask for hope.
 Now, therefore, bear thy master valorously ! ”

Then to the saddle lightly leaping, he
 Touched the arched crest, and Kantaka sprang forth
 With armed hoofs sparkling on the stones and ring
 Of champing bit ; but none did hear that sound,
 For that the Suddha Devas, gathering near,
 Plucked the red mohra-flowers and strewed them
 thick

Under his tread, while hands invisible
Muffled the ringing bit and bridle chains.
Moreover, it is written when they came
Upon the pavement near the inner gates,
The Yakshas of the air laid magic cloths
Under the stallion's feet, so that he went
Softly and still.

But when they reached the gate
Of tripled brass—which hardly fivescore men
Served to unbar and open—lo! the doors
Rolled back all silently, though one might hear
In daytime two koss off the thunderous roar
Of those grim hinges and unwieldy plates.

Also the middle and the outer gates
Unfolded each their monstrous portals thus
In silence as Siddârtha and his steed
Drew near; while underneath their shadow lay,
Silent as dead men, all those chosen guards—
The lance and sword let fall, the shields unbraced,
Captains and soldiers—for there came a wind,
Drowsier than blows o'er Malwa's fields of sleep,
Before the Prince's path, which, being breathed,
Lulled every sense aswoon: and so he passed
Free from the palace.

When the morning star
Stood half a spear's length from the eastern rim,

And o'er the earth the breath of morning sighed
Rippling Anoma's wave, the border-stream,
Then drew he rein, and leaped to earth and kissed
White Kantaka betwixt the ears, and spake
Full sweet to Channa: "This which thou hast
done

Shall bring thee good and bring all creatures good.
Be sure I love thee always for thy love.

Lead back my horse and take my crest-pearl here,
My princely robes, which henceforth stead me not,
My jeweled sword-belt and my sword, and these
The long locks by its bright edge severed thus
From off my brows. Give the King all, and say
Siddârtha prays forget him till he come

Ten times a prince, with royal wisdom won
From lonely searchings and the strife for light;
Where, if I conquer, lo! all earth is mine—
Mine by chief service!—tell him—mine by love?
Since there is hope for man only in man,
And none hath sought for this as I will seek,
Who cast away my world to save my world."

BOOK FIFTH.

Round Rajagriha five fair hills arose,
Guarding King Bimbasâra's sylvan town :
Baibhâra, green with lemon-grass and palms ;
Bipulla, at whose foot thin Sarsuti
Steals with warm ripple ; shadowy Tapovan,
Whose steaming pools mirror black rocks, which
ooze
Sovereign earth-butter from their rugged roofs ;
South-east the vulture-peak Sailâgiri ;
And eastward Ratnagiri, hill of gems.
A winding track, paven with foreworn slabs,
Leads thee by safflower fields and bambo tufts
Under dark mangoes and the jujube-trees,
Past milk-white veins of rock and jasper crags,
Low cliff and flats of jungle-flowers, to where
The shoulder of that mountain, sloping west,
O'erhangs a cave with wild figs canopied.
Lo ! thou who comest thither, bare thy feet
And bow thy head ! for all this spacious earth
Hath not a spot more dear and hallowed. Here
Lord Buddha sate the scorching summers through,

The driving rains, the chilly dawns and eves ;
Wearing for all men's sakes the yellow robe,
Eating in beggar's guise the scanty meal
Chance-gathered from the charitable ; at night
Couched on the grass, homeless, alone ; while yelped
The sleepless jackals round his cave, or coughs
Of famished tiger from the thicket broke.
By day and night here dwelt the World-honored,
Subduing that fair body born for bliss
With fast a frequent watch and search intense
Of silent meditation, so prolonged
That ofttimes while he mused—as motionless
As the fixed rock his seat—the squirrel leaped
Upon his knee, the timid quail led forth
Her brood between his feet, and blue doves pecked
The rice-grains from the bowl beside his hand.

Thus would he muse from noontide—when the
land

Shimmered with heat, and walls and temples danced
In the reeking air—till sunset, noting not
The blazing globe roll down, nor evening glide,
Purple and swift, across the softened fields ;
Nor the still coming of the stars, nor throb
Of drum-skins in the busy town, nor screech
Of owl and night-jar ; wholly wrapt from self
In keen unraveling of the threads of thought
And steadfast pacing of life's labyrinths.
Thus would he sit till midnight hushed the world,

Save where the beasts of darkness in the brake
Crept and cried out, as fear and hatred cry,
As lust and avarice and anger creep
In the black jungles of man's ignorance.
Then slept he for what space the fleet moon asks
To swim a tenth part of her cloudy sea ;
But rose ere the False-dawn, and stood again
Wistful on some dark platform of his hill,
Watching the sleeping earth with ardent eyes
And thoughts embracing all its living things,
While o'er the waving fields that murmur moved
Which is the kiss of Morn waking the lands,
And in the east that miracle of Day
Gathered and grew. At first a dusk so dim
Night seems still unaware of whispered dawn,
But soon—before the jungle-cock crows twice—
A white verge clear, a widening, brightening white,
High as the herald-star, which fades in floods,
Of silver, warming into pale gold, caught
By topmost clouds, and flaming on their rims
To fervent golden glow, flushed from the brink
With saffron, scarlet, crimson, amethyst ;
Whereat the sky burns splendid to the blue,
And, robed in raiment of glad light, the King
Of Life and Glory cometh !

Then our Lord,
After the manner of a Rishi, hailed
The rising orb, and went—ablutions made—
Down by the winding path unto the town ;

And in the fashion of a Rishi passed
From street to street, with begging-bowl in hand,
Gathering the little pittance of his needs.
Soon was it filled, for all the townsmen cried,
“Take of our store, great sir!” and “Take of ours!”
Marking his godlike face and eyes enwrapt;
And mothers, when they saw our Lord go by,
Would bid their children fall to kiss his feet,
And lift his robe’s hem to their brows, or run
To fill his jar, and fetch him milk and cakes.
And oft-times as he paced, gentle and slow,
Radiant with heavenly pity, lost in care
For those he knew not, save as fellow-lives,
The dark surprised eyes of some Indian maid
Would dwell in sudden love and worship deep
On that majestic form, as if she saw
Her dreams of tenderest thought made true, and
 grace
Fairer than mortal fire her breast. But he
Passed onward with the bowl and yellow robe,
By mild speech paying all those gifts of hearts,
Wending his way back to the solitudes
To sit upon his hill with holy men,
And hear and ask of wisdom and its roads.

Midway on Ratnagiri’s groves of calm,
Beyond the city, but below the caves,
Lodged such as hold the body foe to soul,
And flesh a beast which men must coin and tame

With bitter pains, till sense of pain is killed,
And tortured nerves vex torturer no more—
Yogis and Brahmacharis, Bhikshus, all
A gaunt and mournful band, dwelling apart.
Some day and night had stood with lifted arms,
Till—drained of blood and withered by disease—
Their slowly-wasting joints and stiffened limbs
Jutted from sapless shoulders like dead forks
From forest trunks. Others had clinched their hands
So long and with so fierce a fortitude,
The claw-like nails grew through the festered palm.
Some walked on sandals spiked; some with sharp
flints
Gashed breast and brow and thigh, scarred these with
fire,
Threaded their flesh with jungle thorns and spits,
Besmeared with mud and ashes, crouching foul
In rags of dead men wrapped about their loins.
Certain there were inhabited the spots
Where death-pyres smouldered, cowering defiled
With corpses for their company, and kites
Screaming around them o'er the funeral-spoils:
Certain who cried five hundred times a day
The names of Shiva, wound with darting snakes
About their sun-tanned necks and hollow flanks
One palsied foot drawn up against the ham.
So gathered they, a grievous company;
Crowns blistered by the blazing heat, eyes bleared,
Sinews and muscles shrivelled, visages

Haggared and wan as slain men's, five days dead ;
 Here crouched one in the dust who noon by noon
 Meted a thousand grains of millet out,
 Ate with famished patience, seed by seed,
 And so starved on ; there one who bruised his
 pulse

With bitter leaves lest palate should be pleased ;
 And next, a miserable saint self-maimed,
 Eyeless and tongueless, sexless, crippled, deaf ;
 The body by the mind being thus stripped
 For glory of much suffering, and the bliss
 Which they shall win—say holy books—whose woe
 Shames gods that send us woe, and makes men gods
 Stronger to suffer than Hell is to harm.

Whom sadly eying spake our Lord to one,
 Chief of the woe-begones : “ Much-suffering sir !
 These many moons I dwell upon the hill—
 Who am a seeker of the Truth—and see
 My brothers here, and thee, so piteously
 Self-anguished ; wherefore add ye ills to life
 Which is so evil ? ”

Answer made the sage :

“ 'Tis written if a man shall mortify
 His flesh, till pain be grown the life he lives
 And death voluptuous rest, such woes shall purge
 Sin's dross away, and the soul, purified,
 Soar from the furnace of its sorrow, winged
 For glorious spheres and splendor past all thought.”

“Yon cloud which floats in heaven,” the Prince
 replied,
 “Wreathed like gold cloth around your Indra’s throne,
 Rose thither from the tempest-driven sea ;
 But it must fall again in tearful drops,
 Trickling through rough and painful water-ways
 By cleft and nullah and the muddy flood,
 To Gunga and the sea, wherefrom it sprang.
 Know’st thou, my brother, if it be not thus,
 After their many pains, with saints in bliss ?
 Since that which rises falls, and that which buys
 Is spent ; and if ye buy heav’n with your blood
 In nell’s hard market, when the bargain’s through
 The toil begins again !”

“It may begin,”
 The hermit moaned. “Alas ! we know not this,
 Nor surely anything ; yet after night
 Day comes, and after turmoil peace, and we
 Hate this accursed flesh which clogs the soul
 That fain would rise ; so, for the sake of soul,
 We stake brief agonies in game with Gods
 To gain the larger joys.”

“Yet if they last
 A myriad years,” he said, “they fade at length,
 Those joys ; or if not, is there then some life
 Below, above, beyond, so unlike life
 It will not change ? Speak ! do your Gods endure

For ever, brothers?"

“Nay,” the Yogis said,
 “Only great Brahm endures: the Gods but live.”

Then spake Lord Buddha: “Will ye, being wise,
 As ye seem holy and strong-hearted ones,
 Throw these sore dice, which are your groans and
 moans,
 For gains which may be dreams, and must have
 end?”

Will ye, for love of soul, so loathe your flesh,
 So scourge and maim it, that it shall not serve
 To bear the spirit on, searching for home,
 But founder on the track before nightfall,
 Like willing steed o'er-spurred? Will ye, sad sirs,
 Dismantle and dismember this fair house,
 Where we have come to dwell by painful pasts;
 Whose windows give us light—the little light—
 Whereby we gaze abroad to know if dawn
 Will break, and whither winds the better road?”

Then cried they, “We have chosen this for road
 And tread it, Rajaputra, till the close—
 Though all its stones were fire—in trust of death.
 Speak, if thou know'st a way more excellent;
 If not, peace go with thee!”

Onward he passed,
 Exceeding sorrowful, seeing how men
 Fear so to die they are afraid to fear,

Lust so to live they dare not love their life,
But plague it with fierce penances, belike
To please the Gods who grudge pleasure to man ;
Belike to balk hell by self-kindled hells ;
Belike in holy madness, hoping soul
May break the better through their wasted flesh.
“ Oh, flowerets of the field ! ” Siddârtha said,
“ Who turn your tender faces to the sun—
Glad of the light, and grateful with sweet breath
Of fragrance and these robes of reverence donned
Silver and gold and purple—none of ye
Miss perfect living, none of ye despoil
Your happy beauty. Oh, ye palms ! which rise
Eager to pierce the sky and drink the wind
Blown from Malaya and the cool blue seas,
What secret know ye that ye grow content,
From time of tender shoot to time of fruit,
Murmuring such sun-songs from your feathered
crowns ?
Ye, too, who dwell so merry in the trees—
Quick-darting parrots, bee-birds, bulbuls, doves—
None of ye hate your life, none of ye deem
To strain to better by foregoing needs !
But man, who slays ye—being lord—is wise,
And wisdom, nursed on blood, cometh thus forth
In self-tormentings ! ”

While the Master spake
Blew down the mount the dust of pattering feet,
White goats and black sheep winding slow their way,

With many a lingering nibble at the tufts,
And wanderings from the path, where water gleamed
Or wild figs hung. But always as they strayed
The herdsman cried, or slung his sling, and kept
The silly crowd still moving to the plain.

A ewe with couplets in the flock there was,
Some hurt had lamed one lamb, which toiled behind
Bleeding, while in the front its fellow skipped,
And the vexed dam hither and thither ran,
Fearful to lose this little one or that ;
Which when our Lord did mark, full tenderly
He took the limping lamb upon his neck,
Saying, "Poor woolly mother, be at peace!
Whither thou goest I will bear thy care ;
'Twere all as good to ease one beast of grief
As sit and watch the sorrows of the world
In yonder caverns with the priests who pray."

"But," spake he to the herdsmen, "wherefore,
friends !

Drive ye the flocks adown under high noon,
Since 'tis at evening that men fold their sheep ?"

And answer gave the peasants : "We are sent
To fetch a sacrifice of goats five score,
And five score sheep, the which our Lord the King
Slayeth this night in worship of his gods."

Then said the Master : "I will also go !"

So paced he patiently, bearing the lamb
Beside the herdsmen in the dust and sun,
The wistful ewe low-bleating at his feet.

Whom, when they came unto the river-side,
A woman—dove-eyed, young, with tearful face
And lifted hands—saluted, bending low :
“Lord ! thou art he,” she said, “ who yesterday
Had pity on me in the fig-grove here,
Where I live lone and reared my child ; but he
Straying amid the blossoms found a snake,
Which twined about his wrist, whilst he did laugh
And tease the quick forked tongue and opened
mouth

Of that cold playmate. But, alas ! ere long
He turned so pale and still, I could not think
Why he should cease to play, and let my breast
Fall from his lips. And one said, ‘ He is sick
Of poison ; ’ and another, ‘ He will die.’
But I, who could not lose my precious boy,
Prayed of them physic, which might bring the
light

Back to his eyes ; it was so very small
That kiss-mark of the serpent, and I think
It could not hate him, gracious as he was,
Nor hurt him in his sport. And some one said,
‘ There is a holy man upon the hill—
Lo ! now he passeth in the yellow robe—
Ask of the Rishi if there be a cure

For that which ails thy son.' Whereon I came
 Trembling to thee, whose brow is like a god's,
 And wept and drew the face cloth from my babe,
 Praying thee tell what simples might be good.
 And thou, great sir ! didst spurn me not, but gaze
 With gentle eyes and touch with patient hand ;
 Then draw the face-cloth back, saying to me,
 ' Yea ! little sister, there is that might heal
 Thee first, and him, if thou couldst fetch the
 thing ;

For they who seek physicians bring to them
 What is ordained. Therefore, I pray thee, find
 Black mustard-seed, a tola ; only mark
 Thou take it not from any hand or house
 Where father, mother, child, or slave hath died ;
 It shall be well if thou canst find such seed.'
 Thus didst thou speak, my Lord ! "

The Master smiled

Exceeding tenderly. " Yea ! I spake thus,
 Dear Kisagôtami ! But didst thou find
 The seed ? "

" I went, Lord, clasping to my breast
 The babe, grown colder, asking at each hut—
 Here in the jungle and toward the town—
 ' I pray you, give me mustard, of your grace,
 A tola—black ; ' and each who had it gave,
 For all the poor are piteous to the poor ;
 But when I asked, ' In my friend's household here
 Hath any peradventure ever died—

Husband or wife, or child, or slave?' they said:
 'O Sister! what is this you ask? the dead
 Are very many, and the living few!'
 So with sad thanks I gave the mustard back,
 And prayed of others; but the others said,
 'Here is the seed, but we have lost our slave!'
 'Here is the seed, but our good man is dead!'
 'Here is some seed, but he that sowed it died
 Between the rain-time and the harvesting!'
 Ah, sir! I could not find a single house
 Where there was mustard-seed and none had died?
 Therefore I left my child—who would not suck,
 Nor smile—beneath the wild-vines by the stream,
 To seek thy face and kiss thy feet, and pray
 Where I might find this seed and find no death,
 If now, indeed, my baby be not dead,
 As I do fear, and as they said to me."

"My sister! thou hast found," the Master said,
 "Searching for what none finds—that bitter balm
 I had to give thee. He thou lovedst slept
 Dead on thy bosom yesterday: to-day
 Thou know'st the whole wide world weeps with thy
 woe:
 The grief which all hearts share grows less for one.
 Lo! I would pour my blood if it could stay
 Thy tears and win the secret of that curse
 Which makes sweet love our anguish, and which
 drives

O'er flowers and pastures to the sacrifice—
 As these dumb beasts are driven—men their lords
 I seek that secret : bury thou thy child !”

So entered they the city side by side,
 The herdsmen and the Prince, what time the sun
 Gilded slow Sona's distant stream, and threw
 Long shadows down the street and through the gate
 Where the King's men kept watch. But when these
 saw

Our Lord bearing the lamb, the guards stood back
 The market-people drew their wains aside,
 In the bazaar buyers and sellers stayed
 The war of tongues to gaze on that mild face ;
 The smith, with lifted hammer in his hand,
 Forgot to strike ; the weaver left his web,
 The scribe his scroll, the money-changer lost
 His count of cowries ; from the unwatched rice
 Shiva's white bull fed free ; the wasted milk
 Ran o'er the lota while the milkers watched
 The passage of our Lord moving so meek,
 With yet so beautiful a majesty.

But most the women gathering in the doors
 Asked, “ Who is this that brings the sacrifice
 So graceful and peace-giving as he goes ?
 What is his caste ? whence hath he eyes so sweet ?
 Can he be Sâkra or the Devaraj ?”
 And others said, “ It is the holy man
 Who dwelleth with the Rishis on the hill.”

But the Lord paced, in meditation lost,
 Thinking, "Alas! for all my sheep which have
 No shepherd; wandering in the night with none
 To guide them; bleating blindly toward the knife
 Of Death, as these dumb beasts which are their kin."

Then some one told the King, "There cometh
 here
 A holy hermit, bringing down the flock
 Which thou didst bid to crown the sacrifice."

The King stood in his hall of offering,
 On either hand the white-robed Brahmans ranged
 Muttered their mantras, feeding still the fire
 Which roared upon the midmost altar. There
 From scented woods flickered bright tongues of
 flame,
 Hissing and curling as they licked the gifts
 Of ghee and spices and the Soma juice,
 The joy of Indra. Round about the pile
 A slow, thick, scarlet streamlet smoked and ran,
 Sucked by the sand, but ever rolling down,
 The blood of bleating victims. One such lay,
 A spotted goat, long-horned, its head bound back
 With munja grass; at its stretched throat the knife
 Pressed by a priest, who murmured, "This, dread
 gods,
 Of many yajnas cometh as the crown
 From Bimbasâra: take ye joy to see

The spirited blood, and pleasure in the scent
 Of rich flesh roasting 'mid the fragrant flames ;
 Let the King's sins be laid upon this goat,
 And let the fire consume them burning it,
 For now I strike."

But Buddha softly said,
 "Let him not strike, great King!" and therewith
 loosed

The victim's bonds, none staying him, so great
 His presence was. Then, craving leave, he spake
 Of life, which all can take but none can give,
 Life, which all creatures love and strive to keep,
 Wonderful, dear and pleasant unto each,
 Even to the meanest ; yea, a boon to all
 Where is pity, for pity makes the world
 Soft to the weak and noble for the strong.
 Unto the dumb lips of his flock he lent
 Sad pleading words, showing how man, who prays
 For mercy to the gods, is merciless,
 Being as god to those ; albeit all life
 Is linked and kin, and what we slay have given
 Meek tribute of the milk and wool, and set
 Fast trust upon the hands which murder them.
 Also he spake of what the holy books
 Do surely teach, how that at death some sink
 To bird and beast, and these rise up to man
 In wanderings of the spark which grows purged
 flame.

So were the sacrifice new sin, if so

The fated passage of a soul be stayed.
Nor, spake he, shall one wash his spirit clean
By blood ; nor gladden gods, being good, with
 blood ;
Nor bribe them, being evil ; nay, nor lay
Upon the brow of innocent bound beasts
One hair's weight of that answer all must give
For all things done amiss or wrongfully,
Alone, each for himself, reckoning with that
The fixed arithmic of the universe,
Which meteth good for good and ill for ill,
Measure for measure, unto deeds, words, thoughts ;
Watchful, aware, implacable, unmoved ;
Making all futures fruits of all the pasts.
Thus spake he, breathing words so piteous
With such high lordliness of ruth and right,
The priests drew back their garments o'er the hands
Crimsoned with slaughter, and the King came near,
Standing with clasped palms reverencing Buddh ;
While still our Lord went on, teaching how fair
This earth were if all living things be linked
In friendliness and common use of foods,
Bloodless and pure ; the golden grain, bright fruits,
Sweet herbs which grow for all, the waters wan,
Sufficient drinks and meats. Which when these
 heard,
The might of gentleness so conquered them,
The priests themselves scattered their altar-flames
And flung away the steel of sacrifice ;

And through the land next day passed a decree
Proclaimed by criers, and in this wise graved
On rock and column: "Thus the King's will is:
There hath been slaughter for the sacrifice
And slaying for the meat, but henceforth none
Shall spill the blood of life nor taste of flesh,
Seeing that knowledge grows, and life is one,
And mercy cometh to the merciful."

So ran the edict, and from those days forth
Sweet peace hath spread between all living kind,
Man and the beasts which serve him, and the birds,
On all those banks of Gunga where our Lord
Taught with his saintly pity and soft speech.

For aye so piteous was the Master's heart
To all that breathe this breath of fleeting life,
Yoked in one fellowship of joys and pains,
That it is written in the holy books
How, in an ancient age—when Buddh wore
A Brahman's form, dwelling upon the rock
Named Munda, by the village of Dálidd—
Drought withered all the land: the young rice
died

Ere it could hide a quail; in forest glades
A fierce sun sucked the pools; grasses and herbs
Sickened, and all the woodland creatures fled
Scattering for sustenance. At such a time,
Between the hot walls of a nullah, stretched
On naked stones, our Lord spied, as he passed,

A starving tigress. Hunger in her orbs
Glared with green flame; her dry tongue lolled a
span
Beyond the gasping jaws and shrivelled jowl;
Her painted hide hung wrinkled on her ribs,
As when between the rafters sink a thatch
Rotten with rains; and at the poor lean dug
Two cubs, whining with famine, tugged and sucked,
Mumbling those milkless teats which rendered nought,
While she, their gaunt dam, licked full motherly
The clamorous twins, yielding her flank to them
With moaning throat, and love stronger than want,
Softening the first of that wild cry wherewith
She laid her famished muzzle to the sand
And roared a savage thunder-peal of woe.
Seeing with bitter strait, and heeding nought
Save the immense compassion of a Buddh,
Our Lord bethought, "There is no other way
To help this murderess of the woods but one.
By sunset these will die, having no meat:
There is no living heart will pity her,
Bloody with ravin, lean for lack of blood.
Lo! if I feed her, who shall lose but I,
And how can love lose doing of its kind
Even to the uttermost?" So saying, Buddh
Silently laid aside sandals and staff,
His sacred thread, turban, and cloth, and came
Forth from behind the milk-bush on the sand,
Saying, "Ho! mother, here is meat for thee!"

Whereat the perishing beast yelped hoarse and shrill,
 Sprang from her cubs, and hurling to the earth
 That willing victim, had her feast of him
 With all the crooked daggers of her claws
 Rending his flesh, and all her yellow fangs
 Bathed in his blood ; the great cat's burning breath
 Mixed with the last sigh of such fearless love.

Thus large the Master's heart was long ago,
 Not only now, when with his gracious ruth
 He bade cease cruel worship of the Gods.
 And much King Bimbasâra prayed our Lord—
 Learning his royal birth and holy search—
 To tarry in that city, saying oft,
 "Thy princely state may not abide such fasts ;
 Thy hands were made for specters, not for alms.
 Sojourn with me, who have no son to rule,
 And teach my kingdom wisdom, till I die,
 Lodged in my palace with a beauteous bride."
 But ever spake Siddârtha, of set mind,
 "These things I had, most noble King, and left,
 Seeking the Truth ; which shall I seek, and shall ;
 Not to be stayed though Sâkra's palace ope'd
 Its doors of pearl and Devis wooed me in.
 I go to build the Kingdom of the Law,
 Journeying to Gaya and the forest shades,
 Where, as I think, the light will come to me ;
 For nowise here among the Rishis comes
 That light, nor from the Shastars, nor from fasts

Borne till the body faints, starved by the soul.
 Yet there is light to reach and truth to win:
 And surely, O true Friend, if I attain
 I will return and quit thy love."

Thereat

Thrice round the Prince King Bimbasaâra paced,
 Reverently bending to the Master's feet,
 And bade him speed. So passed our Lord away
 Toward Uravilva, not yet comforted,
 And wan of face, and weak with six years' quest.
 But they upon the hill and in the grove—
 Alâra, Udra, and the ascetics five—
 Had stayed him, saying all was written clear
 In holy Shasters, and that none might win
 Higher than *Sruti* and than *Smriti*—nay,
 Not the chief saints!—for how should mortal man
 Be wiser than the Jnana-Kând, which tells
 How Brahm is bodiless and actionless,
 Passionless, calm, unqualified, unchanged,
 Pure life, pure thought, pure joy? Or how should
 man

Be better than the Karmma Kând, which shows
 How he may strip passion and action off,
 Break from the bond of self, and so, unsphered,
 Be God, and melt into the vast divine,
 Flying from false to true, from wars of sense
 To peace eternal, where the silence lives?

But the Prince heard them not yet comforted.



BOOK SIXTH.

Thou who wouldst see where dawned the light at
last,
North-westwards from the "Thousand Gardens"
go
By Gunga's valley till thy steps be set
On the green hills where those twin streamlets
spring
Nilâjan and Mohâna; follow them,
Winding beneath broad-leaved mahûa-trees,
'Mid thickets of the sansâr and the bir,
Till on the plain the shining sisters meet
In Phalgú's bed, flowing by rocky banks
To Gâya and the red Barabar hills.
Hard by that river spreads a thorny waste,
Uruwelaya named in ancient days,
With sandhills broken; on its verge a wood
Waves sea-green plumes and tassels 'thwart the
sky,
With undergrowth where through a still flood steals,
Dappled with lotus-blossoms, blue and white,
And peopled with quick fish and tortoises.

Near it the village of Senáni reared
Its roofs of grass, nestled amid the palms,
Peaceful with simple folk and pastoral toils.

There in the sylvan solitudes once more
Lord Buddh lived, musing the woes of men,
The ways of fate, the doctrines of the books,
The lessons of the creatures of the brake,
The secrets of the silence whence all come,
The secrets of the gloom whereto all go,
The life which lies between, like that arch flung
From cloud to cloud across the sky, which hath
Mists for its masonry and vapory piers,
Melting to void again which was so fair
With sapphire hues, garnet, and chrysoprase.
Moon after moon our Lord sate in the wood,
So meditating these that he forgot
Ofttimes the hour of food, rising from thoughts
Prolonged beyond the sunrise and the noon
To see his bowl unfilled, and eat perforce
Of wild fruit fallen from the boughs o'erhead,
Shaken to earth by chattering ape or plucked
By purple paroquet. Therefore his grace
Faded; his body, worn by stress of soul,
Lost day by day the marks, thirty and two,
Which testify the Buddh. Scarce that leaf,
Fluttering so dry and withered to his feet
From off the sâl-branch, bore less likeness
Of spring's soft greenery than he of him

Who was the princely flower of all his land.

And once at such a time the o'erwrought Prince
Fell to the earth in deadly swoon, all spent,
Even as one slain, who hath no longer breath
Nor any stir of blood ; so wan he was,
So motionless. But there came by that way
A shepherd-boy, who saw Siddârtha lie
With lids fast-closed, and lines of nameless pain
Fixed on his lips—the fiery noonday sun
Beating upon his head—who, plucking boughs
From wild rose-apple trees, knitted them thick
Into a bower to shade the sacred face.
Also he poured upon the Master's lips
Drops of warm milk, pressed from his she-goat's bag,
Lest, being of low caste, he do wrong to one
So high and holy seeing. But the books
Tell how the jambu-branches, planted thus,
Shot with quick life in wealth of leaf and flower
And glowing fruitage interlaced and close,
So that the bower grew like a tent of silk
Pitched for a king at hunting, decked with studs
Of silver-work and bosses of red gold.
And the boy worshiped, deeming him some God
But our Lord gaining breath, arose and asked
Milk in the shepherd's lota. " Ah, my Lord,
I cannot give thee," quoth the lad ; " thou seest
I am a Sudra, and my touch defiles !"
Then the World-honored spake : " Pity and need

Make all flesh kin. There is no caste in blood,
Which runneth of one hue, nor caste in tears,
Which trickle salt with all ; neither comes man
To birth with tilka-mark stamped on the brow,
Nor sacred thread on neck. Who doth right deeds
Is twice-born, and who doeth ill deeds vile.
Give me to drink, my brother ; when I come
Unto my quest it shall be good for thee.”
Thereat the peasant’s heart was glad, and gave.

And on another day there passed that road
A band of tinselled girls, the nautch-dancers
Of Indra’s temple in the town, with those
Who made their music—one that beat a drum
Set round with peacock-feathers, one that blew
The piping *bánsuli*, and one that twitched
A three-string sitar. Lightly tripped they down
From ledge to ledge and through the chequered paths
To some gay festival, the silver bells
Chiming soft peals about the small brown feet,
Armlets and wrist-rings tattling answer shrill ;
While he that bore the sitar thrummed and twanged
His threads of brass, and she beside him sang—

“ Fair goes the dancing when the sitar’s tuned ;
Tune us the sitar neither low nor high,
And we will dance away the hearts of men.

“ The string o’erstretched breaks, and the music flies

The string o'erslack is dumb, and music dies ;
Tune us the sitar neither low nor high."

So sang the nautch-girl to the pipe and wires
Fluttering like some vain, painted butterfly
From glade to glade along the forest path,
Nor dreamed her light words echoed on the ear
Of him, that holy man, who sate so rapt
Under the fig-tree by the path. But Buddh
Lifted his great brow as the wantons passed,
And spake : " The foolish oft-times teach the wise ;
I strain too much this string of life, belike,
Meaning to make such music as shall save.
Mine eyes are dim now that they see the truth,
My strength is waned now that my need is most ;
Would that I had such help as man must have,
For I shall die, whose life was all men's hope."

Now, by that river dwelt a landholder
Pois and rich, master of many herds,
A goodly chief, the friend of all the poor ;
And from his house the village drew its name—
" Senáni." Pleasant and in peace he live,
Having for wife Sujâta, loveliest
Of all the dark-eyed daughters of the plain ;
Gentle and true, simple and kind was she,
Noble of mein, with gracious speech to all
And gladsome looks—a pearl of womanhood—
Passing calm years of household happiness

Beside her lord in that still Indian home,
Save that no male child blessed their wedded love.
Wherefore with many prayers she had besought
Lukshmi; and many nights at full-moon gone
Round the great Lingam, nine times nine, with gifts
Of rice and jasmine wreaths and sandal oil,
Praying a boy; also Sujâta vowed—
If this should be—an offering of food
Unto the Wood-God, plenteous, delicate,
Set in a bowl of gold under his tree,
Such as the lips of Devs may taste and take.
And this had been: for there was born to her
A beauteous boy, now three months old, who lay
Between Sujâta's breasts, while she did pace
With grateful foot-steps to the Wood-God's shrine,
One arm clasping her crimson sari close
To wrap the babe, that jewel of her joys,
The other lifted high in comely curve
To steady on her head the bowl and dish
Which held the dainty victuals for the God.

But Radha, sent before to sweep the ground
And tie the scarlet threads around the tree,
Came eager, crying, "Ah, dear Mistress! look!
There is the Wood-God sitting in his place,
Revealed, with folded hands upon his knees.
See how the light shines round about his brow!
How mild and great he seems, with heavenly eyes!
Good fortune is it thus to meet the gods."

So—thinking him divine—Sujāta drew
Tremblingly nigh, and kissed the earth and said,
With sweet face bent, “ Would that the Holy One
Inhabiting this grove, Giver of good,
Merciful unto me his handmaiden,
Vouchsafing now his presence, might accept
These our poor gifts of snowy curds, fresh-made,
With milk as white as new-carved ivory ! ”

Therewith into the golden bowl she poured
The curds and milk, and on the hands of Buddh
Dropped attar from a crystal flask—distilled
Out of the hearts of roses : and he ate,
Speaking no word, while the glad mother stood
In reverence apart. But of that meal
So wondrous was the virtue that our Lord
Felt strength and life return as though the nights
Of watching and the days of fast had passed
In dream, as though the spirit with the flesh
Shared that fine meat and plumed its wings anew,
Like some delighted bird at sudden streams
Weary with flight o'er endless wastes of sand,
Which laves the desert dust from neck and crest.
And more Sujāta worshiped, seeing our Lord
Grow fairer and countenance more bright :
“ Art thou indeed the God ? ” she lowly asked,
“ And hath my gift found favor ? ”

But Buddh said,

“What is it thou dost bring me?”

“Holy one!”

Answered Sujâta, “from our droves I took
Milk of a hundred mothers, newly-calved,
And with that milk I fed fifty white cows,
And with their milk twenty-and-five, and then
With theirs twelve more, and yet again with theirs
The six noblest and best of all our herds.
That yield I boiled with sandal and fine spice
In silver lotas, adding rice, well grown
From chosen seed, set in new broken ground,
So picked that every grain was like a pearl.
This did I of true heart, because I vowed
Under thy tree, if I should bear a boy
I would make offering for my joy, and now
I have my son and all my life is bliss!”

Softly our Lord drew down the crimson fold,
And, laying on the little head those hands
Which help the world, he said, “Long be thy bliss!
And lightly fall on him the load of life!
For thou hast holpen me who am no God,
But one, thy Brother; heretofore a Prince
And now a wanderer, seeking night and day
These six hard years that light, which somewhere
shines
To lighten all men’s darkness, if they knew!
And I shall find the light; yea, now it dawned
Glorious and helpful, when my weak flesh failed

Which this pure food, fair Sister, hath restored,
 Drawn manifold through lives to quicken life
 As life itself passes by many births
 To happier heights and purging off of sins.
 Yet dost thou truly find it sweet enough
 Only to live? Can life and love suffice? ”

Answer Sujâta, “ Worshipful ! my heart
 Is little, and a little rain will fill
 The lily’s cup which hardly moistens the field.
 It is enough for me to feel life’s sun
 Shine in my Lord’s grace and my baby’s smile,
 Making the loving summer of our home.
 Pleasant my days pass filled household cares
 From sunshine when I wake to praise the gods,
 And give forth grain, and trim the tulsi-plant,
 And set my handmaid to their tasks, till noon,
 When my Lord lays his head upon my lap
 Lulled by soft songs and wavings of the fan ;
 And so to supper-time at quiet eve,
 When by his side I stand and serve the cakes.
 Then the stars light their silver lamps for sleep,
 After the temple and the talk with friends.
 How should I not be happy, blest so much,
 And bearing him this boy whose tiny hand
 Shall lead his soul to Swerga, if it need ?
 For holy books teach when a man shall plant
 Trees for the travelers’ shade, and dig a well
 For the folks’ comfort, and beget a son,

It shall be good for such after their death ;
And what the books say that I humble take,
Being not wiser than those great of old
Who spake with gods, and knew the hymns and
 charms,
And all the ways of virtue and of good
And ill of evil—surely—unto all—
In every place and time—seeing sweet fruit
Groweth from wholesome roots, and bitter things
From poison-stocks ; yea, seeing, too, how spite
Breeds hate, and kindness friends, and patience peace
Even while we live ; and when 'tis willed we die
Shall there not be as good a 'Then' as 'Now' ?
Haply much better ! since one grain of rice
Shoots a green feather gemmed with fifty pearls,
And all the starry champak's white and gold
Lurks in those little, naked, gray spring-buds.
Ah sir ! I know there might be woes to bear
Would lay fond Patience with her face in dust ;
If this my babe pass first I think my heart
Would break—almost I hope my heart would break !
That I might clasp him dead and wait my Lord—
In whatsoever world holds faithful wives—
Duteous, attending till his hour should come.
But if Death called Senáni, I should mount
The pile and lay that dear head in my lap,
My daily way, rejoicing when the torch
Lit the quick flame and rolled the choking smoke
For it is written if an Indian wife

Die so, her love shall give her husband's soul
For every hair upon her head a crore
Of years in Swerga. Therefore fear I not.
And therefore, Holy Sir! my life is glad,
Nowise forgetting yet those other lives
Painful and poor, wicked and miserable,
Whereon the gods grant pity! but for me,
What good I see humbly I seek to do,
And live obedient to the law, in trust
That what will come, and must come, shall come well."

Then spake our Lord, "Thou teachest them who
teach,
Wiser than wisdom in thy simple lore.
Be thou content to know not, knowing thus
Thy way of right and duty: grow, thou flower!
With thy sweet kind in peaceful shade—the light
Of Truth's high noon is not for tender leaves
Which must spread broad in others suns and lift
In later lives a crowned head to the sky.
Thou who hast worshiped me, I worship, thee!
Excellent heart! learned unknowingly.
As the dove is which flieth home by love.
In thee is seen why there is hope for man
And where we hold the wheel of life at will.
Peace go with thee, and comfort all thy days!
As thou accomplishest, may I achieve!
He whom thou thoughtest God bids thee wish
this."

“May’st thou achieve,” she said, with earnest eyes
Bent on her babe, who reached its tender hands
To Buddh—knowing, belike, as children know,
More than we deem, and reverencing our Lord ;
But he arose—made strong with that pure meat—
And bent his footsteps where a great Tree grew,
The Bôdhi-tree (thenceforth in all years
Never to fade, and ever to be kept
In homage of the world), beneath whose leaves
It was ordained that Truth should come to Buddh :
Which now the Master knew ; wherefore he went
With measured pace, steadfast, majestic,
Unto the Tree of Wisdom. Oh, ye Worlds !
Rejoice ! our Lord wended unto the Tree !

Whom—as he passed into its ample shade,
Cloistered with columned dropping stems, and roofed
With vaults of glistening green—the conscious earth
Worshiped with waving grass and sudden flush
Of flowers about his feet. The forest-boughs
Bent down to shade him ; from the river sighed
Cool wafts of wind laden with lotus-scents
Breathed by the water-gods. Large wondering eyes
Of woodland creatures—panther, boar, and deer—
At peace that eve, gazed on his face benign
From cave and thicket. From its cold cleft wound
The mottled deadly snake, dancing its hood
In honor of our Lord ; bright butterflies
Fluttered their vans, azure and green and gold,

To be his fan-bearers ; the fierce kite dropped
 Its prey and screamed ; the striped palm-squirrel
 raced

From stem to stem to see ; the weaver-bird
 Chirped from her swinging nest ; the lizard ran ;
 The koil sang her hymn ; the dove flocked round ;
 Even the creeping things were 'ware and glad.
 Voices of earth and air joined in one song,
 Which unto ears that hear said, " Lord and friend !
 Lover and Saviour ! Thou who hast subdued
 Angers and prides, desires and fears and doubts,
 Thou that for each and all hast given thyself,
 Pass to the Tree ! The sad world blesseth thee
 Who art the Buddh that shall assuage her woes.
 Pass, Hailed and Honored ! strive thy last for us,
 King and high Conqueror ! thine hour is come ;
 This is the Night the ages waited for ! "

Then fell the night even as our Master sate
 Under that Tree. But he who is the Prince
 Of Darkness, Mara—knowing this was Buddh
 Who should deliver men, and now the hour
 When he should find the Truth and save the worlds--
 Gave unto all his evil powers command.
 Wherefore there trooped from every deepest pit
 The fiends who war with Wisdom and the Light,
 Arai, Trishna: Raga, and their crew
 Of passions, horrors, ignorances, lusts,
 The brood of gloom and dead ; all hating Buddh,

Seeking to shake his mind ; nor knoweth one,
 Not even the wisest, how those fiends of Hell
 Battled that night to keep the Truth from Buddh :
 Sometimes with terrors of the tempest, blasts
 Of demon-armies clouding all the wind,
 With thunder, and with blinding lightning flung
 In jagged javelins of purple wrath
 From splitting skies ; sometimes with wiles and words
 Fair-sounding, 'mid hushed leaves and softened airs
 From shapes of witching beauty ; wanton songs,
 Whispers of love ; sometimes with royal allures
 Of proffered rule ; sometimes with mocking doubts.
 Making truth vain. But whether these befell
 Without and visible, or whether Buddh
 Strove with fell spirits in his inmost heart,
 Judge ye :—I write what ancient books have writ.

The ten chief Sins came—Mara's mighty ones,
 Angels of evil—Attavâda first,
 The Sin of Self, who in the Universe
 As in a mirror sees her fond face shown,
 And crying "I" would have the world say "I,"
 And all things perish so if she endure.
 "If thou be'st Buddh," she said, "let others grope
 Lightless ; it is enough that thou art Thou
 Changelessly ; rise and take the bliss of gods
 Who change not, heed not, strive not." But Buddh
 spake,
 "The right in thee is base, the wrong a curse ;

Cheat such as love themselves." Then came wan

Doubt,

He that denies—the mocking Sin—and this
Hissed in the Master's ear, "All things are shows,

And vain the knowledge of their vanity ;
Thou dost but chase the shadow of thyself;

Rise and go hence, there is no better way
Than patient scorn, nor any help for man,
Nor any staying of his whirling wheel."

But quoth our lord, "Thou hast no part with me,
False Visikitcha, subtlest of man's foes."

And third came she who gives dark creeds their power,
Silabbat-paramāsa, sorceress,

Draped fair in many lands as lowly Faith,
But ever juggling souls with rites and prayers ;

The keeper of those keys which lock up Hells
And open Heavens. "Wilt thou dare," she said,

"Put by our sacred books, dethrone our gods,
Unpeople all the temples, shaking down

That law which feeds the priests and props the
realms ?"

But Buddha answered, "What thou bidd'st me keep
Is form which passes, but the free Truth stands;

Get thee unto thy darkness." Next there drew
Gallantly nigh a braver Tempter, he,

Kama, the King of passions, who hath sway
Over the gods themselves, Lord of all loves,

Ruler of Pleasure's realms. Laughing he came
Unto the Tree, bearing his bow of gold

Wreathed with red blooms, and arrows of desire
Pointed with five-tongued delicate flame which stings
The heart it smites sharper than poisoned barb :
And round him came into that lonely place
Bands of bright shapes with heavenly eyes and lips
Singing in lovely words the praise of Love
To music of invisible sweet chords,
So witching, that it seemed the night stood still
To hear them, and the listening stars and moon
Paused in their orbits while these hymned to Buddh
Of lost delights, and how a mortal man
Findeth nought dearer in the three wide worlds
Than are the yielded loving fragrant breasts
Of Beauty and the rosy breast-blossoms,
Love's rubies ; nay, and toucheth nought more high
Than is that dulcet harmony of form
Seen in the lines and charms of loveliness
Unspeakable, yet speaking, soul to soul,
Owned by the bounding blood, worshiped by will
Which leaps to seize it, knowing this is best,
This the true heaven where mortals are like gods,
Makers and Masters, this the gift of gifts
Ever renewed and worth a thousand woes.
For who hath grieved when soft arms shut him safe,
And all life melted to a happy sigh,
And all the world was given in one warm kiss ?
So sang they with soft float of beckoning hands,
Eyes lighted with love-flames, alluring smiles ;
In dainty dance their supple sides and limbs

Revealing and concealing like burst buds
Which tell their color, but hide yet their hearts.
Never so matchless grace delighted eye
As troop by troop these midnight-dancers swept
Nearer the Tree, each daintier than the last,
Murmuring "O great Siddârtha! I am thine,
Taste of my mouth and see if youth is sweet!"
Also, when nothing moved our Master's mind,
Lo! Kama waved his magic bow, and lo!
The band of dancers opened, and a shape
Fairest and stateliest of the throng came forth
Wearing the guise of sweet Yasôdhara.
Tender the passion of those dark eyes seemed
Brimming with tears; yearning those outspread arms
Opened toward him; musical that moan
Wherewith the beauteous shadow named his name,
Sighing "My Prince! I die for lack of thee!
What heaven hast thou found like that we knew
By bright Rohini in the Pleasure-house,
Where all these weary years I weep for thee
Return, Siddârtha! ah! return. But touch
My lips again, but let me to thy breast
Once, and these fruitless dreams will end! Ah look!
Am I not she thou lovedst?" But Buddh said,
"For that sweet sake of her thou playest thus
Fair and false Shadow! is thy playing vain;
I curse thee not who wear'st a form so dear,
Yet as thou art so are all earthly shows.
Melt to thy void again!" Thereat a cry

Thrilled through the grove, and all that comely rout
Faded with flickering wafts of flame, and trail
Of vaporous robes.

Next under darkening skies
And noise of rising storm came fiercer Sins,
The rearmost of the Ten; Patigha—Hate—
With serpents coiled about her waist, which suck
Poisonous milk from both her hanging dugs,
And with her curses mix their angry hiss.
Little wrought she upon that Holy One
Who with his calm eyes dumb'd her bitter lips
And made her black snakes writhe to hide their fangs.
Then followed Rugaraga—Lust of days—
That sensual Sin which out of greed for life
Forgets to live; and next him Lust of Fame,
Nobler Arugaraga, she whose spell
Beguiles the wise, mother of daring deeds,
Battles and toils. And haughty Mano came,
The Fiend of Pride; and smooth Self-Righteousness,
Uddhachcha; and—with many a hideous band
Of vile and formless things, which crept and flapped
Toad-like and bat-like—Ignorance, the Dam
Of Fear and Wrong, Avidya, hideous hag,
Whose footsteps left the midnight darker, while
The rooted mountains shook, the wild winds howled,
The broken clouds shed from their caverns streams
Of levin-lighted rain; stars shot from heaven,
The solid earth shuddered as if one laid

Flame to her gaping wounds ; the torn black air
 Was full of whistling wings, of screams and yells,
 Of evil faces peering, of vast fronts
 Terrible and majestic, Lords of Hell
 Who from a thousand Limbos led their troops
 To tempt the Master.

But Buddh heeded not,
 Sitting serene, with perfect virtue walled
 As is a stronghold by its gates and ramps ;
 Also the Sacred Tree—the Bôdhi-tree—
 Amid that tumult stirred not, but each leaf
 Glistened as still as when on moonlit eves
 No zephyr spills the glittering gems of dew ;
 For all this clamor raged outside the shade
 Spread by those cloistered stems :

In the third watch,
 The earth being still, the hellish legions fled,
 A soft air breathing from the sinking moon,
 Our Lord attained *Sammâ-sambuddh* ; he saw
 By light which shines beyond our mortal ken
 The line of all his lives in all the worlds,
 Far back and farther back and farthest yet,
 Five hundred lives and fifty. Even as one,
 At rest upon a mountain-summit, marks
 His path wind up by precipice and crag,
 Past thick-set woods shrunk to a patch ; through bogs
 Glittering false-green ; down hollows where he toiled
 Breathless ; on dizzy ridges where his feet
 Had well-nigh slipped ; beyond the sunny lawn,

The cataract and the cavern and the pool,
Backward to those dim flats wherefrom he sprang
To reach the blue ; thus Buddha did behold
Life's upward-steps long-linked, from levels low
Where breath is base, to higher slopes and higher
Whereon the ten great Virtues wait to lead
The climber skyward. Also, Buddha saw
How new life reaps what the old life bid sow :
How where its march breaks off its march begins ;
Holding the gain and answering for the loss ;
And how in each life good begets more good,
Evil fresh evil ; Death but casting up
Debit or credit, whereupon th' account
In merits or demerits stamps itself
By sure arithmetic—where no tittle drops—
Certain and just, on some new-springing life ;
Wherein are packed and scored past thoughts and
deeds,
Striving and triumphs, memories and marks
Of lives foregone :

And in the middle watch
Our Lord attained *Abhid'jna*—insight vast
Ranging beyond this sphere to spheres unnamed,
System on system, countless worlds and suns
Moving in splendid measures, band by band
Linked in division one yet separate,
The silver islands of a sapphire sea
Shoreless unfathomed, undiminished, stirred

With waves which roll in restless tides of change.
He saw those Lords of Light who hold their worlds
By bonds invisible, how they themselves
Circle obedient round mightier orbs
Which serve profounder splendors, star to star
Flashing the ceaseless radiance of life
From centres ever shifting unto cirques
Knowing no uttermost. These he beheld
With unsealed vision, and of all those worlds,
Cycle on epicycle, all their tale
Of Kalpas, Mahakalpas—terms of time
Which no man grasps, yea, though he knew to count
The drops in Gunga from her springs to the sea,
Measureless unto speech—whereby these wax
And wane; whereby each of this heavenly host
Fulfills its shining life and darkling dies.
Sakwal by Sakwal, depths and heights he passed
Transported through the blue infinitudes,
Marking—behind all modes, above all spheres,
Beyond the burning impulse of each orb—
That fixed decree at silent work which wills
Evolve the dark to light, the dead to life
To fullness void, to form the yet unformed,
Good unto better, better unto best,
By wordless edict; having none to bid,
None to forbid; for this is past all gods
Immutable, unspeakable, supreme,
A Power which builds, unbuilds, and builds again,
Ruling all things accordant to the rule

Of virtue, which is beauty, truth, and use,
 So that all things do well which serve the Power,
 And ill which hinder ; nay, the worm does well
 Obedient to his kind ; the hawk does well
 Which carries bleeding quarries to its young ;
 The dewdrop and the star shine sisterly,
 Globing together in the common work ;
 And man who lives to die, dies to live well
 So if he guide his ways by blamelessness
 And earnest will to hinder not but help
 All things both great and small which suffer life.
 These did our Lord see in the middle watch.

But when the fourth watch came the secret came
 Of Sorrow, which with evil mars the law,
 As damp and dross hold back the goldsmith's fire.
 Then was the Dukha-satya opened him
 First of the "Noble Truths ;" how Sorrow is
 Shadow to life, moving where life doth move ;
 Not to be laid aside until one lays
 Living aside, with all its changing states,
 Birth, growth, decay, love, hatred, pleasure, pain,
 Being and doing. How that none strips off
 These sad delights and pleasant griefs who lacks
 Knowledge to know them snares ; but he who knows
 Avidya—Delusion—sets those snares,
 Loves life no longer but ensues escape.
 The eyes of such a one are wide, he sees
 Delusion breeds Sankhâra, Tendency

Perverse : Tendency Energy—Vidnnân—
 Whereby comes Namarûpa, local form
 And name and bodiment, bringing the man
 With senses naked to the sensible,
 A helpless mirror of all shows which pass
 Across his heart ; and so Vedanâ grows—
 ‘ Sense-life ’—false in its gladness, fell in sadness,
 But sad or glad, the Mother of Desire,
 Trishna, that thirst which makes the living drink
 Deeper and deeper of the false salt waves
 Whereon they float, pleasures, ambitions, wealth,
 Praise, fame, or domination, conquest, love ;
 Rich meats and robes, and fair abodes, and pride
 Of ancient lines, and lust of days, and strife
 To live, and sins that flow from strife, some sweet,
 Some bitter. Thus Life’s thirst quenches itself
 With draughts which double thirst, but who is wise
 Tears from his soul this Trishna, feeds his sense
 No longer on false shows, files his firm mind
 To seek not, strive not, wrong not ; bearing meek
 All ill which flow from foregone wrongfulness,
 And so constraining passions that they die
 Famished ; till all the sun of ended life—
 The *Karma*—all that total of a soul
 Which is the things it did, the thoughts it had,
 The ‘ Self ’ it wove —with woof of viewless time,
 Crossed on the warp invisible of acts—
 The outcome of him on the Universe,
 Grows pure and sinless ; either never more

Needing to find a body and a place,
 Or so informing what fresh frame it takes
 In new existence that the new toils prove
 Lighter and lighter not to be at all,
 Thus " finishing the Path ; free from Earth's cheats ;
 Released from all the skandhas of the flesh ;
 Broken from ties—from Upâdânas—saved
 From whirling on the wheel ; aroused and sane
 As is a man wakened from hateful dreams.
 Until—greater than Kings, than Gods more glad !—
 The aching craze to live ends, and life glides—
 Lifeless—to nameless quiet, nameless joy,
 Blessed NIRVANA—sinless, stirless rest—
 That change which never changes !

Lo! the Dawn

Spring with Buddh's Victory ! lo! in the East
 Flamed the first fires of beauteous day, poured forth
 Through fleeting folds of Night's black drapery.
 High in the widening blue the herald-star
 Faded to paler silver as there shot
 Brighter and brightest bars of rosy gleam
 Across the gray. Far off the shadowy hills
 Saw the great Sun, before the world was 'ware,
 And donned their crowns of crimson ; flower by
 flower
 Fell the warm breath of Morn and 'gan unfold
 Their tender lids. Over the spangled grass
 Swept the swift footsteps of the lovely Light,

Turning the tears of Night to joyous gems,
Decking the earth with radiance, 'bodering
The sinking storm-clouds with a golden fringe,
Gilding the feathers of the palms, which waved
Glad salutation; darting beams of gold
Into the glades; touching with magic wand
The stream to rippled ruby; in the brake
Finding the mild eyes of the antelopes
And saying "it is day," in nested sleep
Touching the small heads under many a wing
And whispering, "Children, praise the light of day!"
Whereat there piped anthems of all the birds,
The Kōil's fluted song, the Bulbul's hymn,
The "morning, morning" of the painted thrush,
The twitter of the sunbirds starting forth
To find the honey ere the bees be out,
The gray crow's caw, the parrot's scream, the strokes
Of the green hammersmith, the myna's chirp,
The never finished love-talk of the doves;
Yea! and so holy was the influence
Of that high Dawn which came with victory
That, far and near, in homes of men there spread
An unknown peace. The slayer hid his knife;
The robber laid his plunder back; the shroff
Counted full tale of coins; all evil hearts
Grew gentle, kind hearts gentler, as the balm
Of that divinest Daybreak lightened Earth.
Kings at fierce war called truce; the sick men leaped
Laughing from beds of pain; the dying smiled

As though they knew that happy Morn was sprung
From fountains farther than the utmost East ;
And o'er the heart of sad Yasôdhara,
Sitting forlorn at Prince Siddârtha's bed,
Came sudden bliss, as if love should not fail
Nor such vast sorrow miss to end in joy.
So glad the world was—though it wist not why—
That over desolate wastes went swooning songs
Of mirth, the voice of bodiless Prets and Bhuts
Foreseeing Buddh ; and Devas in the air
Cried “ It is finished, finished ! ” and the priests
Stood with the wondering people in the streets
Watching those golden splendors flood the sky
And saying “ There hath happed some mighty
thing.”

Also in Ran and Jungle grew that day
Friendship amongst the creatures ; spotted deer
Browsed fearless where the tigress fed her cubs,
And cheetahs lapped the pool beside the bucks ;
Under the eagle's rock the brown hares scoured
While his fierce beak but preened an idle wing ;
The snake sunned all his jewels in the beam
With deadly fangs in sheath ; the shrike let pass
The nestling-finch ; the emerald halcyons
Sate dreaming while the fishes played beneath,
Nor hawked the merops, though the butterflies—
Crimson and blue and amber—flitted thick
Around his perch ; the Spirit of our Lord
Lay potent upon man and bird and beast,

Even while he mused under that Bôdhi-tree,
Glorified with the Conquest gained for all
And lightened by a Light greater than Day's.

Then he arose—radiant, rejoicing, strong—
Beneath the Tree, and lifting high his voice
Spake this, in hearing of all Times and Worlds :

Anékajátisangsûrang
Sandhâwissang anibhisang
Gahakârakangawesanto
Dukkhâjâtipunappunang.

Gahakârakaditnôsi ;
Punagehang nakâhasi ;
Sabhâtephâsukhâbhaggâ,
Gahakûtangwisang khitang ;
Wisangkhâragatang chittang ;
Zanhânangkhayamajhagâ.

Many a House of Life
Hath held me—seeking ever him who wrought
These prisons of the senses, sorrow-fraught ;
Sore was my ceaseless strife !

But now,
Thou Builder of this Tabernacle—Thou !
I know Thee ! Never shalt thou build again
These walls of pain,

Nor raise the roof-tree of deceits, nor lay
 Fresh rafters on the clay ;
Broken thy house is, and the ridge-pole split !
 Delusion fashioned it !
Safe pass I thence—deliverance to obtain.

BOOK SEVENTH.

Sorrowful dwelt the King Suddhōdana
All those long years among the Sākya Lords
Lacking the speech and presence of his Son;
Sorrowful sate the sweet Yasōdhara
All those long years, knowing no joy of life,
Widowed of him her living Liege and Prince
And ever, on the news of some recluse
Seen far away by pasturing camel-man
Or traders threading devious paths for gain,
Messengers from the King had gone and come
Bringing accounts of many a holy sage
Lonely and lost to home; but nought of him
The crown of white Kapilavastu's line,
The glory of her monarch and his hope,
The heart's content of sweet Yasōdhara,
Far-wandered now, forgetful, changed, or dead.

But on a day in the Wasanta-time,
When silver sprays swing on the mango-trees
And all the earth is clad with garb of spring,

The Princess sate by that bright garden-stream
Whose gliding glass, bordered with lotus-cups,
Mirrored so often in the bliss gone by
Their clinging hands and meeting lips. Her lids
Were wan with tears, her tender cheeks had thinned;
Her lips' delicious curves were drawn with grief;
The lustrous glory of her hair was hid—
Close-bound as widows use; no ornament
She wore, nor any jewel clasped the cloth—
Coarse, and of mourning-white—crossed on her breast.
Slow moved and painfully those small fine feet
Which had the roe's gait and the rose-leaf's fall
In old years at the loving voice of him.
Her eyes, those lamps of love—which were as if
Sunlight should shine from out the deepest dark,
Illumining Night's peace with Daytime's glow—
Unlighted now, and roving aimlessly,
Scarce marked the clustering signs of coming Spring
So the silk lashes drooped over their orbs,
In one hand was a girdle thick with pearls,
Siddârtha's—treasured since that night he fled—
(Ah, bitter Night! mother of weeping days!
When was fond Love so pitiless to love
Save that this scorned to limit love by life?)
The other led her little son, a boy
Divinely fair, the pledge Siddârtha left—
Named Rahula—now seven years old, who tripped
Gladsome beside his mother, light of heart
To see the spring-blooms burgeon o'er the world.

So while they lingered by the lotus-pools
 And, lightly laughing Rahula flung rice
 To feed the blue and purple fish: and she
 With sad eyes watched the swiftly-flying cranes,
 Sighing, "Oh! creatures of the wandering wing,
 If ye shall light where my dear Lord is hid,
 Say that Yasôdhara lives nigh to death
 For one word of his mouth, one touch of him!"
 So, as they played and sighed—mother and child—
 Came some among the damsels of the Court
 Saying, "Great Princess! there have entered in
 At the south gate merchants of Hastinpûr
 Tripusha called and Bhalluk, men of worth,
 Long traveled from the loud sea's edge, who bring
 Marvellous lovely webs pictured with gold,
 Waved blades of gilded steel, wrought bowls in
 brass,
 Cut ivories, spice, simples, and unknown birds,
 Treasures of far-off peoples; but they bring
 The which doth beggar these, for He is seen!
 Thy Lord,—our Lord—the hope of all the land—
 Siddârtha! they have seen him face to face,
 Yea, and have worshiped him with knees and brows,
 And offered offerings; for he is become
 All which was shown, a teacher of the wise,
 World-honored, holy, wonderful; a Buddh
 Who doth deliver men and save all flesh
 By sweetest speech and pity vast as Heaven:
 And, lo! he journeyeth hither these do say."

Then—while the glad blood bounded in her veins
As Gunga leaps when first the mountain snows
Melt at her springs—uprose Yasôdhara
And clapped her palms, and laughed, with brimming
tears

Beading her lashes. “Oh! call quick,” she cried
“These merchants to my purdah, for mine ears
Thirst like parched throats to drink their blessed
news.

Go bring them in—but if their tale be true,
Say I will fill their girdles with much gold,
With gems that Kings shall envy: come ye too,
My girls, for ye shall have guerdon of this
If there be gifts to speak my grateful heart.”

So went those merchants to the Pleasure-House
Full softly pacing through its golden ways
With naked feet, amid the peering maids,
Much wondering at the glories of the Court.
Whom, when they came without the purdah's folds,
A voice, tender and eager, filled and charmed
With trembling music, saying, “Ye are come
From far, fair Sirs! and ye have seen my Lord—
Yea, worshiped—for he is become a Buddh,
World-honored, holy, and delivers men,
And journeyeth hither. Speak! for, if this be,
Friends are ye of my House, welcome and dear.”

Then answer made Tripusha, “We have seen

That sacred Master, Princess! we have bowed
 Before his feet; for who was lost a Prince
 Is found a greater than the King of kings.
 Under the Bôdhi-tree by Phalgú's bank
 That which shall save the world hath late been
 wrought

By him—the Friend of all, the Prince of all
 Thine most, High Lady! from whose tears men win
 The comfort of this World the Master speaks.
 Lo! he is well, as one beyond all ills,
 Uplifted as a god from earthly woes,
 Shining with risen Truth, golden and clear.
 Moveover as he entereth town by town,
 Praching those noble ways which lead to peace,
 The hearts of men follow his path as leaves
 Troop to wind or sheep draw after one
 Who knows the pastures. We ourselves have heard
 By Gaya in the green Tchirnika grove
 Those wondrous lips and done them reverence:
 He cometh hither ere the first rains fall.”

Thus spake he, and Yasôdhara, for joy,
 Scarce mastered breath to answer, “Be it well
 Now and at all times with ye, worthy friends!
 Who bring good tidings; but of this great thing
 Wist ye how it befell?”

 Then Bhalluk told
 Such as the people of the valleys knew
 Of that dread night of conflict, when the air

Darkened with fiendish shadows, and the earth
 Quaked, and the waters swelled with Mara's wrath.
 Also how gloriously that morning broke
 Radiant with rising hopes for man, and how
 The Lord was found rejoicing 'neath his Tree.
 But many days the burden of release—
 To be escaped beyond all storms of doubt,
 Safe on Truth's shore—lay, spake he, on that heart
 A golden load; for how shall men—Buddh mused—
 Who love their sins and cleave to cheats of sense,
 And drink of error from a thousand springs—
 Having no mind to see, nor strength to break
 The fleshly snare which binds them—how should such
 Receive the Twelve Nidânas and the Law
 Redeeming all, yet strange to profit by,
 As the caged bird oft shuns its opened door?
 So had we missed the helpful victory
 If, in this earth without a refuge, Buddh
 Winning the way, had deemed it all too hard
 For mortal feet, and passed, none following him.
 Yet pondered the compassion of our Lord,
 But in that hour there rang a voice as sharp
 As cry of travail, so as if the earth
 Moaned in birth-throe. "*Nasyami aham bhû*
Nasyati loka!" Surely I am lost,
 I and my creatures: then a pause, and next
 A pleading sigh borne on the western wind,
 "*Srutyatâm dharwa, Bhagwat!*" Oh, Supreme!
 Let thy great Law be uttered! Whereupon

The Master cast his vision forth on flesh,
 Saw who should hear and who must wait to hear,
 As the keen Sun gilding the lotus-lakes
 Seeth which buds will open to his beams
 And which are not yet risen frtm their roots ;
 Then spake, divine smiling, " Yea ! I preach !
 Whoso will listen let him learn the Law. "

Afterwards passed he, said they, by the hills
 Unto Banares, where he taught the Five,
 Showing how birth and death should be destroyed,
 And how man hath no fate except past deeds,
 No Hell but what he makes, no Heaven too high
 For those to reach whose passions sleep subdued.
 This was the fifteenth day of Vaishya
 Mid-afternoon and that night was full moon.

But, of the Rishis, first Kaundinya
 Owned the Four Truths and entered on the Paths ;
 And after him Bhadraka, Asvajit,
 Basava, Mahanâma ; also there
 Within the Deer-park, at the feet of Buddh,
 Yasad the Prince with nobles fifty-four
 Hearing the blessed word our Master spake
 Worshiped and followed ; for there sprang up peace
 And knowledge of a new time come for men
 In all who heard, as spring the flowers and grass
 When water sparkles through a sandy plain.

These sixty—said they—did our Lord send forth,
 Made perfect in restraint and passion-free,
 To teach the Way ; but the World-honored turned
 South from the Deer-park and Isipatan
 To Yashti and King Bimbasâra's realm,
 Where many days he taught ; and after these
 King Bimbasâra and his folk believed,^a
 Learning the law of love and ordered life.
 Also he gave the Master, of free gift—
 Pouring forth water on the hands of Buddh—
 The Bamboo-Garden, named Wêluvana,
 Wherein are streams and caves and lovely glades ;
 And the King set a stone there, carved with this :—

Yé dharma hetuppabhawá
Yesan hétun Tathâgató ;
Aha yesan cha yo nirodhó
Ewan wadi Maha samano.

“What life's course and cause sustain
 These Tathâgato made plain ;
 What delivers from life's woe
 That our Lord hath made us know.”

And, in that Garden—said they—there was held
 A high Assembly, where the Teacher spake
 Wisdom and power, winning all souls which heard,
 So that nine hundred took the yellow robe—
 Such as the Master wears—and spread his Law ;

And this the gáthá was wherewith he closed :

*Sabba pápassa akaranan ;
Kusalassa upasampadá ;
Sa chitta pariyodapanan ;
Etan Budhánusásanan.*

“ Evil swells the debts to pay,
Good delivers and acquits ;
Shun evil, follow good ; hold sway
Over thyself. This is the way.”

Whom, when they ended, speaking so of him,
With gifts, and thanks which made the jewels dull,
The Princess recompensed. “ But by what road
Wendeth my Lord ? ” she asked : the merchants said,
“ Yôjans threescore stretch from the city-walls
To Rajagriha, whence the easy path
Passeth by Sona hither and the hills.
Our oxen, treading eight slow koss a day,
Came in one moon.”

Then the King hearing word,
Sent nobles of the Court—well-mounted lords—
Nine separate messengers, each embassy
Bidden to say, “ The King Suddhôdana—
Nearer the pyre by seven long years of lack,
Wherethrough he hath not ceased to seek for thee—
Prays of his son to come unto his own,
The Throne and people of this longing Realm,

Lest he shall die and see thy face no more.”
 Also nine horsemen sent Yasôdhara
 Bidden to say, “ The Princess of thy House—
 Rahula’s mother—craves to see thy face
 As the night-blowing moon-flower’s swelling heart
 Pines for the moon, as pale asôka-buds
 Wait for a woman’s foot : if thou hast found
 More than was lost, she prays her part in this,
 Rahula’s part, but most of all thyself.”
 So sped the Sâkya Lords, but it befel
 That each one, with the message in his mouth,
 Entered the Bamboo-Garden in that hour
 When Buddha taught his Law ; and—hearing—each
 Forgot to speak, lost thought of King and quest,
 Of the sad Princess even ; only gazed
 Eye-rapt upon the Master ; only hung
 Heart-caught upon the speech, compassionate,
 Commanding, perfect, pure, enlightning all,
 Poured from those sacred lips. Look ! like a bee
 Winged for the hive, who sees the môgras spread
 And scents their utter sweetness on the air,
 If he be honey-filled, it matters not ;
 If night be nigh, or rain, he will not heed ;
 Needs must he light on those delicious blooms
 And drain their nectar ; so these messengers
 One with another, hearing Buddha’s words,
 Let go the purpose of their speed and mixed,
 Heedless of all, amid the Master’s train.
 Wherefore the King bade that Udayi go—

Chiefest in all the Court, and faithfulest,
 Siddârtha's playmate in the happier days—
 Who, as he drew anear the garden, plucked
 Blown tufts of tree-wool from the grove and sealed
 The entrance of his hearing; thus he came
 Safe through the lofty peril of the place
 And told the message of the King, and her's.

Then meekly bowed his head and spake our Lord
 Before the people, "Surely I shall go!
 It is my duty as it was my will;
 Let no man miss to render reverence
 To those who lend him life, whereby come means
 To live and die no more, but safe attain
 Blissful Nirvâna, if ye keep the Law,
 Purging past wrongs and adding nought thereto,
 Complete in love and lovely charities.
 Let the King know and let the Princess hear
 I take the way forthwith." This told, the folk
 Of white Kapilavastu and its fields
 Made ready for the entrance of their Prince.
 At the south gate a bright pavilion rose
 With flower-wreathed pillars and the walls of silk
 Wrought on their red and green with woven gold.
 Also the roads were laid with scented boughs
 Of neem and mango, and full mussuks shed
 Sandal and jasmine on the dust, and flags
 Fluttered; and on the day when he should come
 It was ordained how many elephants—

With silver howdahs and their tusks gold-tipped—
 Should wait beyond the ford, and where the drums
 Should boom “Siddârtha cometh !” where the lords
 Should light and worship, and the dancing-girls
 Where they should strew their flowers with dance
 and song

So that the steed he rode might tramp knee-deep
 In rose and balsam, and the ways be fair ;
 While the town rang with music and high joy.
 This was ordained, and all men’s ears were pricked
 Dawn after dawn to catch the first drum’s beat
 Announcing, “ Now he cometh !”

But it fell—

Eager to be before—Yasôdhara
 Rode in her litter to the city-walls
 Where soared the bright pavilion. All around
 A beauteous garden smiled—Nigrôdha named—
 Shaded with bel-trees and the green-plumed dates,
 New-trimmed and gay with winding walks and banks
 Of fruits and flowers ; for the southern road
 Skirted its lawns, on this hand leaf and bloom,
 On that the suburb-huts where base-borns dwelt
 Outside the gates, a patient folk and poor,
 Whose touch for Kshatriya and priest of Brahm
 Were sore defilement. Yet those, too, were quick
 With expectation, rising ere the dawn
 To peer along the road, to climb the trees
 At far-off trumpet of some elephant,
 Or stir of temple-drum ; and when none came,

Busied with lowly chares to please the Prince ;
Sweeping their door-stones, setting forth their flags,
Stringing the fluted fig-leaves into chains,
New furbishing the Lingam, decking new
Yesterday's faded arch of boughs, but aye
Questioning wayfarers if any noise
Be on the road of great Siddârtha. These
The Princess marked with lovely languid eyes,
Watching, as they, the southward plain, and bent
Like them to listen if the passers gave
News of the path. So fell it she beheld
One slow approaching with his head close shorn,
A yellow cloth over his shoulder cast,
Girt as the hermits are, and in his hand
An earthen bowl, shaped melonwise, the which
Meekly at each hut-door he held a space,
Taking the granted dole with gentle thanks
And all as gently passing where none gave.
Two followed him wearing the yellow robe,
But he who bore the bowl so lordly seemed,
So reverend, and with such a passage moved,
With so commanding presence filled the air,
With such sweet eyes of holiness smote all,
That, as they reached him alms the givers gazed
Awestruck upon his face, and some bent down
In worship, and some ran to fetch fresh gifts
Grieved to be poor ; till slowly, group by group,
Children and men and women drew behind
Into his steps, whispering with covered lips,

“ Who is he ? who ? when looked a Rishi thus ? ”
 But as he came with quiet footfall on
 Nigh the pavilion, lo ! the silken door
 Lifted, and, all unveiled, Yasôdhara
 Stood in the path crying, “ Siddârtha ! Lord ! ”
 With wide eyes streaming and with close-clasped
 hands,
 Then sobbing fell upon his feet, and lay.

Afterwards, when this weeping lady passed
 Into the Noble Paths, and one had prayed
 Answer from Buddha wherefore—being vowed
 Quit of all mortal passion and the touch,
 Flower-soft and conquering, of a woman’s hands—
 He suffered such embrace, the Master said :
 “ The greater beareth with the lesser love
 So it may raise it unto easier heights.
 Take heed that no man, being ’scaped from bonds,
 Vexeth bound souls with boasts of liberty.
 Free are ye rather that your freedom spread
 By patient winning and sweet wisdom’s skill.
 Three eras of long toil bring Bodhisâts—
 Who will be guides and help this darkling world—
 Unto deliverance, and the first is named
 Of deep ‘ Resolve,’ the second of ‘ Attempt,
 The third of ‘ Nomination.’ Lo ! I lived
 In era of Resolve, desiring good,
 Searching for wisdom, but mine eyes were sealed.
 Count the gray seeds on yonder castor-clump,

So many rains it is since I was Ram,
A merchant of the coast which looketh south
To Lanka and the hiding-place of pearls.
Also in that far time Yasôdhara
Dwelt with me in our village by the sea,
Tender as now, and Lukshmi was her name.
And I remember how I journeyed thence
Seeking our gain, for poor the household was
And lowly. Not the less with wistful tears
She prayed me that I should not part, nor tempt
Perils by land and water. 'How could love
Leave what it loved?' she wailed; yet, venturing, I
Passed to the Straits, and after storm and toil
And deadly strife with creatures of the deep,
And woes beneath the midnight and the noon,
Searching the wave I won therefrom a pearl
Moonlike and glorious, such as Kings might buy
Emptying their treasury. Then came I glad
Unto mine hills, but over all that land
Famine spread sore; ill was I stead to live
In journey home, and hardly reached my door—
Aching for food—with that white wealth if the see
Tied in my girdle. Yet no food was there;
And on the threshold she for whom I toiled—
More than myself—lay with her speechless lips
Nigh unto death for one small gift of grain.
Then cried I, 'If there be who hath of grain,
Here is a kingdom's ransom for one life:
Give Lukshmi bread and take my moonlight pearl.'

Whereat one brought the last of all his hoard,
 Mellet—three seers—and clutched the beauteous
 thing.

But Lukshmi lived and sighed with gathered life,
 ‘Lo! thou didst love indeed!’ I spent my pearl
 Well in that life to comfort heart and mind
 Else quite uncomforted, but these pure pearls,
 My last large gain, won from a deeper wave—
 The Twelve Nidânas and the Law of Good—
 Cannot be spent, nor dimmed, and most fulfil
 Their perfect beauty being freeliest given.
 For like as is to Meru yonder hill
 Heaped by the little ants, and like as dew
 Dropped in the footmark of a bounding roe
 Unto the shoreless seas, so was that gift
 Unto my present giving; and so love—
 Vaster in being free from toils of sense—
 Was wisest stooping to the weaker heart;
 And so the feet of sweet Yasôdhara
 Passed into peace and bliss, being softly led.”

But when the King heard how Siddâtha came
 Shorn, with the mendicant’s sad-colored cloth,
 And stretching out a bowl to gather orts
 From base-borns’ leavings, warthful sorrow drove
 Love from his heart. Thrice on the ground he spat,
 Plucked at his silvered beard, and strode straight
 forth

Lackeyed by trembling lords. Frowning he clomb

Upon his war-horse, drove the spurs, and dashed,
Angered, through wondering streets and lanes of folk,
Scarce finding breath to say, "The King! bow down!"
Ere the loud cavalcade had clattered by :
Which—at the turning by the Temple-wall
Where the south gate was seen—encountered full
A mighty crowd ; to every edge of it
Poured fast more people, till the roads were lost,
Blotted by that huge company which thronged
And grew, close following him whose look serene
Met the old King's. Nor lived the father's wrath
Longer than while the gentle eyes of Buddh
Lingered in worship on his troubled brows,
Then downcast sank, with his true knee, to earth
In proud humility. So dear it seemed
To see the Prince, to know him whole, to mark
That glory greater than of earthly state
Crowning his head, that majesty which brought
All men, so awed and silent, in his steps.
Nathless the King broke forth, "Ends it in this
That great Siddârtha steals into his realm,
Wrapped in a clout, shorn, sandaled, craving food
Of low-borns, he whose life was as a God's ?
My son! heir of this spacious power, and heir
Of Kings who did but clap their palms to have
What earth could give or eager service bring ?
Thou should'st have come appavelled in thy rank,
With shining spears and tramp of horse and foot.
Lo! all my soldiers camped upon the road,

And all my city waited at the gates ;
 Where hast thou sojourned through these evil years
 Whilst thy crowned father mourned ? and she, too,
 there

Lived as the widows use, foregoing joys ;
 Never once hearing sound of song or string.
 Nor wearing once the festal robe, till now
 When in her cloth of gold she welcomes home
 A beggar spouse in yellow remnants clad.
 Son ! why is this ? ”

“ My Father ! ” came reply,
 “ It is the custom of my race.”

“ Thy race,”

Answered the King “ counteth a hundred thrones
 From Maha Sammât, but no deed like this.”

“ Not of a mortal line,” the Master said,
 “ I spake, but of descent invisible,
 The Buddhas who have been and who shall be :
 Of these am I, and what they did I do,
 And this which now befalls so fell before
 That at his gate a King in warrior-mail
 Should meet his son, a Prince in hermit-weeds ;
 And that, by love and self-control, being more
 Than mightiest Kings in all their puissance,
 The appointed Helper of the Worlds should bow—
 As now do I—and with all lowly love
 Proffer, where it is owned for tender debts,
 The first-fruits of the treasure he hath brought ;

Which now I proffer."

Then the King amazed

Inquired "What treasure?" and the Teacher took
Meekly the royal palm, and while they paced
Through worshiping streets—the Princess and the
King

On either side—he told the things which make
For peace and pureness, those Four noble Truths
Which hold all wisdom as shores shut the seas,
Those eight right Rules whereby who will may
walk—

Monarch or slave—upon the perfect Path
That hath its Stages Four and Precepts Eight,
Whereby whoso will live—mighty or mean
Wise or unlearned, man, woman, young or old—
Shall soon or late break from the wheels of life
Attaining blest Nirvâna. So they came
Into the Palace-porch, Suddhâdana
With brows unknit drinking the mighty words,
And in his own hand carrying Buddh's bowl,
Whilst a new light brightened the lovely eyes
Of sweet Yasôhara and sunned her tears;
And that night entered they the Way of Peace.

BOOK EIGHTH.

A broad mead spreads by swift Kohâna's bank
At Nagara ; five days shall bring a man
In ox-wain thither from Benares' shrines
Eastward and northward journeying. The horns
Of white Himâla look upon the place,
Which all the year is glad with blooms and girt
By groves made green from that bright streamlet's
wave.

Soft are its slopes and cool its fragrant shades,
And holy all the spirit of the spot
Unto this time : the breath of eve comes hushed
Over the tangled thickets, and high heaps
Of carved red stones cloven by root and stem
Of creeping fig, and glad with waving veil
Of leaf and grass. The still snake glistens forth
From crumbled work of lac and cedar-beams
To coil his folds there on deep-graven slabs ;
The lizard dwells and darts o'er painted floors
Where Kings have paced ; the gray fox litters safe
Under the broken thrones ; only the peaks,
And stream, and sloping lawn, and gentle air

Abide unchanged. All else, like all fair shows
Of life, are fled—for this is where it stood,
The city of Suddhōdana, the hill
Whereon, upon an eve of gold and blue
At sinking sun Lord Buddha set himself
To teach the Law in hearing of his own.

Lo! ye shall read it in the Sacred Books
How, being met in that glad pleasaunce-place—
A garden in old days with hanging walks,
Fountains, and tanks, and rose-banked terraces
Girdled by gay pavilions and the sweep
Of stately palace-fronts—the Master sate
Eminent, worshiped, all the earnest thong
Catching the opening of his lips to learn
That wisdom which hath made our Asia mild;
Whereto four hundred crores of living souls
Witness this day. Upon the King's right hand
He sate, and round were ranged the Sōkya Lords
Ananda, Devadatta—all the Court.
Behind stood Seriyut and Mugallan, chiefs
Of the calm brethern in the yellow grab,
A goodly company. Between his knees
Rahula smiled with wondering childish eyes
Bent on the awful face, while at his feet
Sate sweet Yasōdhara, her heartaches gone,
Foreseeing that fair love which doth not feed
On fleeting sense, that life which knows no age,
That blessed last of deaths when Death is dead,

His victory and hers. Wherefore she laid
Her hand upon his hands, folding around
Her silver shoulder-cloth his yellow robe,
Nearest in all the world to him whose words
The Three Worlds waited for. I cannot tell
A small part of the splendid lore which broke
From Buddha's lips : I am a late-come scribe
Who love the Master and his love of men,
And tell this legend, knowing he was wise,
But have not wit to speak beyond the books ;
And time hath blurred their script and ancient sense,
Which once was new and mighty, moving all.
A little of that large discourse I know
Which Buddha spake on soft Indian eve.
Also I know it writ that they who heard
Were more—lakhs more—crores more—than could be
seen,
For all the Devas and the Dead thronged there,
Till Heaven was emptied to the seventh zone
And uttermost dark Hells opened their bars ;
Also the daylight lingered past its time
In rose-leaf radiance on the watching peaks,
So that it seemed Night listened in the glens
And Noon upon the mountains ; yea ! they write,
The evening stood between them like some maid
Celestial, love-struck, rapt ; the smooth-rolled clouds
Her braided hair ; the studded stars the pearls
And diamonds of her coronal ; the moon
Her forehead-jewel, and the deepening dark

Her woven garments. 'Twas her close-held breath
Which came in scented sighs across the lawns
While our Lord taught, and, while he taught, who
heard—

Though he were stranger in the land, or slave,
High caste or low, come of the Aryan blood,
Or Mlech or Jungle-dweller—seemed to hear
What tongue his fellows talked. Nay, outside those
Who crowded by the river, great and small,
The birds and beasts and creeping things—'tis writ—
Had sense of Buddha's vast embracing love
And took the promise of his piteous speech ;
So that their lives—prisoned in shape of ape,
Tiger, or deer, shagged bear, jackal, or wolf,
Foul-feeding kite, pearled dove, or peacock gemmed.
Squat toad or speckled serpent, lizard, bat ;
Yea, or of fish fanning the river-waves—
Touched meekly at the skirts of brotherhood
With man who hath less innocence than these ;
And in mute gladness knew their bondage broke
Whilst Buddha spake these things before the
King :

Om, amitaya! measure not with words

Th' Immeasurable : nor sink the string of thought
Into the Fathomless. Who asks doth err,
Who answers, errs. Say nought !

The Books teach Darkness was, at first of all,
And Brahm, sole meditating in that Night:
Look not for Brahm and the Beginning there!
Nor him, nor any light

Shall any gazer see with mortal eyes,
Or any searcher know by mortal mind,
Veil after veil will lift—but there must be
Veil upon veil behind.

Stars sweep and question not. This is enought
That life and death and joy and woe abide;
And cause and sequence, and the course of time,
And Being's ceaseless tide,

Which, ever-changing, runs, linked like a river
By ripples following ripples, fast or slow—
The same yet not the same— from far-off fountain
To where its waters flow

Into the seas. These, steaming to the Sun,
Give the lost wavelets back in cloudy fleece
To trickle down the hills, and glide again;
Having no pause or peace.

This is enough to know, the phantasms are;
The Heavens, Earths, Worlds, and changes changing
them

A mighty whirling wheel of strife and stress
Which none can stay or stem.

Pray not! the Darkness will not brighten! Ask
Nought from the Silence, for it cannot speak!
Vex not your mournful minds with pious pains!
Ah! Brothers, Sisters! seek

Nought from the helpless gods by gift and hymn,
Nor bribe with blood, nor feed with fruit and cakes;
Within yourselves deliverance must be sought;
Each man his prison makes.

Each hath such lordship as the loftiest ones;
Nay, for with Powers above, around, below,
As with all flesh and whatsoever lives,
Act maketh joy and woe.

What hath been bringeth what shall be, and is,
Worse—better—last for first and first for last;
The Angels in the Heavens of Gladness reap
Fruits of a holy past.

The devils in the underworlds wear out
Deeds that were wicked in an age gone by.
Nothing endures: fair virtues waste with time,
Foul sins grow purged thereby.

Who toiled a slave may come anew a Prince
For gentle worthiness and merit won;
Who ruled a King may wander earth in rags
For things done and undone.

Higher than Indra's ye may lift your lot,
And sink it lower than the worm or gnat ;
The end of many myriad lives is this,
The end of myriads that.

Only, while turns this wheel invisible,
No pause, no peace, no staying-place can be ;
Who mounts will fall, who falls may mount ; the
spokes
Go round unceasingly !

If ye lay bound upon the wheel of change,
And no way were of breaking from the chain,
The Heart of boundless Being is a curse,
The Soul of Things fell Pain.

Ye are not bound ! the Soul of Things is sweet,
The Heart of Being is celestial rest ;
Stronger than woe is will : that which was Good
Doth pass to Better—Best.

I, Buddh, who wept with all my brothers' tears,
Whose heart was broken by a whole world's woe,
Laugh and am glad, for there is Liberty !
Ho ! ye who suffer ! know

Ye suffer from yourselves. None else compels,
None other holds you that ye live and die,
And whirl upon the wheel, and hug and kiss
Its spokes of agony,

Its tire of tears, its nave of nothingness.
Behold, I show you Truth! Lower than hell,
Higher than heaven, outside the utmost stars,
Farther than Brahm doth dwell,

Before beginning, and without an end,
As space eternal and as surety sure,
Is fixed a Power divine which moves to good,
Only its laws endure.

This is its touch upon the blossomed rose,
The fashion of its hand shaped lotus-leaves ;
In dark soil and the silence of the seeds
The robe of Spring it weaves ;

That is its painting on the glorious clouds,
And these its emeralds on the peacock's train ;
It hath its stations in the stars ; its slaves
In lightning, wind, and rain.

Out of the dark it wrought the heart of man,
Out of dull shells the pheasant's penciled neck ;
Ever at toil, it brings to loveliness
All ancient wrath and wreck.

The gray eggs in the golden sun-bird's nest
Its treasures are, the bees' six-sided cell
Its honey-pot; the ant wots of its ways,
The white doves know them well.

It spreadeth forth for flight the eagle's wings
What time she beareth home her prey; it sends
The she-wolf to her cubs: for unloved things
It findeth and food friends.

It is not marred nor stayed in any use,
All liketh it; the sweet white milk it brings
To mothers' breasts; it brings the white drops, too,
Wherewith the young snake stings.

The ordered music of the marching orbs
It makes in viewless canopy of sky;
In deep abyss of earth it hides up gold,
Sards, sapphires, lazuli.

Ever and ever bringing secrets forth,
It sitteth in the green of forest-glades
Nursing strange seedlings at the cedar's root,
Devising leaves, blooms, blades.

It slayeth and it saveth, nowise moved
Except unto the working out of doom;
Its threads are Love and Life; and Death and Pain
The shuttles of its loom.

It maketh and unmaketh, mending all ;
What it hath wrought is better than hath been .
Slow grows the splendid pattern that it plans
Its wistful hands between.

This is its work upon the things ye see,
The unseen things are more ; men's hearts and minds,
The thoughts of peoples and their ways and wills,
Those, too, the great Law binds.

Unseen it helpeth ye with faithful hands,
Unheard it speaketh stronger than the storm.
Pity and Love are man's because long stress
Molded blind mass to form.

It will not be contemned of any one ;
Who thwarts it loses, and who serves it gains ;
The hidden good it pays with peace and bliss,
The hidden ill with pains.

It seeth everywhere and marketh all ;
Do right—it recompenseth ! do one wrong—
The equal retribution must be made,
Though Dharma tarry long.

It knows not wrath nor pardon ; utter-true
Its measure mete, its faultless balance weighs ;
Times are as nought, to-morrow it will judge,
Or after many days.

By this the slayer's knife did stab himself ;
The unjust judge hath lost his own defender ;
The false tongue dooms its lie ; the creeping thief
And spoiler rob, to render.

Such is the Law which moves to righteousness,
Which none at last can turn aside or stay ;
The heart of it is Love, the end of it
Is Peace and Consummation sweet. Obey !

The Books say well, my Brothers ! each man's life
The outcome of his former living is ;
The bygone wrongs bring forth sorrows and woes
The bygone right breeds bliss.

That which ye sow ye reap. See yonder fields !
The sesamum was sesamum, the corn
Was corn. The Silence and the Darkness knew !
So is a man's fate born.

He cometh, reaper of the things he sowed,
Sesamum, corn so much cast in past birth ;
And so much weed and poison-stuff, which mar
Him and the aching earth.

If he shall labor rightly, rooting these,
And planting wholesome seedlings where they grew,
Fruitful and fair and clean the ground shall be,
And rich the harvest due.

If he who liveth, learning whence woe springs,
Endureth patiently, striving to pay
His utmost debt for ancient evils done
In Love and Truth alway ;

If making none to lack, he throughly purge
The lie and lust of self forth from his blood ;
Suffering all meekly, rendering for offense
Nothing but grace and good ;

If he shall day by day dwell merciful,
Holy and just and kind and true ; and rend
Desire from where it clings with bleeding roots,
Till love of life have end :

He—dying—leaveth as the sum of him
A life-count closed, whose ills are dead and quit,
Whose good is quick and mighty, far and near,
So that fruits follow it.

No need hath such to live as ye name life ;
That which began in him when he began
Is finished : he hath wrought the purpose through
Of what did make him Man.

Never shall yearnings torture him, nor sins
Stain him, nor ache of earthly joys and woes
Invade his safe eternal peace ; nor deaths
And lives recur. He goes

Unto Nirvâna. He is one with Life
 Yet lives not. He is blest, ceasing to be.
 Om, mani padme, om! the Dewdrop slips
 Into the shining sea!

This is the doctrine of the Karma. Learn!
 Only when all the dross of sin is quit,
 Only when life dies like a white flame spent
 Death dies along with it.

Say not "I am," "I was," or "I shall be,"
 Think not ye pass from house to house of flesh
 Like travelers who remember and forget,
 Ill-lodged or well-lodged. Fresh

Issues upon the Universe that sum
 Which is the lattermost of lives. It makes
 Its habitation as the worm spins silk
 And dwells therein. It takes

Function and substance as the snake's egg hatched
 Takes scale and fang; as feathered reed-seeds fly
 O'er rock and loam and sand, until they find
 Their marsh and multiply.

Also it issues forth to help or hurt.
 When Death the bitter murderer doth smite,
 Red roams the unpurged fragment of him, driven
 On wings of plague and blight.

But when the mild and just die, sweet airs breathe;
 The world grows richer, as if desert-stream
 Should sink away to sparkle up again
 Purer, with broader gleam.

So merit won winneth the happier age
 Which by demerit halteth short of end;
 Yet must this Law of Love reign King of all
 Before the Kalpas end.

What lets? —Brothers! the Darkness lets! which
 breeds
 Ignorance, mazed whereby ye take these shows
 For true, and thirst to have, and, having, cling
 To lusts which work you woes.

Ye that will tread the Middle Road, whose course
 Bright Reason traces and soft Quiet smoothes;
 Ye who will take the high Nirvâna-way
 List the Four Noble Truths.

The First Truth is of *Sorrow*. Be not mocked!
 Life which ye prize is long-drawn agony:
 Only its pains abide; its pleasures are
 As birds which light and fly.

Ache of the birth, ache of the helpless days,
 Ache of hot youth and ache of manhood's prime;
 Ache of the chill gray years and choking death,
 These fill your piteous time.

Sweet is fond Love, but funeral-flames must kiss
 The breasts which pillow and the lips which cling ;
 Gallant is warlike Might, but vultures pick
 The joints of chief and King.

Beauteous is Earth, but all its forest-broods
 Plot mutual slaughter, hungering to live ;
 Of sapphire are the skies, but when men cry
 Famished, no drops they give.

Ask of the sick, the mourners, ask of him
 Who tottereth on his staff, lone and forlorn,
 " Liketh thee life ?"—these say the babe is wise
 That weepeth, being born.

The Second Truth is *Sorrow's Cause*. What grief
 Springs of itself and springs not of Desire ?
 Senses and things perceived mingle and light
 Passion's quick spark of fire :

So flameth Trishna, lust and thirst of things.
 Eager ye cleave to shadows, dote on dreams ;
 A false Self in the midst ye plant, and make
 A world around which seems ;

Blind to the height beyond, deaf to sound
 Of sweet airs breathed from far past Indra's sky ;
 Dumb to the summons of the true life kept
 For him who false puts by.

So grows the strifes and lusts which make earth's war,
So grieve poor cheated hearts and flow salt tears ;
So wax the passions, envies, angers, hates ;
So years chase blood-stained years

With wild red feet. So, where the grain should grow,
Spreads the birân-weed with its evil root
And poisonous blossoms ; hardly good seeds find
Soil where to fall and shoot ;

And drugged with poisonous drink the soul departs
And fierce with thirst to drink Karma returns ;
Sense-struck again the sodden self begins,
And new deceits it earns.

The Third is *Sorrow's Ceasing*. This is peace
To conquer love of self and lust of life,
To tear deep-rooted passion from the breast,
To still the inward strife ;

For love to clasp Eternal Beauty close ;
For glory to be Lord of self, for pleasure
To live beyond the gods ; for countless wealth
To lay up lasting treasure

Of perfect service rendered, duties done
In charity, soft speech, and stainless days :
These riches shall not fade away in life,
Nor any death dispraise.

Then Sorrow ends, for Life and Death have ceased ;
 How should lamps flicker when their oil is spent ?
 The old sad count is clear, the new is clean ;
 Thus hath a man content.

The Fourth Truth is *The Way*. It openeth wide,
 Plain for all feet to tread, easy and near,
 The *Noble Eightfold Path* ; it goeth straight
 To peace and refuge. Hear !

Manifold tracks lead to yon sister-peaks
 Around whose snows the gilded clouds are curled ;
 By steep or gentle slopes the climber comes
 Where breaks that other world

Strong limbs may dare the rugged road which storms,
 Soaring and perilous, the mountain's breast ;
 The weak must wind from slower ledge to ledge
 With many a place of rest.

So is the Eightfold Path which brings to peace ;
 By lower or by upper heights it goes.
 The firm soul hastes, the feeble tarries. All
 Will reach the sunlit snows.

The First good Level is *Right Doctrine*. Walk
 In fear of Dharma, shunning all offense ;
 In heed of Karma, which doth make man's fate ;
 In lordship over sense.

The Second is *Right Purpose*. Have good-will
 To all that lives, letting unkindness die
 And greed and wrath; so that your lives be made
 Like soft airs passing by.

The Third is *Right Discourse*. Govern the lips
 As they were palace-doors, the King within;
 Tranquil and fair and courteous be all words
 Which from that presence win.

The Fourth is *Right Behavior*. Let each act
 Assoil a fault or help a merit grow;
 Like threads of silver seen through crystal beads
 Let love through good deeds show.

Four higher roadways be. Only those feet
 May tread them which have done with earthly
 things;
Right Purity, Right Thought, Right Loneliness,
Right Rapture. Spread no wings

For sunward flight, thou soul with unplumed vans!
 Sweet is the lower air and safe, and known
 The homely levels: only strong ones leave
 The nest each makes his own.

Dear is the love, I know, of Wife and Child;
 Pleasant the friends and pastimes of your years;
 Fruitful of good Life's gentle charities;
 False, though firm-set, its fears.

Live—ye who must—such lives as live on these ;
 Make golden stair-ways of your weakness ; rise
 By daily sojourn with those phantasies
 To lovelier verities.

So shall ye pass to clearer heights and find
 Easier ascents and lighter loads of sins,
 And larger will to burst the bonds of sense,
 Entering the Path. Who wins

To such commencement hath the *First Stage* touched ;
 He knows the Noble Truths, the Eightfold Road ;
 By few or many steps such shall attain
 Nirvâna's blest abode.

Who standeth at the *Second Stage* made free
 From doubts, delusions, and the inward strife,
 Lord of all lusts, quit of the priests and books,
 Shall live but one more life.

Yet onward lies the *Third Stage* ; purged and pure
 Hath grown the stately spirit here, hath risen
 To love all living things in perfect peace.
 His life at end, life's prison

Is broken. Nay, there are who surely pass
 Living and visible to utmost goal
 By *Fourth Stage* of the Holy ones—the Buddhs—
 And they of stainless soul.

Lo! like fierce foes slain by some warrior,
 Ten sins along these Stages lie in dust,
 The Love of Self, False Faith, and Doubt are three,
 Two more, Hatred and Lust.

Who of these Five is conqueror hath trod
 Three stages out of Four; yet there abide
 The Love of Life on earth, Desire for Heaven,
 Self-Praise, Error and Pride.

As one who stands on yonder snowy horn
 Having nought o'er him but the boundless blue,
 So, these sins being slain, the man is come
 Nirvâna's verge unto.

Him the Gods envy from their lower seats;
 Him the Three Worlds in ruin should not shake;
 All life is lived for him, all deaths are dead;
 Karma will no more make

New houses. Seeking nothing, he gains all;
 Foregoing self, the Universe grows "I";
 If any teach NIRVANA is to cease
 Say unto such they lie.

If any teach NIRVANA is to live,
 Say unto such they err; not knowing this,
 Nor what light shines beyond their broken lamps,
 No lifeless, timeless bliss.

Enter the Path! There is no grief like Hate!
 No pains like passions, no deceit like sense!
 Enter the Path! far hath he gone whose foot
 Treads down one fond offense.

Enter the Path! There spring the healing streams
 Quenching all thirst! there bloom th' immortal
 flowers
 Carpeting all the way with joy! there throng
 Swiftest and sweetest hour!

More is the treasure of the Law than gems;
 Sweeter than comb its sweetest; its delights
 Delightful past compare. Thereby to live
 Hear the *Five Rules* aright—

Kill not—for Pity's sake—and lest ye slay
 The meanest thing upon its upward way.

Give freely and receive, but take from none
 By greed, or force or fraud, what is his own.

Bear not false witness, slander not, nor lie;
 Truth is the speech of inward purity.

Shun drugs and drinks which work the wit abuse;
 Clear minds, clear bodies, need no Sôma juice.

Touch not thy neighbor's wife, neither commit
Sin of the flesh unlawful and unfit.

The words the Master spake of duties due
To father, mother, children, fellows, friends ;
Teaching how such as may not swiftly break
The clinging chains of sense—whose feet are weak
To tread the higher road—should order so
This life of flesh that all their hither days
Pass blameless in discharge of charities
And first true footfalls in the Eightfold Path ;
Living pure, reverent, patient, pitiful,
Loving all things which live even as themselves ;
Because what falls for ill is fruit of ill
Wrought in the past, and what falls well of good ;
And that by howsomuch the householder
Purgeth himself of self and helps the world,
By so much happier comes he to next stage,
In so much bettered being. This he spake,
As also long before, when our Lord walked
By Rajagriha in the bamboo-grove ;
For on a dawn he walked there and beheld
The householder Singâla, newly bathed,
Bowing himself with bare head to the earth,
To Heaven, and all four quarters ; while he threw
Rice, red and white, from both hands. “ Wherefore
thus

Bowest thou, Brother? ” said the Lord ; and he,
 “ It is the way, Great Sir ! our fathers taught
 At every dawn, before the toil begins,
 To hold off evil from the sky above
 And earth beneath, and all the winds which blow.”
 Then the World-honored spake : “ Scatter not rice,
 But offer loving thoughts and acts to all.
 To parents as the East where rises light ;
 To teachers as the South whence rich gifts come ;
 To wife and children as the West where gleam
 Colors of love and calm, and all days end ;
 To friends and kinsmen and all men as North ;
 To humblest living things beneath, to Saints
 And Angels and the blessed Dead above :
 So shall all evil be shut off, and so
 The six main quarters will be safely kept.”

But to his own, them of the yellow robe—
 They who, as wakened eagles, soar with scorn
 From life’s low vale, and wing toward the Sun—
 To these he taught the Ten Observances
 The *Dasa-Sil*, and how a mendicant
 Must know the *Three Doors* and the *Triple Thoughts* ;
 The *Sixfold States of Mind* ; the *Fivefold Powers* ;
 The *Eight High Gates of Purity* ; the *Modes*
Of Understanding ; *Iddhi* ; *Upekshâ* ;
 The *Five Great Meditations*, which are food
 Sweeter than Amrit for the holy soul ;
 The *Zhâna’s* and the *Three Chief Refuges*.

Also he taught his own how they should dwell ;
 How live, free from the snares of love and wealth ;
 What eat and drink and carry—three plain cloths—
 Yellow, of stitched shuff, worn with shoulder bare—
 A girdle, almsbowl, strainer. Thus he laid
 The great foundations of our Sangha well,
 That noble Order of the Yellow Robe
 Which to this day standeth to help the World.

So all that night he spake, teaching the Law :
 And on no eyes fell sleep— for they who heard
 Rejoiced with tireless joy. Also the King,
 When this was finished, rose upon his throne
 And with bared feet bowed low before his Son
 Kissing his hem ; and said, “Take me, O Son !
 Lowest and least of all thy Company.”
 And sweet Yasôdhara, all happy now—
 Cried, “Give to Rahula—thou Blessed One !
 The Treasure of the Kingdom of thy Word
 For his inheritance.” Thus passed these Three
 Into the Path.

Here endeth what I write
 Who love the Master for his love of us.
 A little knowing, little have I told
 Touching the Teacher and the Ways of Peace.
 Forty-five rains thereafter showed he those
 In many lands and many tongues and gave

Our Asia light, that still is beautiful,
 Conquering the world with spirit of strong grace :
 All which is written in the holy Books,
 And where he passed and what proud Emperors
 Carved his sweet words upon rocks and caves :
 And how—in fullness of the times—it fell
 The Buddha died, the great Tathâgato,
 Even as a man 'mongst men, fulfilling all :
 And how a thousand thousand crores since then
 Have trod the Path which leads whither he went
 Unto NIRVANA where the Silence lives.

Ah! Blessed Lord! Oh, High Deliverer!
 Forgive this feeble script, which doth thee wrong.
 Measuring with little wit thy lofty Love.
 Ah! Lover! Brother! Guide! Lamp of the Law!
 I take my refuge in thy name and thee!
 I take my refuge in thy Law of Good;
 I take my refuge in thy Order! *OM!*
 The Dew is on the lotus!—rise, Great Sun!
 And lift my leaf and mix me with the wave.
 Om mani padme hum, the Sunrise comes!
 The Dewdrop slips into the shining Sea!

THE INDIAN SONG OF SONGS.



INTRODUCTION.

OM !

RERERENCE TO GANESHA !

“The sky is clouded ; and the wood resembles
The sky, thick-arched with black Tamâla boughs ;
O Radha, Radha ! take this Soul, that trembles
In life’s deep midnight, to Thy golden house.”
So Nanda spoke—and, led by Radha’s spirit,
The feet of Krishna found the road aright ;
Wherefore, in bliss which all high hearts inherit,
Together taste they Love’s divine delight.

“He who wrote these things for thee,
Of the Son of Wassodee,
Was the poet Jayadeva ;
Him Saraswati gave ever
Fancies fair his mind to throng,
Like pictures palace-walls along ;
Even to his notes of love
Lakshmi’s mystic dancers move.
If thy spirit seeks to brood
On Hari glorious, Hari good ;

If it feeds on solemn numbers,
 Dim as dreams and soft as slumbers,
 Lend thine ear to Jayadev,
 Lord of all the spells that save.
 Umapatidhara's strain
 Glows like roses after rain ;
 Sharan's stream-like song is grand,
 If its tide ye understand ;
 Bard more wise beneath the sun
 Is not found than Govardhum ;
 Dhoyi holds the listener still
 With his shlokas of subtle skill ;
 But for sweet words suited well
 Jayadeva doth excel."

(*What follows is to the Music MALAVA and the Mode*
 RUPAKA.)

HYMN TO VISHNU.

O thou that held'st the blessèd Veda dry
 When all things else beneath the floods were hurled ;
 Strong Fish-God ! Ark of Man ! *Jai ! Hari jai !*
 Hail, Keshav, hail ! thou Master of the world !

The round world rested on thy spacious nape ;
 Upon thy neck, like a mere mole, it stood :
 O thou that took'st for us the Tortoise-shape,
 Hail, Keshav, hail ! Ruler of wave and wood !

The world upon thy curving tusk sate pure,
Like the Moon's dark disc in her crescent pale ;
O thou who didst for us assume the Boar,
Immortal Conqueror ! hail, Keshav, hail !

When thou thy Giant-Foe didst seize and rend,
Fierce, fearful, long, and sharp were fang and nail ;
Thou who the Lion and the Man didst blend,
Lord of the Universe ! hail, Narsingh, hail !

Wonderful Dwarf !—who with a threefold stride
Cheated King Bali—where thy footsteps fall
Men's sins. O Wamuna ! are set aside ;
O Keshav, hail ! thou Help and Hope of all !

The sins of this sad earth thou didst assoil,
The anguish of its creatures thou didst heal ;
Freed are we from all terrors by thy toil ;
Hail, Purshuram, hail ! Lord of the biting steel !

To thee the fell Ten-Headed yielded life,
Thou in dread battle laid'st the monster low !
Ah, Rama ! dear to Gods and men that strife ;
We praise thee, master of the matchless bow !

With clouds for garments glorious thee dost fare,
Veiling thy dazzling majesty and might
As when Yamuna saw thee with the share,
A peasant—yet the King of Day and Night.

Merciful-hearted! when thou camest as Boodh—

Albeit 'twas written in the Scriptures so—
Thou bad'st our alters be no more imbrued

With blood of victims: Keshav! bending low—
We praise thee, Wielder of the sweeping sword,
Brilliant as curving comets in the gloom,
Whose edge shall smite the fierce barbarian horde;
Hail to thee, Keshav! hail, and hear, and come,

And fill this song of Jayadev with thee,

And make it wise to teach, strong to redeem,
And sweet to living souls. Thou Mystery!
Thou Light of Life! Thou Dawn beyond the dream!

Fish! that didst outswim the flood;
Tortoise! whereon earth hath stood;
Boar! who with thy tush held'st high
The world, that mortals might, not die;
Lion! who hast giants torn;
Dwarf! who laugh'dst a king to scorn;
Sole Subduer of the Dreaded!
Slayer of the many-headed!
Mighty Plowman! Teacher tender!
Of thine own the sure Defender!
Under all thy ten disguises
Endless praise to thee arises.

(*What follows is to the Music GURJARI and the Mode*

NIHSARA.)

Endless praise arises,
 O thou God that liest
 Rapt, in Kumla's breast,
 Happiest, holiest, highest !
 Planets are thy jewels,
 Stars thy forehead-gems,
 Set like sapphires gleaming
 In kingliest anadems ;
 Even the great gold Sun-God,
 Blazing through the sky,
 Serves thee but for crest-stone,
Jai, jai ! Hari, jai !
 As that Lord of day
 After night brings morrow,
 Thou dost charm away
 Life's long dream of sorrow.
 As on Mansa's water
 Brood the swans at rest,
 So thy laws sit stately
 On a holy breast.
 O, Drinker of the poison !
 Ah, high Delight of earth !
 What light is to the lotus-buds,
 What singing is to mirth,
 Art thou—art thou that slayedst
 Madhou and Narak grim ;

That ridest on the King of Birds,
Making all glories dim.
With eyes like open lotus-flowers,
Bright in the morning rain,
Freeing by one swift piteous glance
The spirit from Life's pain :
Of all the three Worlds Treasure !
Of sin the Putter-by !
O'er the Ten-Headed Victor !
Jai Hari ! Hari ! jai !
Thou Shaker of the Mountain !
Thou Shadow of the Storm !
Thou Cloud that unto Lakshmi's face
Comes welcome, white, and warm !
O thou—who to great Lakshmi
Art like the silvery beam
Which moon-sick chakors feed upon
By Jumna's silent stream—
To thee this hymn ascendeth,
That Jayadev doth sing,
Of worship, love, and mystery ;
High Lord the heavenly King !
And unto whoso hears it
Do thou a blessing bring—
Whose neck is gilt with yellow dust
From lilies that did cling
Beneath the breasts of Lakshmi,
A girdle soft and sweet,
When in divine embracing

The lips of Gods did meet ;
And the beating heart above
Of thee—Dread Lord of Heaven !
She left that stamp of love—
By such deep sign be given
Prays, Jayadev, the glory
And the secret and the spells
Which close-hid in this story
Unto wise ears he tells.



THE INDIAN SONG OF SONGS.

SARGA THE FIRST.

SAMODADAMODARO.

THE SPORTS OF KRISHNA.

Beautiful Radha, jasmine-bosomed Radha,
All in the Spring-time waited by the wood
For Krishna fair, Krishna the all-forgetful—
Krishna with earthly love's false fire consuming—
And some one of her maidens sang this song :

*(What follows is to the Music VASANTA and the Mode
YATI.)*

I know where Krishna tarries in these early days of
Spring,
When every wind from warm Malay brings fragrance
on its wing ;
Brings fragrance stolen far away from thickets of the
clove.

In jungles where the bees hum and the Koil flutes her
love ;
He dances with the dancers, of a merry morrice one,
All in the budding Spring-time, for 'tis sad to be alone.

I know how Krishna passes these hours of blue and
gold,
When parted lovers sigh to meet and greet and closely
hold
Hand fast in hand ; and every branch upon the Vakul-
tree
Droops downward with a hundred blooms in every
bloom a bee ;
He is dancing with the dancers to a laughter-moving
tone,
In the soft awakening Spring-time, when 'tis hard to
live alone.

Where Kroona-flowers, that open at a lover's lightest
tread,
Break, and, for shame at what they hear, from white
blush modest red ;
And all the spears on all the boughs of all the Ketuk-
glades
Seem ready darts to pierce the hearts of wandering
youths and maids ;
'Tis there thy Krishna dances till the merry drum is
done,
All in the sunny Spring-time, when who can live alone ?

Where the breaking forth of blossom on the yellow
Keshra-sprays
Dazzles like Kama's sceptre, who all the world obeys ;
And Pâtal-buds fill drowsy bees from pink delicious
bowls,
As Kama's nectared goblet steeps in languor human
souls ;
There he dances with the dancers, and of Radha
thinketh none,
All in the warm new Spring-tide, when none will live
alone.

Where the breath of waving Mâdhvi pours incense
through the grove,
And silken Mogras lull the sense with essences of
love—
The silken-soft pale Mogra, whose perfume fine and
faint
Can melt the coldness of a maid, the sternness of a
saint—
There dances with those dancers thine other self, thine
Own,
All in the languorous Spring-time, when none will live
alone.

Where—as if warm lips touched sealed eyes and waked
them—all the bloom
Opens upon the mangoes to feel the sunshine come ;
And Atimuktas wind their arms of softest green about,

Clasping the stems, while calm and clear great Jumna
 spreadeth out ;
 There dances and there laughs thy Love, with damsels
 many an one,
 In the rosy days of Spring-time, for he will not live
 alone.

“Mark this song of Jayadev !
 Deep as pearl in ocean-wave
 Lurketh in its lines a wonder
 Which the wise alone will ponder :
 Though it seemeth of the earth.
 Heavenly is the music's birth ;
 Telling darkly of delights
 In the wood, of wasted nights,
 Of witless days, and fruitless love,
 And false pleasures of the grove,
 And rash passions of the prime,
 And those dances of Spring-time ;
 Time, which seems so subtle-sweet,
 Time, which pipes to dancing-feet,
 Ah ! so softly—ah ! so sweetly—
 That among those wood-maids feately
 Krishna cannot choose but dance,
 Letting pass life's greater chance.”

Yet the winds that sigh so
 As they stir the rose,
 Wake a sigh from Krishna

Wistfuller than those ;
All their faint breaths swinging
The creepers to and fro
Pass like rustling arrows
Shot from Kama's bow :
Thus among the dancers
What those zephyrs bring
Strikes to Krishna's spirit
Like a darted sting.

And all as if—far wandered—
The traveler should hear
The bird of home, the Koil,
With nest-notes rich and clear ;
And there should come one moment
A blessèd fleeting dream
Of the bees among the mangoes
Beside his native stream ;
So flash those sudden yearnings,
That sense of a dearer thing,
The love and lack of Radha
Upon his soul in Spring.

Then she, the maid of Radha, spake again ;
And pointing far away between the leaves
Guided her lovely Mistress where to look,
And note how Krishna wantoned in the wood
Now with this one, now that ; his heart, her prize,
Panting with foolish passions, and his eyes

Beaming with too much love for those fair girls—
Fair, but not so as Radha ; and she sang :

(*What follows is to the Music RAMAGIRI and the Mode*

YATI.)

See Lady ! how thy Krishna passes these idle hours
Decked forth in fold of woven gold, and crowned with
forest-flowers ;
And scented with the sandal, and gay with gems of
price—
Rubies to mate his laughing lips, and diamonds like
his eyes ;
In the company of damsels,* who dance and sing and
play,
Lies Krishna, laughing, toying, dreaming his Spring
away.

One, with star-blossomed champâk wreathed, woos
him to rest his head
On the dark pillow of her breast so tenderly outspread ;
And o'er his brow with roses blown she fans a fra-
grance rare,
That falls on the enchanted sense like rain in thirsty
air,

* It will be observed that the "Gopis" here personify the five senses. Lassen says, "*Manifestum est puellis istis nil aliud significari quam res sensiles.*"

While the company of damsels wave many an odorous
spray,
And Krishna, laughing, toying, sighs the soft Spring
away.

Another, gazing in his face, sits wistfully apart,
Searching it with those looks of love that leap from
heart to heart ;
Her eyes—afire with shy desire, veiled by their lashes
black—
Speak so that Krishna cannot choose but send the
message back,
In the company of damsels whose bright eyes in a ring
Shine round him with soft meanings in the merry light
of Spring.

The third one of that dazzling band of dwellers in the
wood—
Body and bosom panting with the pulse of youthful
blood—
Leans over him, as in his ear a lightsome thing to
speak,
And then with leaf-soft lip imprints a kiss below his
cheek,
A kiss that thrills, and Krishna turns at the silken
touch
To give it back—ah, Radha! forgetting thee too much.
And one with arch smile beckons him away from
Jumna's banks,

Where the tall bamboos bristle like spears in battle-ranks,

And plucks his cloth to make him come into the mango-shade,

Where the fruit is ripe and golden, and the milk and cake are laid :

Oh! golden-red the mangoes, and glad the feasts of Spring,

And fair the flowers to lie upon, and sweet the dancers sing.

Sweetest of all that Temptress who dances for him now
With subtle feet which part and meet in the Râs-measure slow,

To the chime of silver bangles and the beat of rose-leaf hands,

And pipe and lute and cymbal played by the woodland bands ;

So that wholly passion-laden—eye, ear, sense, soul o'ercome—

Krishna is theirs in the forest; his heart forgets its home.

“ Krishna, made for heavenly things,
'Mid those woodland singers sings ;
With those dancers dances featly,
Gives back soft embraces sweetly ;
Smiles on that one, toys with this,
Glance for glance and kiss for kiss ;

Meets the merry damsels fairly,
 Plays the round of folly rarely,
 Lapped in milk-warm spring-time weather,
 He and those brown girls together.

“ And this shadowed earthly love
 In the twilight of the groves,
 Dance and song and soft caresses,
 Meeting looks and tangled tresses,
 Jayadev the same hath writ,
 That ye might have gain of it,
 Sagely its deep sense conceiving
 And its inner light believing ;
 How that Love—the mighty Master,
 Lord of all the stars that cluster
 In the sky, swiftest and slowest,
 Lord of highest, Lord of lowest—
 Manifests himself to mortals,
 Winning them toward the portals
 Of his sacred House, the gates
 Of that bright Paradise which waits
 The wise in love. Ah, human creatures!
 Even your phantasies are teachers.
 Mighty Love makes sweet in seeming
 Even Krishna’s woodland dreaming ;
 Mighty Love sways all alike
 From self to selflessness. Oh ! strike
 From your eyes the veil, and see
 What Love willeth Him to be

Who in error, but in grace,
 Sitteth with that lotus-face,
 And those eyes whose rays of heaven
 Unto phantom-eyes are given ;
 Holding feasts of foolish mirth
 With these Visions of the earth ;
 Learning love, and love imparting ;
 Yet with sense of loss upstarting :—

“ For the cloud that veils the fountains
 Underneath the Sandal mountains,
 How—as if the sunshine drew
 All its being to the blue—
 It takes flight, and seeks to rise
 High into the purer skies,
 High into the snow and frosts,
 On the shining summits lost !
 Ah ! and how the Koil’s strain
 Smites the traveler with pain,—
 When the mango blooms in spring,
 And “ Koo-hoo,” “ Koo-hoo,” they sing—
 Pain of pleasures not yet won,
 Pain of journeys not yet done,
 Pain of toiling without gaining,
 Pain, ’mid gladness, of still paining.”

But may He guide us all to glory high
 Who laughed when Radha glided, hidden, by,
 And all among those damsels free and bold

Touched Krishna with a soft mouth, kind and cold ;
And like the others, leaning on his breast,
Unlike the others, left there Love's unrest ;
And like the others, joining in his song,
Unlike the others, made him silent long.

(Here ends that Sarga of the Gīta Govinda entitled

SAMODADAMODARO.)

SARGA THE SECOND.

KLESHAKESHAVO.

THE PENITENCE OF KRISHNA.

Thus lingered Krishna in the deep, green wood,
 And gave himself, too prodigal, to those ;
 But Radha, heart-sick at his falling-off,
 Seeing her heavenly beauty slighted so,
 Withdrew ; and, in a bower of Paradise—
 Where nectarous blossoms wove a shrine of shade,
 Haunted by birds and bees of unknown skies—
 She sate deep-sorrowful, and sang this strain :

(*What follows is to the Music GURJJARI and the Mode*

YATI.)

Ah, my Beloved ! taken with those glances,
 Ah, my Beloved ! dancing those rash dances,
 Ah, Minstrel ! playing wrongful strains so well ;
 Ah Krishna ! Krishna, with the honeyed lip !
 Ah, Wanderer into foolish fellowship !
 My Dancer, my Delight !—I love thee still.

O Dancer ! strip thy peacock-crown away,
 Rise! thou whose forehead is the star of day,
 With beauty for its silver halo set ;
 Come ! thou whose greatness gleams beneath its shroud
 Like Indra's rainbow shining through the cloud—
 Come, for I love thee, my Beloved ! yet.

Must love thee—cannot choose but love thee ever,
 My best Beloved !—set on this endeavor,
 To win thy tender heart and earnest eye
 From lips but sadly sweet, from restless bosoms,
 To mine, O Krishna with the mouth of blossoms!
 To mine, thou soul of Krishna ! yet I sigh

Half hopeless, thinking of myself forsaken,
 And thee dear Loiterer, in the wood o'ertaken
 With passion for those bold and wanton ones,
 Who knit thine arms as poison-plants gripe trees
 With twining cords—their flowers the braveries
 That flash in the green gloom, sparkling stars and
 stones.

My prince ! my Lotus-faced ! my woe ! my love !
 Whose broad brow, with the tilka-spot above,
 Shames the bright moon at full with fleck of cloud
 Thou to mistake so little for so much !
 Thou, Krishna, to be palm to palm with such !
 O Soul made for my joys, pure, perfect proud !

Ah, my Beloved! in thy darkness dear ;
 Ah, Dancer! with the jewels in thine ear,
 Swinging to music of a loveless love ;
 O my Beloved! in thy fall so high
 That angels, sages, spirits of the sky
 Linger about thee, watching in the grove.

I will be patient still, and draw thee ever,
 My one Beloved, sitting by the river
 Under the thick kadambas with that throng :
 Will there not come an end to earthly madness ?
 Shall I not, past the sorrow, have the gladness ?
 Must not the light shine for him ere long ?

“ Shine, thou Light by Radha given,
 Shine, thou splendid star of heaven !
 Be a lamp to Krishna’s feet,
 Show to all hearts secrets sweet,
 Of the wonder and the love
 Jayadev hath writ above.
 Be the quick Interpreter
 Unto wisest ears of her
 Who always sings to all, ‘ I wait,
 He loveth still who loveth late.’ ”

For (sang-on that high Lady in the shade)
 My soul for tenderness, not blame, was made ;
 Mine eyes look through his evil to his good ;
 My heart coins pleas for him ; my fervent thought

Prevents what he will say when these are naught,
And that which I am shall be understood.

Then spake she to her maiden wistfully—

*(What follows is to the Music MALAVAGAUDA and the
Mode EKATALI.)*

Go to him—win him hither—whisper low
How he may find me if he searches well ;
Say, if he will—joys past his hope to know
Await him here ; go now to him, and tell
Where Radha is, and that henceforth she charms
His spirit to her arms.

Yes, go ! say, if he will, that he may come—
May come, my love, my longing, my desire ;
May come forgiven, shriven, to me his home,
And make his happy peace ; nay, and aspire
To uplift Radha's veil, and learn at length
What is in its strength.

Lead him ; say softly I shall chide his blindness,
And vex him with my angers : yet add this,
He shall not vainly sue for loving-kindness
Nor miss to see me close, nor lose the bliss
That lives upon my lip, nor be denied
The rose-throne at my side.

Say that I—Radha—in my bower languish
All widowed, till he find the way to me;
Say that mine eyes are dim, my breast all anguish,
Until with gentle murmured shame I see
His steps come near, his anxious pleading face
Bend for my pardoning grace.

While I—what did he deem light loves so tender,
To tarry for them when the vow was made
To yield him up my bosom's maiden splendor
And fold him in my fragrance, and unbraided
My shining hair for him, and clasp him close
To the gold heart of his Rose?

And sing him strains which only spirits know,
And make him captive with the silk-soft chain
Of twinned-wings brooding round him, and bestow
Kisses of Paradise, as pure as rain;
My gems, my moonlight-pearls, my girdle-gold,
Cymbaling music bold?

While gained for ever, I shall dare to grow
Life to life with him, in the realms divine;
And—Love's large cup at happy overflow,
Yet ever to be filled—his eyes and mine
Will meet in that glad look, when Time's great gate
Closes and shuts out Fate.

"Listen to the unsaid things
 Of the song that Radha sings,
 For the soul draws near to bliss,
 As it comprehendeth this.
 I am Jayadev, who write
 All this subtle-rich delight
 For your teaching. Ponder, then,
 What it tells to Gods and men.
 Err not, watching Krishna gay,
 With those brown girls all at play;
 Understand how Radha charms
 Her wandering lover to her arms,
 Waiting with divinest love
 Till his dream ends in the grove."

For even now (she sang) I see him pause,
 Heart-stricken with the waste of heart he makes
 Amid them; all the bows of their bent brows
 Wound him no more: no more for all their sakes
 Plays he one note upon his amorous lute,
 But lets the strings lie mute.

Pensive, as if his parted lips should say—

"My feet with the dances are weary,
 The music has dropped from the song,
 There is no more delight in the lute-strings,
 Sweet Shadows! what thing has gone wrong?

The wings of the wind have left fanning
The palms of the glade ;
They are dead, and the blossoms seem dying
In the place where we played.

“ We will play no more, beautiful Shadows!
A fancy came solemn and sad,
More sweet, with unspeakable longings,
Than the best of the pleasures we had :
I am not now the Krishna who kissed you ;
That exquisite dream—
The Vision I saw in my dancing—
Has spoiled what you seem.
Ah ! delicate phantoms that cheated
With eyes that looked lasting and true,
I awake—I have seen her—my angel—
Farewell to the wood and to you !
Oh, whisper of wonderful pity !
Oh, fair face that shone !
Though thou be a vision, Divinest !
This vision is done.”

(Here ends that Sarga of the Gīta Govinda entitled

KLESHAKESHA VO.)

SARGA THE THIRD.

MUGDHAMADHUSUDANO.

KRISHNA TROUBLED.

Thereat—as one who welcomes to her throne
 A new-made Queen, and brings before it bound
 Her enemies—so Krishna in his heart
 Throned Radha; and—all treasonous follies chained—
 He played no more with those first play-fellows:
 But, searching through the shadows of the grove
 For loveliest Radha—when he found her not,
 Faint with the quest, despairing, lonely, lorn,
 And pierced with shame for wasted love and days,
 He sate by Jumna, where the canes are thick,
 And sang to the wood-echoes words like these:

(*What follows is to the Music GURJARI and the Modes
 YATI.*)

Radha, Enchantress! Radha, queen of all!
 Gone—lost, because she found me sinning here;

Haho! there is the wisdom I mistook,
Therefore I seek with desperate endeavors;
That fault dissevers
Me from my heaven, astray—condemned—forsook!

And yet I seem to feel, to know, thee near me;
Thy steps make music, measured music, near;
Radha! my Radha! will not sorrow clear me?
Shine once! speak one word pitiful and dear!
Wilt thou not hear?
Canst thou—because I did forget—forsake me?

Forgive! the sin is sinned, is past, is over;
No thought I think shall do thee wrong again;
Turn thy dark eyes again upon thy lover
Bright Spirit! or I perish of this pain.
Loving again!
In dread of doom to love, but not recover.

“So did Krishna sing and sigh
By the river-bank; and I,
Jayadev of Kinduvilva,
Resting—as the moon of silver
Sits upon the solemn ocean
On full faith, in deep devotion;
Tell it that ye may perceive
How the heart must fret and grieve;
How the soul doth tire of earth,
When the love from Heav’n hath birth.”

For (sang he on) I am no foe of thine,
 There is no black snake, Kama! in my hair;
 Blue lotus-bloom, and not the poisoned brine,
 Shadows my neck; with strains my bosom bare,
 Thou God unfair!

In sandal-dust, not ashes; nought of mine
 Makes me like Shiva that thou, Lord of Love!
 Shouldst strain thy string at me and fit thy dart;
 This world is thine—let be one breast thereof
 Which bleeds already, wounded to the heart
 With lasting smart,
 Shot from those brows that did my sin reprove.

Thou gavest her those black brows for a bow
 Arched like thine own, whose pointed arrows seem
 Her glances, and the underlids that go—
 So firm and fine—its string? Ah, fleeting gleam!
 Beautiful dream!
 Small need of Kama's help hast thou, I trow,

To smite me to the soul with love; but set
 Those arrows to their silken cord! enchain
 My thoughts in that loose hair! let thy lips, wet
 With dew of heaven as bimba-buds with rain,
 Bloom precious pain
 Of longing in my heart; and, keener yet,

The heaving of thy lovely, angry bosom,
 Pant to my spirit things unseen, unsaid;

But if thy touch, thy tones, if the dark blossom
Of thy dear face, thy jasmine-odors shed
From feet to head,
If these be all with me, canst thou be far—be fled?

“So sang he, and I pray that whoso hears
The music of his burning hopes and fears,
That whoso sees this vision by the River
Of Krishna, Hari, (can we name him ever?)
And marks his ear-ring rubies swinging slow,
As he sits still, unheedful, bending low
To play this tune upon his lute, while all
Listen to catch the sadness musical;
And Krishna wotteth nought, but, with set face
Turned full toward Radha's, sings on in that place
May all such souls—prays Jayadev—be wise
To learn the wisdom which hereunder lies.

(Here ends that Sarga of the Gîta Govinda entitled

MUGDHAMADHUSUDANO.)

SARGA THE FOURTH.

SNIGDHAMADHUSUDANO.

KRISHNA CHEERED.

Then she who Radha sent came to the canes—
 The canes beside the river where he lay
 With listless limbs and spirit weak from love—
 And she sang this to Krishna wistfully :

(*What follows is to the Music KARNATA and the Mode
 EKATALI.*)

Art thou sick for Radha ? she is sad in turn,
 Heaven foregoes its blessings, if it holds not thee ;
 All the cooling fragrance of sandal she doth spurn,
 Moonlight makes her mournful with radiance silvery ;
 Even the southern breeze blown fresh from pearly seas,
 Seems to her but tinted by a dolorous brine ;
 And for thy sake discontented, with a great love over-
 laden,
 Her soul comes here beside thee, and sitteth down
 with thine.

Her soul comes here beside thee, and tenderly and true
It weaves a subtle mail of proof to ward off sin and
 pain ;
A breastplate soft as lotus-leaf, with holy tears for
 dew,
To guard thee from the things that hurt ; and then
 'tis gone again
To strew a blissful place with the richest buds that
 grace
Kama's sweet world, a meeting-spot with rose and
 jasmine fair,
For the hour when, well-contented, with a love no
 longer troubled,
Thou shalt find the way to Radha, and finish sorrows
 there.

But now her lovely face is shadowed by her fears ;
Her glorious eyes are veiled and dim like moonlight
 in eclipse
By breaking rain-clouds, Krishna ! yet she paints you
 in her tears
With tender thoughts—not Krishna, but brow and
 breast and lips
And form and mein a King, a great and god-like thing ;
And then with bended head she asks grace from the
 Love Divine,
To keep thee discontented with the phantoms thou for-
 swearest,

Till she may win her gory, and thou be raised to
thine.

Softly now she sayeth,
 "Krishna, Krishna, come!"
 Lovingly she prayeth,
 "Fair moon, light him home."
 Yet if Hari helps not,
 Moonlight cannot aid ;
 Ah! the woeful Radha!
 Ah! the forest shade!

Ah! if Hari guide not,
 Moonlight is as gloom ;
 Ah! if moonlight help not,
 How shall Krishna come?
 Sad for Krishna grieving
 In the darkened grove ;
 Sad for Radha waving
 Dreams of fruitless love!

"Strike soft strings to this soft measure,
 If thine ear would catch its treasure ;
 Slowly dance to this deep song,
 Let its meaning float along
 With grave paces, since it tells
 Of a love that sweetly dwells
 In a tender distant glory,
 Pass all faults of mortal story."

(*What follows is to the Music DESHAGA and the Mode
AKATALI.*)

Krishna, till thou come unto her, faint she lies with
love and fear ;
Even the jewels of her necklet seem a load to great to
bear.

Krishna, till thou come unto her, all the sandal and
the flowers
Vex her with their pure perfection though they grow
in heavenly bowers.

Krishna, till thou come unto her, fair albeit those
bowers may be,
Passion burns her, and love's fire fevers her for lack
of thee.

Krishna, till thou come unto her, those divine lids,
dark and tender,
Droop like lotus-leaves in rain-storms, dashed and heavy
in their splendor.

Krishna, till thou come unto her, that rose-couch which
she hath spread
Saddens with its empty place, its double pillow for one
head.

Krishna, till thou come unto her, from her palms she
will not lift

The dark face hidden deep within them like the moon
in cloudy rift.

Krishna, till thou come unto her, angel though she be,
thy Love
Sighs and suffers, waits and watches—joyless 'mid those
joys above.

Krishna, till thou come unto her, with the comfort of
thy kiss
Deeper than thy loss, O Krishna! must be loss of
Radha's bliss.

Krishna, while thou didst forget her—her, thy life, thy
gentle fate—
Wonderful her waiting was, her pity sweet, her patience
great.

Krishna, come! 'tis grief untold to grieve her shame
to let her sigh ;
Come, for she is sick with love, and thou her only
remedy.

“ So she sang, and Jayadeva
Prays for all, and prays for ever,
That Great Hari may bestow
Utmost bliss of loving so
On us all ; that one who wore
The herdsman's form, and heretofore,

To save the shepherd's threatened flock,
Up from the earth reared the huge rock—
Bestow it with a gracious hand,
Albeit, amid the woodland band,
Clinging close in fond caresses
Krishna gave them ardent kisses,
Taking on his lips divine
Earthly stamp and woodland sign.”

*(Here ends that Sarga of the Gita Govinda entitled
SNIGDHAMADHUSUDANO.)*

SARGA THE FIFTH.

SAKANDKSHAPUNDARIKAKSHO.

THE LONGINGS OF KRISHNA.

“Say I am here! oh, if she pardons me,
 Say where I am, and win her softly hither.”
 So Krishna to the maid; and willingly
 She came again to Radha, and she sang:

*(What follows is to the Music DESHIVARADI and the
 Mode RUPAKA.)*

Low whispers the wind from Malaya
 Overladen with love;
 On the hills all the grass is burned yellow;
 And the trees in the grove
 Droop with tendrils that mock by their clinging
 The thoughts of the parted;
 And there lies, sore-sighing for thee,
 Thy love, altered-hearted.

To him the moon's icy-chill silver
Is a sun at midday ;
The fever he burns with is deeper
Than starlight can stay :
Like one who falls stricken by arrows,
With the color departed
From all but his red wounds, so lies
Thy love, bleeding-hearted.

To the music the banded bees make him
He closeth his ear ;
In the blossoms their small horns are blowing
The honey-song clear ;
But as if every sting to his bosom
Its smart had imparted,
Low lies by the edge of the river,
Thy love, aching-hearted.

By the edge of the river, far wandered
From his once beloved bowers,
And the haunts of his beautiful playmates,
And the beds strewn with flowers ;
Now thy name is his playmate—that only !
And the hard rocks upstarted
From the sand make the couch where he lies,
Thy Krishna, sad-hearted.

“Oh may Hari fill each soul,
As these gentle verses roll

Telling of the anguish borne
 By kindred ones asunder torn !
 Oh may Hari unto each
 All the lore of loving teach,
 All the pain and all the bliss ;
 Jayadeva prayeth this !”

Yea, Lady ! in the self-same spot he waits
 Where with thy kiss thou taught'st him utmost love,
 And drew him as none else draws, with thy look ;
 And all day long, and all night long, his cry
 Is “ Radha, Radha” like a spell said o'er :
 And in his heart there lives no wish nor hope
 Save only this, to slake his spirit's thirst
 For Radha's love with Radha's lips ; and find
 Peace on the immortal beauty of thy breast.

(What follows is to the Music GURJJARI and the Mode

Ekatali.)

Mistress, sweet and bright and holy !
 Meet him in that place ;
 Change his cheerless melancholy
 Into joy and grace ;
 If thou hast forgiven, vex not ;
 If thou lovest, go,
 Watching ever by the river,
 Krishna listens low :

Listens low, and on his reed there
Softly sounds thy name,
Making even mute things plead there
For his hope : 'tis shame
That, while winds are welcome to him,
If from thee they blow,
Mournful ever by the river
Krishna waits thee so !

When a bird's wing stirs the roses,
When a leaf falls dead,
Twenty times he recomposes
The flower-seat he has spread :
Twenty times, with anxious glances
Seeking thee in vain,
Sighing ever by the river,
Krishna droops again.

Loosen from thy foot the bangle,
Lest its golden bell,
With a tiny, tattling jangle,
Any false tale tell :
If thou fearest that the moonlight
Will thy glad face know,
Draw those dark braids lower, Lady !
But to Krishna go.

Swift and still as lightning's splendor
Let thy beauty come,

Sudden, gracious, dazzling, tender,
To his arms—its home.

Swift as Indra's yellow lightning,
Shining through the night,
Glide to Krishna's lonely bosom,
Take him love and light.

Grant, at last, love's utmost measure,
Giving, give the whole ;
Keep back nothing of the treasure
Of thy priceless soul :
Hold with both hands out unto him
Thy chalice, let him drain
The nectar of its dearest draught,
Till not a wish remain.

Only go—the stars are sitting,
And thy Krishna grieves,
Doubt and anger quite forgetting,
Hasten through the leaves :
Wherefore didst thou lead him heav'nward
But for this thing's sake ?
Comfort him with pity, Radha !
Or his heart must break.

“But while Jayadeva writes
This rare tale of deep delights—
Jayadev, whose heart is given
Unto Hari, Lord in Heaven—

See that ye too, as ye read,
With a glad and humble heed,
Bend your brows before His face,
That ye may have bliss and grace.

And then the Maid, compassionate, sang on—

Lady, most sweet !
For thy coming feet
He listens in the wood, with love sore-ried ;
Faintly sighing,
Like one a-dying,
He sends his thoughts afoot to meet his bride.

Ah, silent one ?
Sunk in the sun,
The darkness falls as deep as Krishna's sorrow ;
The chakor's strain
Is not more vain
Than mine, and soon gray dawn will bring white
morrow.

And thine own bliss
Delays by this ;
The utmost of thy heaven comes only so
When, with hearts beating
And passionate greeting,
Parting is over, and the parted grow

One—one for ever !
 And the old endeavor
 To be so blended is assuaged at last ;
 And the glad tears raining
 Have nought remaining
 Of doubt or 'plaining ; and the dread has passed

Out of each face,
 In the close embrace,
 That by-and-by embracing will be over ;
 The ache that causes
 Those mournful pauses
 In bowers of earth between lover and lover ;

To be no more felt,
 To fade, to melt
 In the strong certainty of joys immortal ;
 In the glad meeting,
 And quick sweet greeting
 Of lips that close beyond Time's shadowy portal.

And to thee is given,
 Angel of Heaven !
 This glory and this joy with Krishna. Go !
 Let him attain,
 For his long pain,
 The prize it promised—see thee coming slow,

A vision first, but then—
 By glade and glen—
 A lovely, loving soul, true to its home :
 His Queen—his Crown—his All,
 Hast'ning at last to fall
 Upon his breast, and live there. Radha, come !

“Come ! and come thou, Lord of all,
 Unto whom the Three Worlds call ;
 Thou, that didst in angry might,
 Kansa, like a comet, smite ;
 Thou, that in thy passion tender,
 As incarnate spell and splendor,
 Hung on Radha's glorious face—
 In the grab of Krishna's grace—
 As above the bloom the bee,
 When the honeyed revelry
 Is too subtle-sweet an one
 Not to hang and dally on ;
 Thou that art Three Worlds' glory,
 Of life the light, of every story
 The meaning and the mark, of love
 The root and flower, o' the sky above
 The blue, of bliss the heart, of those,
 The lovers, that which did impose
 The gentle law, that each should be
 The other's Heav'n and harmony.”

(Here ends that Sarga of the Gita Govinda entitled)

SAKANDKSHAPUNDARIKAKSHO.)

SARGA THE SIXTH.

DHRISHTAVAIKUNTO.

KRISHNA MADE BOLDER.

But seeing that, for all her loving will,
 The flower-soft feet of Radha had not power
 To leave their place and go, she sped again—
 That maiden—and to Krishna's eager ears
 Told how it fared with his sweet mistress there.

(*What follows is to the Music GONDAKIRI and the Mode
 RUPAKA.*)

Krishna ! 'tis thou must come, (she sang)
 Ever she waits thee in heavenly bower ;
 The lotus seeks not the wandering bee,
 The bee must find the flower.

All the wood over her deep eyes roam,
 Marveling sore where tarrys the bee,
 Who leaves such lips of nectar unsought
 As those that blossom for thee.

Her steps would fail if she tried to come,
 Would falter and fail, with yearning weak ;
At the first of the road they would falter and pause,
 And the way is strange to seek.

Find her where she is sitting, then,
 With lotus-blossom on ankle and arm
Wearing thine emblems, and musing of nought
 But the meeting to be—glad, warm.

To be—" but wherefore tarrieth he ?"
 " What can stay or delay him ?—go !
See if the soul of Krishna comes,"
 Ten times she sayeth to me so ;

Ten times lost in a languorous swoon,
 " Now he cometh—he cometh," she cries ;
And a love-look lightens her eyes in the gloom,
 And the darkness is sweet with her sighs.

Till, watching in vain, she glideth again
 Under the shade of the whispering leaves ;
With a heart too full of its love at last
 To heed how her bosom heaves."

" Shall not these fair verses swell
 The number of the wise who dwell
 In the realm of Kama's bliss ?

Jayadev prayeth this,
Jayadev, the bard of Love,
Servant of the Gods above."

For all so strong in Heaven itself
Is Love, that Radha sits drooping there,
Her beautiful bosoms panting with thought,
And the braids drawn back from her ear.

And—angel albeit—her rich lips breathe
Sighs, if sighs were ever so sweet ;
And—if spirits can tremble—she trembles now
From forehead to jeweled feet.

And her voice of music sinks to a sob,
And her eyes, like eyes of a mated roe,
Are tender with looks of yielded love,
With dreams dreamed long ago ;

Long—long ago, but soon to grow truth,
To end, and be walking and certain and true ;
Of which dear surety murmur her lips,
As the lips of sleepers do :

And, dreaming, she loosens her girdle-pearls,
And opens her arms to the empty air,
Then starts, if a leaf of the champâk falls,
Sighing, " O leaf ! is he there ? "

Why dost thou linger in this dull spot,
 Haunted by serpents and evil for thee ?
Why not hasten to Nanda's House ?
 It is plain, if thine eyes could see.

“ May these words of high endeavor—
 Full of grace and gentle favor—
 Find out those whose hearts can feel
 What the message did reveal,
 Words that Radha's messenger
 Unto Krishna took from her,
 Slowly guiding him to come
 Through the forest to his home,
 Guiding him to find the road
 Which led—though long—to love's abode.

*(Here ends that Sarga of the Gīta Govinda entitled
 DHRISHTAVAIKUNTO.)*

SARGA THE SEVENTH

 VIPRALABDHAVARNANE
 NAGARANARAYANO.

KRISHNA SUPPOSED FALSE.

Meantime the moon, the rolling moon, clomb high,
 And over all Vrindāvana it shown ;
 The moon which on the front of gentle night
 Gleams like the chumdun-mark on beauty's brow ;
 The conscious moon which hath its silver face
 Marred with the shame of lighting earthly loves :

And while the round white lamp of earth rose
 higher,
 And still he tarried, Radha, petulant,
 Sang soft impatience and half-earnest fears :

(*What follows is to the Music MALAVA and the Mode*
 YATI.)

'Tis time—he comes not—will he come?
 Can he leave me thus to pine ?

Yami hê kam sharanam !

Ah! what refuge then is mine ?

For his sake I sought the wood,
Threaded dark and devious ways ;

Yami hê kam sharanam !

Can it be Krishna betrays ?

Let me die then, and forget
Anguish, patience, hope, and fear ;

Yami hê kam sharnam !

Ah, why have I held him dear ?

Ah, this soft night torments me,
Thinking that his faithless arms—

Yami hê kam sharanam !

Clasp some shadow of my charms.

Fatal shadow—foolish mock !

When the great love shone confessed ;—

Yami hê kam sharanam !

Krishna's lotus loads my breast ;

'Tis too heavy, lacking him ;

Like a broken flower I am—

Necklets, jewels, what are ye ?

Yami hê kam sharanam !

Yami hê kam sharanam !

The sky is still, the forest sleeps :

Krishna forgets—he loves no more ;
He fails in faith, and Radha weeps.

“ But the poet Jayadev—
He who is great Hari's slave,
He who finds asylum sweet
Only at great Hari's feet ;
He who for your comfort sings
All this to the Vina's strings—
Prays that Radha's tender moan
In your hearts be thought upon,
And that all her holy grace
Live there like the loved one's face.”

Yet, if I wrong him ! (sang she)—can he fail ?
Could any in the wood win back his kisses ?
Could any softest lips of earth prevail
To hold him from my arms ? any love-blisses

Blind him once more to mine ? O Soul, my prize !
Art thou not merely hindered at this hour ?
Sore-wearied, wandering, lost ? how otherwise
Shouldst thou not hasten to the bridal-bower ?

But seeing far away that Maiden come
Alone, with eyes cast down and lingering steps,
Again a little while she feared to hear
Of Krishna false ; and her quick thoughts took shape
In a fine jealousy, with words like these—

Something then of earth has held him
From his home above,
Some one of those slight deceivers
Ah, my foolish love!
Some new face, some winsome playmate,
With her hair untied,
And the blossoms tangled in it,
Woos him to her side.

On the dark orbs of her bosom—
Passionately heaved—
Sink and rise the warm, white pearl-strings,
Oh, my love deceived!

Fair? yes, yes! the rippled shadow
Of that midnight hair
Shows above her brow—as clouds do
O'er the moon—most fair:

And she knows, with wilful paces,
How to make her zone
Gleam and please him; and her ear-rings
Tinkle love; and grown

Coy as he grows fond, she meets him
With a modest show;
Shaming truth with truthful seeming,
While her laugh—light, low—

And her subtle mouth that murmurs,
 And her silken cheek,
 And her eyes, say she dissembles
 Plain as speech could speak.

Till at length, a fatal victress,
 Of her triumph vain,
 On his neck she lies and smiles there—
 Ah, my Joy! my Pain!

“But may Radha’s fond annoy
 And may Krishna’s dawning joy,
 Warm and waken love more fit—
 Jayadeva prayeth it—
 And the griefs and sins assuage
 Of this blind and evil age.”

O Moon! (she sang) that art so pure and pale,
 Is Krishna wan like thee with lonely waiting?
 O lamp of love! art thou the lover’s friend,
 And wilt not bring him, my long pain abating?
 O fruitless moon! thou dost increase my pain
 O faithless Krishna! I have striven in vain.
 And then, lost in her fancies sad, she moaned—

(*What follows is to the Music GURJJARI and the Mode
 EKATALI.*)

In vain, in vain!
 Earth will of earth! I mourn more than I blame;

If he had known, he would not sit and paint
The tilka on her smooth black brow, nor claim
Quick kisses from her yielded lips—false, faint—
False, fragrant, fatal! Krishna's quest is o'er
By Jumna's shore!

Vain—it was vain!
The temptress was too near, the heav'n too far;
I can but weep because he sits and ties
Garland of fire-flowers for her loosened hair,
And in it silken shadow veils his eyes
And buries his fond face. Yet I forgave
By Jumna's wave!

Vainly! all vain!
Make then the most of that whereto thou'rt given,
Feign her thy Paradise—thy Love of loves;
Say that her eyes are stars, her face the heaven,
Her bosoms the two worlds, with sandal-groves
Full-scented, and the kiss-marks—ah, thy dream
By Jumna's stream!

It shall be vain!
And vain to string the emeralds on her arm,
And hang the milky pearls upon her neck,
Saying they are not jewels, but swarm
Of crowded, glossy bees, come there to suck
The rosebuds of her breast, the sweetest flowers
Of Jumna's bowers.

That shalt be vain !
Nor wilt thou so believe thine own blind wooing,
Nor sake thy heart's thirst even with the cup
Which at the last she brims for thee, undoing
Her girdle of carved gold, and yielding up,
Love's uttermost : brief the poor gain and pride
By Jumna's tide

Because still vain
Is love that feeds on shadow ; vain, as thou dost,
To look so deep into the phantom eyes
For that which lives not there ; and vain, as thou
must,
To marvel why the painted pleasure flies,
When the fair, false wings seemed folded for ever
By Jumna's river,

And vain ! yes, vain !
For me too is it, having so much striven,
To see this slight snare take thee, and thy soul
Which should have climbed to mine, and shared my
heaven,
Spent on a lower loveliness, whose whole
Passion of claim were but a parody
Of that kept here for thee.

Ahaha ! vain !
For on some isle of Jumna's silver stream
He gives all that they ask to those hard eyes,

While mine which are his angel's, mine which gleam
 With light that might have led him to the skies—
 That almost led him—are eclipsed with tears
 Wailing my fruitless prayers.

But thou, good Friend,
 Hang not thy head for shame, nor come so slowly,
 As one whose message is too ill to tell ;
 If thou must say Krishna is forfeit wholly—
 Wholly forsworn and lost—let the grief dwell
 Where the sin doth—except in this sad heart,
 Which cannot shun its part.

“O great Hari! purge from wrong
 The soul of him who writes this song ;
 Purge the souls of those that read
 From every fault of thought and deed ;
 With thy blessed light assuage
 The darkness of this evil age !
 Jayadev the bard of love,
 Servant of the Gods above,
 Prays it for himself and you—
 Gentle hearts who listen! too.”

Then in this other strain she wailed his loss—

*(What follows is to the Music DESHAVARADI and the
 Mode RUPAKA.*

She, not Radha, wins the crown
 Whose false lips seemed dearest ;

What was distant gain to him
When sweet loss stood nearest?
Love her, therefore, lulled to loss
On her fatal bosom;
Love her with such love as she
Can give back in the blossom.

Love her, O thou rash lost soul!
With thy thousand graces;
Coin rare thoughts into fair words
For her face of faces;
Praise it, fling away for it
Life's purpose in a sigh,
All for those lips like flower-leaves,
And lotus-dark deep eye.

Nay, and thou shalt be happy too
Till the fond dream is over;
And she shall taste delight to hear
The wooing of her lover:
The breeze that brings the sandal up
From distant green Malay,
Shall seem all fragrance in the night,
All coolness in the day.

The crescent moon shall seem to swim
Only that she may see
The glad eyes of my Krishna gleam,
And her soft glances he:

It shall be as a silver lamp
Set in the sky to show
The rose-leaf palms that cling and clasp,
And the breast that beats below.

The thought of parting shall not lie
Cold on their throbbing lives,
The dread of ending shall not chill
The glow beginning gives ;
She in her beauty dark shall look—
As long as clouds can be—
As gracious as the rain-time cloud
Kissing the shining sea.

And he, amid his playmates old,
At least a little while,
Shall not breathe forth again the sigh
That spoils the song and smile ;
Shall be left wholly to his choice,
Free for his pleasant sin,
With the golden-girdled damsels
Of the bowers I found him in.

For me, his Angel, only
The sorrow and the smart,
The pale grief sitting on the brow,
The dead hope in the heart ;
For me the loss of losing,
For me the ache and dearth ;

My king crowned with the wood-flowers !
 My fairest upon earth !

“ Hari, Lord and King of love !
 From thy throne of light above
 Stoop to help us, deign to take
 Our spirits to thee for the sake
 Of this song, which speaks the fears
 Of all who weep with Radha's tears.”

But love is strong to pardon, slow to part,
 And still the Lady, in her fancies, sang—
 Wind of the Indian stream !
 A little—oh ! a little—breathe once more
 The fragrance like his mouth's ! blow from thy *shore*
 One last word as he fades into a dream ;

Bodiless Lord of love !
 Show him once more to me a minute's space,
 My Krishna, with the love-look in his face,
 And then I come to my own place above ;

I will depart and give
 All back to Fate and her : I will submit
 To thy stern will, and bow myself to it,
 Enduring still though desolate, to live :

If it indeed be life,
 Even so resigning, to sit patience-mad,

To feel the zephyrs burn, the sunlight sad,
The peace of holy heaven, a restless strife.

Haho! what words are these?
How can I live and lose him? how not go
Whither love draws me for a soul loved so?
How yet endure such sorrow?—or how cease?

Wind of the Indian wave!
If that thou canst, blow poison here, not nard;
God of the five shafts! shoot thy sharpest hand;
And kill me, Radha—Radha who forgave!

Or, bitter River,
Yamûn! be Yama's sister! be Death's kin!
Swell thy wave up to me and gulf me in,
Cooling this cruel, burning pain for ever.

“Ah! if only visions stir
Grief so passionate in her,
What divine grief will not take,
Spirits in heaven for the sake
Of those who miss love? Oh, be wise!
Mark this story of the skies;
Meditate Govinda ever,
Sitting by the sacred river.
The mystic steam, which o'er his feet
Glides slow, with murmurs low and sweet,
Till none can tell whether those be

Blue lotus-blooms, seen veiledly
Under the wave, or mirrored gems
Reflected from the diadems
Bound on the brows of mighty Gods,
Who lean from out their pure abodes,
And leave their bright felicities
To guide great Krishna to his skies.”

(Here ends that Sarga of the Gîta Govinda entitled

VIPRALABDHAVARNANE NAGARANARAYANO.)

SARGA THE EIGHTH.

 KHANDITAVARNANE
 VILAKSHALAKSHMIPATI.

THE REBUKING OF KRISHNA.

For when the weary night had worn away
 In these vain fears, and the clear morning broke,
 Lo, Krishna ! lo, the longed-for of her soul
 Came too ! in the glad light he came, and bent
 His knee, and clasped his hands ; on his dumb lips
 Fear, wonder, joy, passion, and reverence
 Strove for the trembling words, and Radha knew
 Peace won for him and her ; yet none the less
 A little time she chided him, and sang :

*(What follows is to the Music BHAIRAVI and the Mode
 YATI.)*

**Krishna ! then thou hast found me ! and thine eyes
 Heavy and sad and stained, as if with weeping !**

Ah! it is not those, which were thy prize,
So radiant seemed that all night thou wert keeping
Vigils of tender wooing! have thy Love!
Here is no place for vows broken in making;
Thou Lotus-eyed! thou soul for whom I strove!
Go! ere I listen, my just mind forsaking.

Krishna! my Krishna with the woodland-wreath!
Return, or I shall soften as I blame;
The while thy very lips are dark to the teeth
With dye that from her lids and lashes came,
Left on the mouth I touched. Fair traitor! go!
Say not they darkened, lacking food and sleep
Long waiting for my face; I turn it—so—
Go! ere I half believe thee, pleading deep;

But wilt thou plead, when, like a love-verse printed
On the smooth polish of an emerald,
I see the marks she stamped, the kisses dinted
Large-lettered, by her lips? thy speech withheld
Speaks all too plainly; go, abide thy choice!
If thou dost stay, I shall more greatly grieve thee;
Not records of her victory?—peace, dear voice!
Hence with that godlike brow, lest I believe thee,

For dar'st thou feign the saffron on thy bosom
Was not implanted in disloyal embrace?
Or that this many-colored love-tree blossom
Shone not, but yesternight, above her face?

Comest thou here, so late, to be forgiven,
 O thou, in whose eyes Truth was made to live ?
 O thou, so worthy else of grace and heaven ?
 O thou, so nearly won ? Ere I forgive,

Go, Krishna ! go !—lest I should think, unwise,
 Thy heart not false, as thy long lingering seems,
 Lest, seeing myself so imaged in thine eyes,
 I shame the name of Pity—turn to dreams
 The sacred sound of vows ; make Virtue grudge
 Her praise to Mercy, calling thy sin slight ;
 Go therefore, dear offender ! go ! thy Judge
 Had best not see thee to give sentence right. *

“ But may he grant us peace at last and bliss
 Who heard—and smiled to hear—delays like this,
 Delays that dallied with a dream come true,
 Fond wilful angers ; for the maid laughed too
 To see, as Radha ended, her hand take
 His dark robe for her veil, and Krishna make
 The word she spoke for parting kindest sign
 He should not go, but stay. O grace divine,
 Be ours too ! Jayadev, the Poet of love,
 Prays it from Hari, lordliest above.”

*(Here ends that Sarga of the Gita Govinda entitled
 KHANDITAVARNANE VILAKSHALAKSHMIPATI.)*

* The text here is not closely followed.

SARGA THE NINTH.

 KALAHANTARITAVARNANE
 MUGDHAMUKUNDO.

THE END OF KRISHNA'S TRIAL.

Yet not quite did the doubts of Radha die,
 Nor her sweet brows unbend ; but she, the Maid—
 Knowing her heart so tender, her soft arms
 Aching to take him in, her rich mouth sad
 For the comfort of his kiss, and these fears false—
 Spake yet a little in fair words like these :

(*What follows is to the Music GURJARI and the Mode*
 YATI.)

The lesson that thy faithful love has taught him
 He has heard ;
 The wind of spring, obeying thee, hath brought him
 At thy word ;
 What joy in all the three worlds was so precious
 To thy Mind ?

*Ma kooroo manini manamayè,**

Ah, be kind !

No longer from his earnest eyes conceal

Thy delights ;

Lift thy face, and let the jealous veil reveal

All his rights ;

The glory of thy beauty was but given

For content ;

Ma kooroo manimi manamayè,

Oh, relent !

Remember, being distant, how he bore thee

In his heart ;

Look on him sadly turning from before thee

To depart ;

Is he not the soul thou lovedst, sitting lonely

In the wood ;

Ma kooroo manini manamayè,

'Tis not good !

He who grants thee high delight in bridal-bower

Pardons long ;

What the gods do love may do at such an hour

Without wrong ;

Why weepest thou ? why keepest thou in anger

Thy lashes down ?

* My proud one ! do not indulge in scorn.

Ma kooroo manini manamayè,
Do not frown !

Lift thine eyes now, and look on him, bestowing,
Without speech ;
Let him pluck at last the flower so sweetly growing
In his reach ;
The fruit of lips, of loving tones, of glances
That forgive ;
Ma kooroo manini manamayè,
Let him live !

Let him speak with thee, and pray to thee, and
prove thee
All his truth ;
Let his silent loving lamentation move thee
Asking ruth ;
How knowest thou ? Ah, listen, dearest Lady,
He is there ;
Ma kooroo manini manamayè,
Thou must hear !

“ O rare voice, which is a spell
Unto all on earth who dwell !
O rich voice of rapturous love,
Making melody above !
Krishna's, Hari's—one in two,
Sound these mortal verses through !
Sound like that soft flute which made

Such a magic in the shade—
Calling deer-eyed maidens nigh,
Waking wish and stirring sigh,
Thrilling blood and melting breasts,
Whispering love's divine unrests,
Winning blessings to descend,
Bringing earthly ills to end—
Be thou heard in this song now
Thou, the great Enchantment, thou!"

(Here ends that Sarga of the Gita Govinda entitled
KALAHANTARITAVARNANE MUGDHAMUKUNDO.)

SARGA THE TENTH.

 MANINIVARNANE
 CHATURACHATURBUJO.

KRISHNA IN PARADISE.

But she, abasing still her glorious eyes,
 And still not yielding all her face to him,
 Relented ; till with softer upturned look
 She smiled, while the Maid pleaded ; so thereat
 Came Krishna nearer, and his eager lips
 Mixed sighs with words in this fond song he sang :

(*What follows is to the Music DESHIYAVARADI and the
 Mode ASHTATALI.*)

O angel of my hope! O my heart's home!
 My fear is lost in love, my love in fear ;
 This bids me trust my burning wish, and come,
 That checks me with its memories, drawing near :
 Lift up thy look, and let the thing it saith
 End fear with grace, or darken love to death.

Or only speak once more, for though thou slay me,
Thy heavenly mouth must move, and I shall hear
Dulcet delights of perfect music sway me
Again—again that voice so blest and dear ;
Sweet Judge! the prisoner prayeth for his doom
That he may hear his fate divinely come.

Speak once more! then thou canst not choose but
show
Thy mouth's unparalleled and honeyed wonder
Where, like pearls hid in red-lipped shells, the row
Of pearly teeth thy rose-red lips lie under ;
Ah me! I am that bird that woos the moon,
And pipes—poor fool! to make it glitter soon.

Yet hear me on—because I cannot stay
The passion of my soul, because my gladness
Will pour forth from my heart—since that far day
When through the mist of all my sin and sadness
Thou didst vouchsafe—Surpassing One!—to break,
All else I slighted for thy noblest sake.

Thou, thou hast been my blood, my breath, my being ;
The pearl to plunge for in the sea of life ;
The sight to strain for, past the bounds of seeing ;
The victory to win through longest strife ;
My Queen! my crownèd Mistress! my sphered bride!
Take this for truth, that what I say beside

Of bold love—grown full-orbed at sight of thee—

May be forgiven with a quick remission :
For, thou divine fulfilment of all hope !

Thou all-undreamed completion of the vision !
I gaze upon thy beauty, and my fear
Passes as clouds do, when the moon shines clear.

So if thou'rt angry still, this shall avail,

Look straight at me, and let thy bright glance wound
me ;

Fetter me ! gyve me ! lock me in the gaol

Of thy delicious arms ; make fast around me
The silk-soft manacles of wrists and hands,
Then kill me ! I shall never break those bands.

The starlight jewels flashing on thy breast

Have not my right to hear thy beating heart ;
The happy jasmine-buds that clasp thy waist
Are soft usurpers of my place and part ;
If that fair girdle only there must shine,
Give me the girdle's life—the girdle mine !

Thy brow like smooth Bandhûka-leaves ; thy cheek

Which the dark-tinted Madhuk's velvet shows ;
Thy long-lashed Lotus eyes, lustrous and meek ;

Thy nose a Tila-bud ; thy teeth like rows
Of Kunda-petals ! he who pierceth hearts
Points with thy lovelinesses all five darts.

But Radiant, Perfect, Sweet, Supreme, forgive !

My heart is wise—my tongue is foolish still ;
 I know where I am come—I know I live—
 I know that thou art Radha—that this will
 Last and be heaven : that I have leave to rise
 Up from thy feet, and look into thine eyes !

And, nearer coming, I ask for grace
 Now that the blest eyes turn to mine ;
 Faithful I stand in this sacred place
 Since first I saw them shine :
 Dearest glory that stills my voice,
 Beauty unseen, unknown, unthought !
 Splendor of love, in whose sweet light
 Darkness is past and nought ;
 Ah, beyond words that sound on earth,
 Golden bloom of the garden of heaven !
 Radha, enchantress ! Radha, the queen !
 Be this trespass forgiven—
 In that I dare, with courage too much
 And a heart afraid—so bold it is grown—
 To hold thy hand with a bridegroom's touch,
 And take thee for mine, own.*

“ So they met and so they ended
 Pain and parting, being blended
 Life with life—made one for ever

* Much here also is necessarily paraphrased.

In high love : and Jayadeva
Hasteneth on to close the story
Of their bridal grace and glory.”

(Here ends that Sarga of the Gîta Govinda entitled

NANINIVARNANE CHATURACHATURBHUJO.)

SARGA THE ELEVENTH.

 RADHIKAMILANE
 SANANDADAMODARO.

THE UNION OF RADHA AND KRISKNA.

Thus followed soft and lasting peace, and griefs
 Died while she listened to his tender tongue,
 Her eyes of antelope alight with love;
 And while he led the way to the bride-bower
 The maidens of her train adorned her fair
 With golden marriage-cloths, and sang this song:

(What follows is to the Music VASANTA and the Mode

YATI.)

Follow, happy Radha! follow—
 In the quiet falling twilight—
 The steps of him who followed thee
 So steadfastly and far;
 Let us bring thee where the banjulas

Have spread a roof of crimson,
Lit up by many a marriage-lamp
Of planet, sun, and star :
For the hours of doubt are over,
And thy glad and faithful lover
Hath found the road by tears and prayers
To thy divinest side ;
And thou wilt not now deny him
One delight of all thy beauty,
But yield up open-hearted
His pearl, his prize, his bride.

Oh, follow ! while we fill the air
With songs and softest music ;
Lauding thy wedded loveliness,
Dear Mistress past compare !
For there is not any splendor
Of Apsarasas immortal—
No glory of their beauty rich—
But Radha has a share ;
Oh, follow ! while we sang the song
That fills the worlds with longing,
The music of the Lord of love
Who melts all hearts with bliss ;
For now is born the gladness
That springs from mortal sadness,
And all soft thoughts and things and hopes
Were presages of this.

Then, follow, happiest Lady !
Follow him thou lovest wholly ;
The hour is come to follow now
The soul thy spells have led ;
His are thy breasts like jasper-cups,
And his thine eyes like planets ;
Thy fragrant hair, thy stately neck,]
Thy queenly sumptuous head ;
Thy soft small feet, thy perfect lips,
Thy teeth like jasmine petals,
Thy gleaming rounded shoulders,
And long caressing arms,
Being thine to give, are his ; and his
The twin strings of thy girdle,
And his the priceless treasure
Of thine utter-sweetest charms.

So follow ! while the flowers break forth
In white and amber clusters,
At the breath of thy pure presence,
And the radiance on thy brow ;
Oh, follow where the Asokas wave
Their sprays of gold and purple,
As if to beckon thee the way
That Krishna passed but now ;
He is gone a little forward !
Though thy steps are faint for pleasure,
Let him hear the tattling ripple
Of the bangles round thy feet ;

Moving slowly o'er the blossoms
 On the path which he has shown thee,
 That when he turns to listen
 It may make his fond heart beat.

And loose thy jeweled girdle
 A little, that its rubies
 May tinkle softest music too,
 And whisper thou art near ;
 Though now, if in the forest
 Thou should'st bend one blade of Kusha
 With silken touch of passing foot,
 His heart would know and hear ;
 Would hear the wood-buds saying,
 " It is Radha's foot that passes ;"
 Would hear the wind sigh love-sick,
 " It is Radha's fragrance, this ;"
 Would hear thine own heart beating
 Within thine panting bosom,
 And know thee coming, coming,
 His—ever ; ever—his,

"Mine!" hark ! we are near enough for hearing—
 " Soon she will come—she will smile—she will say
 Honey-sweet words of heavenly endearing ;
 O soul ! listen ; my Bride is on her way !"

Hear'st him not, my Radha ?
 Lo, night bendeth o'er thee—

Darker than dark Tamâla-leaves—
To list thy marriage-song ;
Dark as the touchstone that tries gold
And see now—on before thee—
Those lines of tender light that creep
The clouded sky along :
O night ! that trieth gold of love,
This love is proven perfect !
O lines that streak the touchstone sky,
Flash forth true shining gold !
O rose-leaf feet, go boldly !
O night ! that lovest lovers—
Thy softest robe of silence
About these bridals fold !

See'st thou not, my Radha ?
Lo, the night, thy bridesmaid,
Comes—her eyes thick-painted
With soorma of the gloom—
The night that binds the planet-worlds
For jewels on her forehead,
And for emblem and for garland
Loves the blue-black lotus-bloom ;
The night that scents her breath so sweet
With cool and musky odors,
That joys to spread her veil of shade
Over the limbs of love ;
And when, with loving weary,
Yet dreaming love, thy slumber,

Sets the far stars for silver lamps
To light them from above.

So came she where he stood, awaiting her
At the bower's entry, like a god to see,
With marriage-gladness and the grace of heaven.
The great pearl set upon his glorious head
Shone like a moon among the leaves, and shone
Like stars the gems that kept her gold gown close ;
But still a little while she paused—abashed
At her delight, of her deep joy afraid—
But they that tended her sang once more this :

(*What follows is to the Music VARADI and the Mode
RUPAKA.*)

Enter, thrice-happy ! enter, thrice-desired !
And let the gates of Hari shut thee in
With the soul destined to thee from of old.

Tremble not ! lay thy lovely shame aside ;
Lay it aside with thine unfastened zone,
And love him with the love that knows not fear.
Because it fears not change ; enter thou in,
Flower of all sweet and stainless womanhood !
For ever to grow bright, for ever new ;

Enter beneath the flowers, O flower-fair !
Beneath these tendrils, Loveliest ! that entwine
And clasp, and wreathe and cling, with kissing stems ;

Enter, with tender-blowing airs of heaven,
Soft as love's breath and gentle as the tones
Of lover's whispers, when the lips come close :

Enter the house of Love, O loveliest !
Enter the marriage-bower, most beautiful !
And take and give the joy that Hari grants.

Thy heart has entered, let thy feet go too !
Lo, Krishna ! lo, the one that thirsts for thee !
Give him the drink of amrit from thy lips.

Then she, no more delaying, entered straight ;
Her step a little faltered, but her face
Shone with unutterable quick love ; and—while
The music of her bangles passed the porch—
Shame, which had lingered in her downcast eyes,
Departed shamed* and . . . like the mighty deep,
Which sees the moon and rises, all his life
Uprose to drink her beams.

(Here ends that Sarga of the Gîta Govinda entitled

RADHIKAMILANE SANANDADAMODARO.)

* This complete anticipation (*salajjâ lajjâpi*) of the line—

“ Upon whose brow shame is ashamed to sit ”

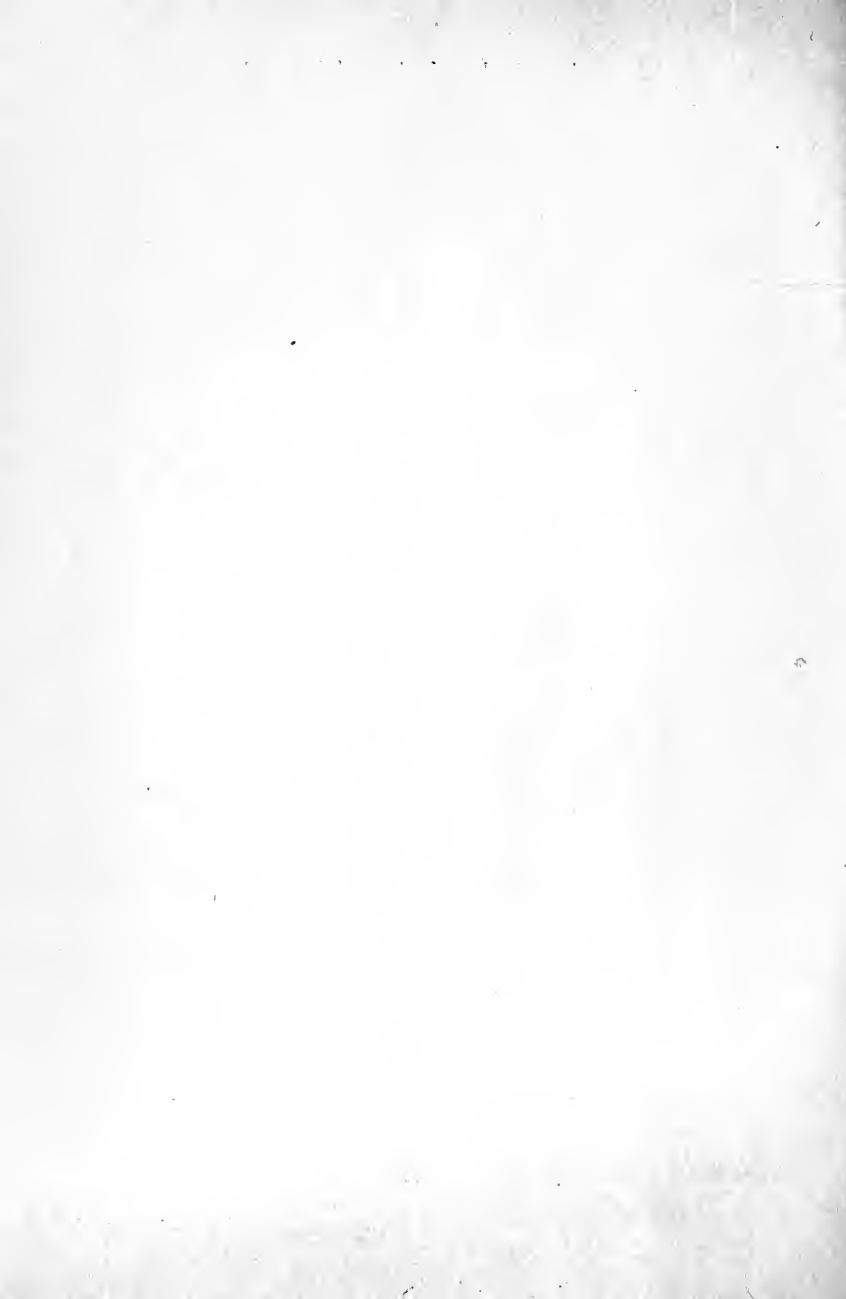
—occurs at the close of the Sarga, part of which is here perforce omitted, along with the whole of the last one.

Hari keep you! He whose might,
On the King of Serpents seated,
Flashes forth in dazzling light
From the Great Snake's gems repeated:
Hari keep you! He whose graces,
Manifold in majesty —
Multiplied in heavenly places—
Multiply on earth—to see
Better with a hundred eyes
Her bright charms who by him lies.

“What skill may be in singing,
What worship sound in song,
What lore be taught in loving,
What right divined from wrong:
Such things hath Jayadeva—
In this his Hymn of Love,
Which lauds Govinda ever—
Displayed ; may all approve !”

END OF THE INDIAN SONG OF SONGS.

PROVERBIAL WISDOM.



PROVERBIAL WISDOM

FROM THE

SHLOKAS OF THE HITOPADESA.

This Book of Counsel read, and you shall see,
Fair speech and Sanskrit lore, and Policy.

“ Wise men, holding wisdom highest, scorn delights,
more false than fair ;
Daily live as if Death’s fingers twined already in thy
hair !

“ Truly, richer than all riches, better than the best of
gain,
Wisdom is ; unbought, secure—once won, none loseth
her again.

“ Bringing dark things into daylight, solving doubts
that vex the mind,
Like an open eye is Wisdom—he that hath her not
is blind.”

“ Childless art thou ? dead thy children ? leaving thee
to want and doole ?

Less thy misery than his is, who lives father to a fool.”

“ One wisest son makes glad his father, forty fools avail
him not :

One moon silvers all that darkness which the silly
stars did dot.”

“ Ease and health, obeisant children, wisdom, and a
fair-voiced wife—

Thus, great King ! are counted up the five felicities
of life.

“ For the son the sire is honored ; though the bow-cane
bendeth true,

Let the strained string crack in using, and what ser-
vice shall it do ? ”

“ That which will not be, will not be—and what is to
be, will be :

Why not drink this easy physic, antidote of misery ? ”

“ Nay ! but faint not, idly sighing, ‘ Destiny is mighti-
est,’

Sesamum holds oil in plenty, but it yieldeth none
unpressed.”

“ Ah ! it is the Coward’s babble, ‘ Fortune taketh, For-
tune gave ;’

Fortune! rate her like a master, and she serves thee
like a slave."

"Two-fold is the life we live in—Fate and Will to-
gather run:

Two wheels bear life's chariot onward—Will it move
on only one?"

"Look! the clay dries into iron, but the potter molds
the clay:

Destiny to-day is master—Man was master yester-
day."

"Worthy ends come not by wishing. Wouldst thou?
Up, and win it, then!

While the hungry lion slumbers, not the deer comes
to his den."

"Silly glass, in splendid settings, something of the gold
may gain;

And in company of wise ones fools to wisdom may
attain."

"Labors spent on the unworthy, of reward the
laborer balk;

Like the parrot, teach the heron twenty words, he
will not talk."

“ Ah! a thousand thoughts of sorrow, and a hundred things of dread,
By the fools unheeded, enter day by day the wise man’s head.”

“ Of the day’s impending dangers, Sickness, Death, and Misery,
One will be; the wise man, waking, ponders which that one will be.”

“ Good things come not out of bad things; wisely leave a longed-for ill.
Nectar being mixed with poison serves no purpose but to kill.”

“ Give to the poor men, son of Kūnti—on the wealthy waste not wealth;
Good are simples for the sick man, good for nought to make him health.”

“ Be his Scripture-learning wondrous, yet the cheat will be a cheat;
Be her pasture ne’er so bitter, yet the cow’s milk will taste sweet.”

“Trust not water, trust not weapons ; trust not clawed
nor horned things ;
Neither give thy soul to women, nor thy life to Sons
of Kings.”

“Look! the Moon, the silver roamer, from whose splen-
dor darkness flies,
With his starry cohorts marching, like crowned king,
through the skies :

All his grandeur, all his glory, vanish in the Dragon's
jaw ;
What is written on the forehead, that will be, and
nothing more.”

“Counsel in danger ; of it
Unwarned, be nothing begun ;
But nobody asks a Prophet,
Shall the risk of a dinner be run ?”

“Avarice begetteth anger ; blind desires from her
begin ;
A right fruitful mother is she of a countless spawn
of sin.”

“Be second and not first—the share’s the same
If all go well. If not, the Head’s to blame.”

“Passion will be Slave or Mistress: follow her, she
brings to woe ;
Lead her, ’tis the way to Fortune. Choose the path
that thou wilt go.”

“When the time of trouble cometh, friends may ofttimes
irk us most :
For the calf at milking-hour the mother’s leg is tying-
post.”

“In good-fortune not elated, in ill-fortune not dismayed,
Ever eloquent in council, never in the fight affrayed,
Proudly emulous of honor, steadfastly on wisdom set ;
These six virtues in the nature of a noble soul are met.
Whoso hath them, gem and glory of the three wide
worlds is he ;
Happy mother she that bore him, she who nursed him
on her knee.”

“Small things wax exceeding mighty, being cunningly
combined ;
Furious elephants are fastened with a rope of grass-
blades twined.”

“Let the household hold together, though the house be
ne'er so small ;
Strip the rice-husk from the rice-grain, and it groweth
not at all.”

“Sickness, anguish, bonds, and woe
Spring from wrongs wrought long ago.”

“Keep wealth for want, but spend it for thy wife,
And wife, and wealth, and all, to guard thy life.”

“Death, that must come, comes nobly when we give
Our wealth; and life, and all, to make men live.”

“Floating on his fearless pinions, lost amid the noon-
day skies,
Even thence the Eagle's vision kens the carcass where
it lies;
But the hour that comes to all things comes unto the
Lord of Air,
And he rushes, madly blinded, to die helpless in the
snare.”

Bar thy door not to the stranger, be he friend or be
he foe,
For the tree will shade the woodman while his axe
doth lay it low.

Greeting fair, and room to rest in; fire, and water
from the well—
Simple gifts—are given freely in the house where
good men dwell;

Young, or bent with many winters; rich, or poor,
whate'er thy guest,
Honor him for thine own honor—better is he than the
best.

“Pity them that crave thy pity : who art thou to stint
thy hoard,
When the holy moon shines equal on the leper and
the lord ?”

When thy gate is roughly fastened, and the asker
turns away,
Thence he bears thy good deeds with him, and his s'ns
on thee doth lay.

In the house the husband ruleth ; men the Brahman
“ master ” call ;
Agni is the Twice-born's Master—but the guest is lord
of all.”

“He who does and thinks no wrong—
He who suffers, being strong—
He whose harmlessness men know—
Unto Swarga such doth go.”

“In the land where no wise men are, men of little wit
are lords ;
And the castor-oil’s a tree, where no tree else its shade
affords.”

“Foe is friend, and friend is foe,
As our actions make them so.”

“That friend only is the true friend who abides when
trouble comes ;
That man only is the brave man who can bear the
battle-drums ;
Words are wind ; deed proveth promise : he who helps
at need is kin ;
And the leal wife is loving though the husband lose or
win.”

“Friend and kinsman—more their meaning than the
idle-hearted mind ;

Many a friend can prove unfriendly, many a kinsman
less than kind :

He who shares his comrade's portion, be he beggar, be
he lord,

Comes as truly, comes as duly, to the battle as the
board—

Stands before the king to succor, follows to the pile
to sigh—

He is friend, and he is kinsman ; less would make the
name a lie.”

“ Stars gleam, lamps flicker, friends fortell of fate ;
The fated sees, knows, hears them—all too late.”

“ Absent, flatterers' tongues are daggers—present, softer
than the silk ;

Shun them ! 'tis a draught of poison hidden under
harmless milk ;

Shun them when they promise little ! Shun them
when they promise much !

For enkindled, charcoal burneth—cold, it doth defile
the touch.”

“ In years, or moons, or half-moons three,
Or in three days—suddenly,

Knaves are shent—true men go free.”

**“Anger comes to noble natures, but leaves there no
strife or storm:**

**Plunge a lighted torch beneath it, and the ocean grows
not warm.”**

**“Noble hearts are golden vases—close the bond true
metals make;**

**Easily the smith may weld them, harder far it is to
break.**

**Evil hearts are earthen vessels—at a touch they crack
a-twain,**

**And what craftsman’s ready cunning can unite the
shards again?”**

**“Good men’s friendships may be broken, yet abide
they friends at heart;**

**Snap the stem of Luxmee’s lotus, but its fibers will
not part.”**

**“One foot goes, and one foot stands,
When the wise man leaves his lands.”**

“Over-love of home were weakness; wheresoe’er the
hero come,

Stalwart arm and steadfast spirit find or make for
him a home.

Little recks the awless lion where his hunting jungles
lie—

When he enters them be certain that a royal prey
shall die.”

“Very feeble folk are poor folk ; money lost takes wit
away :

All their doings fail like runnels, wasting through the
summer day.”

“Wealth is friends, home, father, brother—title to re-
spect and fame ;

Yea, and wealth is held for wisdom—that it should
be so is shame.”

“Home is empty to the childless ; hearts to those who
friends deplore :

Earth unto the idle-minded ; and the three worlds to
the poor.”

“Say the sages, nine things name not ; Age, domestic
joys and woes,

Counsel, sickness, shame, alms, penance ; neither
Poverty disclose.

Better for the proud spirit, death, than life with losses
told ;

Fire consents to be extinguished, but submits not to be
cold."

"As Age doth banish beauty,
As moonlight dies in gloom,
As Slavery's menial duty
Is Honor's certain tomb ;
As Hari's name and Hara's
Spoken, charm sin away,
So Poverty can surely
A hundred virtues slay."

"Half-known knowledge, present pleasure purchased
with a future woe,
And to taste the salt of service—greater griefs no
man can know."

"All existance is not equal, and all living is not
life ;

Sick men live ; and he who, banished, pines for chil-
dren, home, and wife ;

And the craven-hearted eater of another's leavings
lives,

And the wretched captive, waiting for the word of
doom, survives ;

But they bear an anguished body, and they draw a
deadly breath ;

And life cometh to them only on the happy day of death."

"Golden gift, serene Contentment! have thou that,
and all is had ;
Thrust thy slipper on and think thee that the earth is
leather-clad."

"All is known, digested, tested ; nothing new is left to
learn
When the soul, serene, reliant, Hope's delusive dreams
can spurn."

"Hast thou never watched, a-waiting till the great
man's door unbared ?
Didst thou never linger parting, saying many a sad
last word ?
Spak'st thou never word of folly, one light thing thou
would'st recall !
Rare and noble hath thy life been ! fair thy fortune
did befall !"

"True Religion ! 'tis not blindly prating what the
gurus prate,
But to love, as God hath loved them, all things, be
they great or small ;
And true bliss is when a sane mind doth a healthy
body fill ;

And true knowledge is the knowing what is good and
what is ill."

"Poisonous though the tree of life be, two fair blossoms
grow thereon:
One, the company of good men; and sweet songs of
Poets, one."

"Give, and it shall swell thy getting; give, and thou
shalt safer keep:
Pierce the tank-wall; or it yieldeth, when the water
waxeth deep."

"When the miser hides his treasure in the earth, he
doeth well;
For he opens up a passage that his soul may sink to
hell."

"He whose coins are kept for counting, not to barter
nor to give,
Breathe he like a blacksmith's bellows, yet in truth
he doth not live."

"Gifts, bestowed with words of kindness, making giving
doubly dear;
Wisdom, deep, complete, benignant, of all arrogancy
clear;

Valor, never yet forgetful of sweet Mercy's pleading
 prayer ;
 Wealth, and scorn of wealth to spend it—oh ! but these
 be virtues rare !”

“ Sentences of studied wisdom, nought avail they un-
 applied ;
 Though the blind man holds a lantern, yet his foot-
 steps stray aside.”

“ Would'st thou know whose happy dwelling Fortune
 entereth unknown ?
 His, who careless of her favor, standeth fearless in his
 own ;
 His, who for the vague to-morrow bartereth not the
 sure to-day—
 Master of himself, and sternly steadfast to the right-
 ful way :
 Very mindful of past service, valiant, faithful, true of
 heart—
 Unto such comes Lakshmi smiling—comes, and will
 not lightly part.”

“ Be not haughty, being wealthy ; droop not, having
 lost thine all ;

Fate doth play with mortal fortunes as a girl doth
toss her ball."

"Wordly friendships, fair but fleeting; shadows of the
clouds at noon;

Women, youth, new corn, and riches; these be pleas-
ures passing soon."

"For thy bread be not o'er thoughtful—Heav'n for all
hath taken thought:

When the babe is born, the sweet milk to the mother's
breast is brought.

"He who gave the swan her silver, and the hawk her
plumes of pride,

And his purples to the peacock—He will verily
provide."

"Though for good ends, waste not on wealth a
minute;

Mud may be wiped, but wise men plunge not in it."

"Burnettes, and the Banyan's shadow,
Well-springs, and a brick-built wall,
Are all alike cool in the summer,
And warm in winter—all."

“Ah! the gleaming, glancing arrows of a lovely
woman’s eye!
Feathered with her jetty lashes, perilous they pass
thee by :
Loosed at venture from the black bows of her aching
brow, they part,
All too penetrant and deadly for an undefended
heart.”

“Beautiful the Koil seemeth for the sweetness of his
song,
Beautiful the world esteemeth pious souls for patience
strong ;
Homely features lack not favor when true wisdom
they reveal,
And a wife is fair and honored while her heart is firm
and leal.”

“Friend! gracious word—the heart to tell is ill able
Whence came to men this jewel of a syllable.”

“Whose for greater quits small gain,
Shall have his labor for his pain ;
The things unwon unwon remain,
And what was won is lost again.”

“Looking down on lives below them, men of little
are great ;

Looking up to higher fortunes, hard to each man
seems his fate.”

“ As a bride, unwisely wedded, shuns the cold caress
of old;

So, from coward souls and slothful, Lakshmi's favors
turn repelled.”

“Ease, ill-health, home-keeping, sleeping, women-
service, and content—

In the path that leads to greatness these be six
obstructions sent.”

“ Seeing how the soorma wasteth, seeing how the ant-
hill grows,

Little adding unto little—live, give, learn, as life-time
goes.”

“ Drops of water falling, falling, falling, brim the
chatty o'er ;

Wisdom comes in little lessons—little gains make
largest store.”

“ Men their cunning schemes may spin—
God knows who shall lose or win.”

- “Shoot a hundred shafts, the quarry lives and flies—
not due to death ;
When his hour is come, a grass-blade hath a point to
stop his breath.”
- “Robes were none, nor oil of unction, when the King
of Beasts was crowned :
'Twas his own fierce roar proclaimed him, rolling all
the kingdom round.”
-

“What but for their vassals,
Elephant and man—
Swing of golden tassels,
Wave of silken fan—
But for regal manner
That the ‘Chattra’ brings,
Horse, and foot, and banner—
What would come of kings?”

- “At the work-time, asking wages—is it like a faithful
herd ?
When the work s done, grudging wages—is *that* acting
like a lord ?”
- “Serve the Sun with sweat of body ; starve thy maw
to feed the flame ;
Stead thy lord with all thy service ; to thy death go,
quit of blame.”

“ Many prayers for him are uttered whereon many a
life relies ;
'Tis but one poor fool the fewer when the greedy
jack-daw dies.”

“ Give thy Dog the merest mouthful, and he crouches
at thy feet,
Wags his tail, and fawns, and grovels, in his eagerness
to eat :
Bid the Elephant be feeding, and the best of fodder
bring ;
Gravely—after much entreaty—condescends that
mighty king.”

“ By their own deeds men go downward, by them men
mount upward all,
Like the diggers of a well, and like the builders of a
wall.”

“ Rushes down the hill the crag, which upward 'twas
so hard to roll :
So to virtue slowly rises—so to vice quick sinks the
soul.”

“ Who speaks unasked, or comes unbid,

Or counts on service—will be chid.”

“Wise, modest, constant, ever close at hand,
Not weighing but obeying all command,
Such servant by a Monarch’s throne may stand.”

“Pitiful, who fearing failure, therefore no beginning
makes,
Why forswear a daily dinner for the chance of
stomach-aches ?

“Nearest to the King is dearest, be thy merit low or
high ;
Women, creeping plants, and princes, twine round
that which groweth nigh.”

“Pearls are dull in leaden settings, but the setter is to
blame ;
Glass will glitter like the ruby, dulled with dust—are
they the same ?”
“And a fool may tread on jewels, setting in his turban
glass ;

Yet, at selling gems are gems, and fardels but for
fardels pass.”

“Horse and weapon, lute and volume, man and woman,
gift of speech,
Have their uselessness or uses in the one who owneth
each.”

“Not disparagement nor slander kills the spirit of the
brave ;
Fling a torch down, upward ever burns the brilliant
flame it gave.”

Wisdom from the mouth of children be it overpast of
none ;
What man scorns to walk by lamplight in the absence
of the sun ?”

“Strength serves Reason. Saith the Mahout, when he
beats the brazen drum,
‘Ho ! ye elephants, to this work must your mightiness
come.’”

“Mighty natures war with mighty: when the raging
tempests blow,
O'er the green rice harmless pass they, but they lay
the palm-trees low.”

“Narrow-necked to let out little, big of belly to keep
much,
As a flagon is—the Vizier of a Sultan should be such.”

“He who thinks a minute little, like a fool misuses
more ;
He who counts a cowry nothing, being wealthy, will
be poor.”

“Brahmans, soldiers, these and kinsmen—of the three
set none in charge :
For the Brahman, though you rack him, yields no
treasure small or large ;
And the soldier, being trusted, writes his quittance
with his sword,
And the kinsman cheats his kindred by the charter
of the word ;
But a servant old in service, worse than any one is
thought,
Who by long-tired license fearless, knows his master's
anger nought.”

“Never tires the fire of burning, never wearies Death
of slaying,
Nor the sea of drinking rivers, nor the bright-eyed of
betraying.”

“From false friends that breed thee strife,
From a house with serpents rife,
Saucy slaves and brawling wife—
Get the forth, to save thy life.”

“Teeth grow loose, and wicked-hearted ministers, and
poison trees,
Pluck them by the roots together; 'tis the thing that
giveth ease.”

“Long-tryed friends are friends to cleave to—never
leave thou these i' the lurch:
What man shuns the fire as sinful for that once it
burned a church?”

“Raise an evil soul to honor, and his evil bents
remain;
Bind a cur's tail ne'er so straightly, yet it curleth up
again.”

“How, in sooth, should Trust and Honor change the
evil nature's root?”

Though one watered them with nectar, poison-trees
bear deadly fruit."

"Safe within the husk of silence guard the seed of
counsel so
That it break not—being broken, then the seedling
will not grow."

"Even as one who grasps a serpent, drowning in the
bitter sea,
Death to hold and death to loosen—such is life's
perplexity."

"Woman's love rewards the worthless— king of knaves
exalts be ;
Wealth attends the selfish niggard, and the cloud rains
on the sea."

"Many a knave wins fair opinions standing in fair
company,
As the sooty soorma pleases, lighted by a brilliant
eye."

"Where the azure lotus blossoms, there the alligators
hide ;
In the sandal-tree are serpents. Pain and pleasure
live allied."

“ Rich the sandal—yet no part is but a vile thing habits
there ;
Snake and wasp haunt root and blossom ; on the
boughs sit ape and bear.”

“ As a bracelet of crystal, once broke, is not mended
So the favor of princes, once altered, is ended.”

“ Wrath of kings, and rage of lightning—both be very
full of dread ;
But one falls on one man only—one strikes many
victims dead.”
“ All men scorn the soulless coward who his manhood
doth forget ;
On a lifeless heap of ashes fearlessly the foot is set.”

“ Simple milk, when serpents drinks it, straitway into
venom turns ;
And a fool who heareth counsel all the wisdom of it
spurns.”

“ A modest manner fits a maid,
And Patience is a man's adorning ;

But brides may kiss, nor do amiss,
And men may draw, at scathe and scorning.”

“Serving narrow-minded masters dwarfs high natures
to their size :
Seen before a convex mirror, elephants do show as
mice.”

“Elephant destroy by touching, snakes with point of
tooth beguile ;
Kings by favor kill, and traitors murder with a fatal
smile.”

“Of the wife the lord is jewel, though no gems upon
her beam ;
Lacking him, she lacks adornment, howsoe'er her
jewels gleam ?”

“Hairs three-lakhs, and half-a-lakh hairs, on a man so
many grow—
And so many years to Swarga shall the true wife
surely go !”

“When the faithful wife, embracing tenderly her
husband dead,
Mounts the blazing pyre beside him, as it were a
bridal-bed ;

Though his sins were twenty thousand, twenty thousand times o'er-told,
She shall bring his soul to splendor, for her love so large and bold."

"Counsel unto six ears spoken, unto all is notified :
When a King holds consultation, let it be with one beside."

"Sick man are for skillful leeches—prodigals for poisoning—
Fools for teachers—and the man who keeps a secret, for a King."

"With gift, craft, promise, cause thy foe to yield ;
When these have failed thee, challenge him a-field."

"The subtle wash of waves do smoothly pass,
But lay the tree as lowly as the grass."

"Ten true bowmen on a rampart fifty's onset may sustain ;
Fortalices keep a country more than armies in the plain."

“Build it strong, and build it spacious, with an entry
and retreat ;
Store it well with wood and water, fill its garners full
with wheat.”

“Gems will no man’s life sustain ;
Best of gold is golden grain.”

“Hard it is to conquer nature : if a dog were made a
King,
'Mid the coronation trumpets he would gnaw his
sandal-string.”

“'Tis no Council where no sage is—'tis no Sage that
fears not Law ;
'Tis no Law which Truth confirms not—'tis no truth
which Fear can awe.”

“Though base be the Herald, nor hinder nor let,
For the mouth of a king is he ;
The sword may be whet, and the battle set,
But the word of his message goes free.”

“Better few and chosen fighters than the shaven-
crowns a host,

For in headlong flight confounded, with the base the
brave are lost."

"Kind is kin, howe'er a stranger—kin unkind is
stranger shown;

Sores hurt, though the body breeds them—drugs
relieve, though desert-grown."

"Betel-nut is bitter, hot, sweet, spicy, binding
alkaline—

A demulcent—an astringent—foe to evils intestine;
Giving to the breath a fragrance—to the lips a crimson
red;

A detergent, and a kindler of Love's flame that lieth
dead.

Praise the Gods for the good betel!—these be thirteen
virtues given,

Hard to meet in one thing blended, even in their happy
heaven."

"He is brave whose tongue is silent of the trophies of
his sword;

He is great whose quiet bearing marks his greatness
well assured."

"When the Priest, the Leech, the Vizier of a King his
flatterers be,

Very soon the King will part with health, and wealth
and piety."

"Merciless, or money-loving, deaf to counsel, false of
faith,

Thoughtless, spiritless, or careless, changing course
with every breath,

Or the man who scorns his rival—if a prince should
choose a foe,

"Ripe for meeting and defeating, certes he would
choose him so."

"By the valorous and unskillful great achievements are
not wrought ;

Courage, led by careful Prudence, unto highest ends is
brought."

"Grief kills gladness, winter summer, midnight-gloom
the light of day,

Kindnesses ingratitude, and pleasant friends drive pain
away ;

Each ends each, but none of other surer conquerors
can be

Than Impolicy of Fortune—of Misfortune Policy."

"Wisdom answers all who ask her, but a fool she can-
not aid ;

Blind men in the faithful mirror see not their reflec-
tion made."

“Where the Gods are, or thy Gúrú—in the face of
Pain and Age,
Cattle, Brahmans, Kings, and Children—reverently
curb thy rage.”

“Oh, my Prince! on eight occasions prodigality is
none—

In the solemn sacrificing, at the wedding of a son,
When the glittering treasure given makes the proud
invader bleed,

Or its luster bringeth comfort to the people in their
need,

Or when kinsmen are to succour, or a worthy work
to end,

Or to do a loved one honor, or to welcome back a
friend.”

“Truth, munificence, and valor, are the virtues of a
King;

Royalty, devoid of either, sinks to a rejected thing.”

“Hold thy vantage—alligators on the land make none
afraid;

And the lion's but a jackal who hath left his forest-
shade.”

“The people are the lotus-leaves, their monarch is the
sun—

When he doth sink beneath the waves they vanish
every one.

When he doth rise they rise again with bud and
blossom rife,
To bask awhile in his warm smile, who is their lord
and life."

"All the cows bring forth are cattle—only now and
then is born

An authentic lord of pastures, with his shoulder-
scratching horn."

"When the soldier in the battle lays his life down for
his king,

Unto Swarga's perfect glory such a deed his soul
shall bring."

"'Tis the fool who, meeting trouble, straightway
Destiny reviles,

Knowing not his own misdoing, brought his own mis-
chance the whiles."

"'Time-not-come' and 'Quick-at-Peril' these fishes
'scaped the net ;

'What-will-be-will-be,' he perished, by the fisherman
beset."

"Sex, that tires of being true,
Base and new is brave to you !

Like the jungle-cows ye range,
Changing food for sake of change."

"That which will not be will not be, and what is to be
will be :

Why not drink this easy physic, antidote of misery ?"

" Whoso trusts, for service rendered, or fair words, an
enemy,

Wakes from folly like one falling in his slumbers from
a tree."

"Fellow be with kindly foemen, rather than with
friends unkind ;

Friend and foeman are distinguished not by title but
by mind."

" Whoso setting duty highest, speaks at need unwel-
come things,

Disregarding fear and favor, such an one may succor
kings."

" Brahmans for their lore have honor ; Kshattriyas for
their bravery ;

Vaisyas for their hard-earned treasure; Sudras for
humility.”

“Seven foeman of all foeman, very hard to vanquish
be :

The Truth-teller, the Just-dweller, and the man from
passion free,

Subtle, self-sustained, and counting frequent well-won
victories,

And the man of many kinsman—keep the peace with
such as these.”

“For the man with many kinsmen answers by them
all attacks ;

As the bambu, in the bambus safely sheltered, scorns
the axe.”

“Whoso hath the gift of giving wisely, equitably, well ;
Whoso, learning all men’s secrets, unto none his own
will tell :

Whoso, ever cold and courtly, utters nothing that
offends,

Such an one may rule his fellows unto Earth’s extrem-
est ends.”

“Cheating them that truly trust you, ’tis a clumsy
villany !

Any knave may slay the child who climbs and slumbers on his knee."

"Hunger hears not, cares not, spares not; no boon of the starving beg;
When the snake is pinched with craving, verily she eats her egg."

"Of the Tree of State the root
Kings are—feed what brings the fruit."

"Courtesy may cover malice; on their heads the woodmen bring,
Meaning all the while to burn them, logs and faggots—oh, my King!
And the strong and subtle river, rippling at the cedar's foot,
While it seems to lave and kiss it, undermines the hanging root."

"Weep not! Life the hired nurse is, holding us a little space;
Death, the mother who doth take us back into our proper place."

“Gone, with all their gauds and glories: gone, like
peasants, are the Kings,
Whereunto this earth was witness, whereof all her
record rings.”

“For the body, daily wasting, is not seen to waste
away,
Until wasted; as in water set a jar of unbaked clay.”

“And day after day man goeth near and nearer to his
fate,
As step after step the victim thither where its slayers
wait.”

“Like as a plank of driftwood
Tossed on the watery main,
Another plank encountered,
Meets—touches—parts again;
To tossed, and drifting ever,
On life’s unresting sea,
Men meet, and greet, and sever,
Parting eternally.”

“Halt, traveler! rest i’ the shade: then up and leave
it!
Stay, soul! take fill of love; nor losing, grieve it!”

“Each beloved object born
Sets within the heart a thorn,
Bleeding, when they be uptorn.”

“If thine own house, this rotting frame, doth wither,
Thinking another’s lasting—goest thou thither?”

“Meeting makes a parting sure,
Life is nothing but death’s door.”

“As the downward-running rivers never turn and
never stay,
So the days and nights stream deathward, bearing
human lives away.”

“Bethinking him of darkness grim, and death’s un-
shunnèd pain,
A man strong-souled relaxes hold, like leather soaked
in rain.”

“From the day, the hour, the minute,
Each life quickens in the womb;
Thence its march, no falter in it,
Goes straight forward to the tomb.”

“An ’twere not so, would sorrow cease with years?
Wisdom sees right what want of knowledge fears.”

“Seek not the wild, sad heart! thy passions haunt it;
Play hermit in thy house with heart undaunted;
A governed heart, thinking no thought but good,
Makes crowded houses holy solitude.”

“Away with those that preach to us the washing off
of sin—

Thine own self is the stream for thee to make ablutions in :

In self-restraint it rises pure—flows clear in tide of
truth,

By widening banks of wisdom, in waves of peace and
truth.”

Bathe there, thou son of Pandu? with reverence and
rite,

For never yet was water wet could wash the spirit
white.”

“Thunder for nothing, like December’s cloud,
Passes unmarked : strike it hard, but speak not loud.”

“Minds deceived by evil natures, from the good their
faith withhold ;
What hot conjee once has burned them, children slow
upon the cold.”

THE END OF PROVERBIAL WISDOM.

AFTER DEATH IN ARABIA

By EDWIN ARNOLD.

He who died at Azan sends
This to comfort all his friends :

Faithful friends ! It lies, I know,
Pale and white and cold as snow ;
And ye say, " Abdallah's dead !"
Weeping at the feet and head,
I can see your falling tears,
I can hear your sighs and prayers ;
Yet I smile and whisper this—
" I am not the thing you kiss ;
Cease your tears, and let it lie ;
It was mine, it is not I."

Sweet friends ! What the women lave
For its last bed of the grave,
Is but a hut which I am quitting,

Is a garment no more fitting,
Is a cage from which, at last,
Like a hawk my soul hath passed.
Love the inmate, not the room—
The wearer, not the grab—the plume
Of the falcon, not the bars
Which kept him from those splendid stars.
Loving friends! Be wise and dry
Straightway every weeping eye—
What ye lift upon the bier
Is not worth a wistful tear.
'T is an empty sea-shell—one
Out of which the pearl is gone;
The shell is broken, it lies there;
The pearl, the all, the soul, is here.
'Tis an earthen jar, whose lid
Allah sealed, the while it hid
That treasure of his treasury,
A mind that loved him; let it lie!
Let the shard be earth's once more,
Since the gold shines in his store!

Allah glorious! Allah good!
Now thy world is understood;
Now the long, long wonder ends;
Yet ye weep, my erring friends,
While the man whom ye call dead,
In unspoken bliss, instead,
Lives and loves you; lost, 't is true,

By such light as shines for you ;
But in the light ye cannot see
Of unfulfilled felicity,
In enlarging paradise,
Lives a life that never dies.

Farewell, friends! Yet not farewell ;
Where I am, ye, too, shall dwell.
I am gone before your face,
A moment's time, a little space.
When ye come where I have stepped
Ye will wonder why ye wept ;
Ye will know, by wise love taught,
That here is all, and there is nought.
Weep awhile, if ye are fain,
Sunshine still must follow rain ;
Only not at death, for death,
Now I know, is that first breath
Which our souls draw when we enter
Life, which is of all life center.

Be ye certain all seems love,
Viewed from Allah's throne above ;
Be ye stout of heart, and come
Bravely onward to your home!
La Allah illa Allah! yea!
Thou love divine! Thou love always!

He that died at Azan gave
This to those who made his grave.

"SHE AND HE."

By EDWIN ARNOLD.

"She is dead!" they said to him; "come away;
Kiss her and leave her, thy love is clay!"

They smoothed her tresses of dark brown hair;
On her forehead of stone they laid it fair;

Over her eyes that gazed too much
They drew the lids with a gentle touch;

With a tender touch they closed up well
The sweet thin lips that had secrets to tell;

About her brows and beautiful face
They tied her veil and her marriage lace,

And drew on her white feet her white silk shoes—
Which were the whitest no eye could choose—

And over her bosom they crossed her hands.
"Come away ;" they said ; "God understands."

And there was silence, and nothing there
But silence, and scents of eglantere,

And jasmine, and roses, and rosemary ;
And they said, "As a lady should lie, lies she."

And they held their breath till they left the room,
With a shudder, to glance at its stillness and gloom.

But he who loved her too well to dread
The sweet, the stately, the beautiful dead,

He lit his lamp and took the key
And turned it—alone again—he and she.

He and she ; but she would not speak,
Though he kissed, in the old place, the quiet cheek.

He and she ; yet she would not smile,
Though he called her the name she loved erewhile.

He and she ; still she did not move
To any one passionate whisper of love.

Then he said : "Cold lips and breasts without breath,
Is there no voice, no language of death ?

"Dumb to the ear and still to the sense,
But to heart and to soul distinct, intense ?

"See now ; I will listen with soul, not ear ;
What was the secret of dying, dear ?

"Was it the infinite wonder of all
That you ever could let life's flower fall ?

"Or was it a greater marvel to feel
The perfect calm o'er the agony steal ?

"Was the miracle greater to find how deep
Beyond all dreams sank downward that sleep ?

"Did life roll back its records dear,
And show, as they say it does, past things clear ?

"And was it the innermost heart of the bliss
To find out so, what a wisdom love is ?

"O perfect dead ! O dead most dear,
I hold the breath of my soul to hear !

"I listen as deep as to horrible hell,
As high as to heaven, and you do not tell.

"There must be pleasure in dying, sweet,
To make you so placid from head to feet !

"I would tell you, darling, if I were dead,
And 'twere your hot tears upon my brow shed —

"I would say, though the Angel of Death had laid
His sword on my lips to keep it unsaid.

"You should not ask vainly, with streaming eyes,
Which of all deaths was the chiefest surprise,

"The very strangest and suddenest thing
Of all the surprises that dying must bring."

Ah, foolish world ; O most kind dead !
Though he told me, who will believe it was said ?

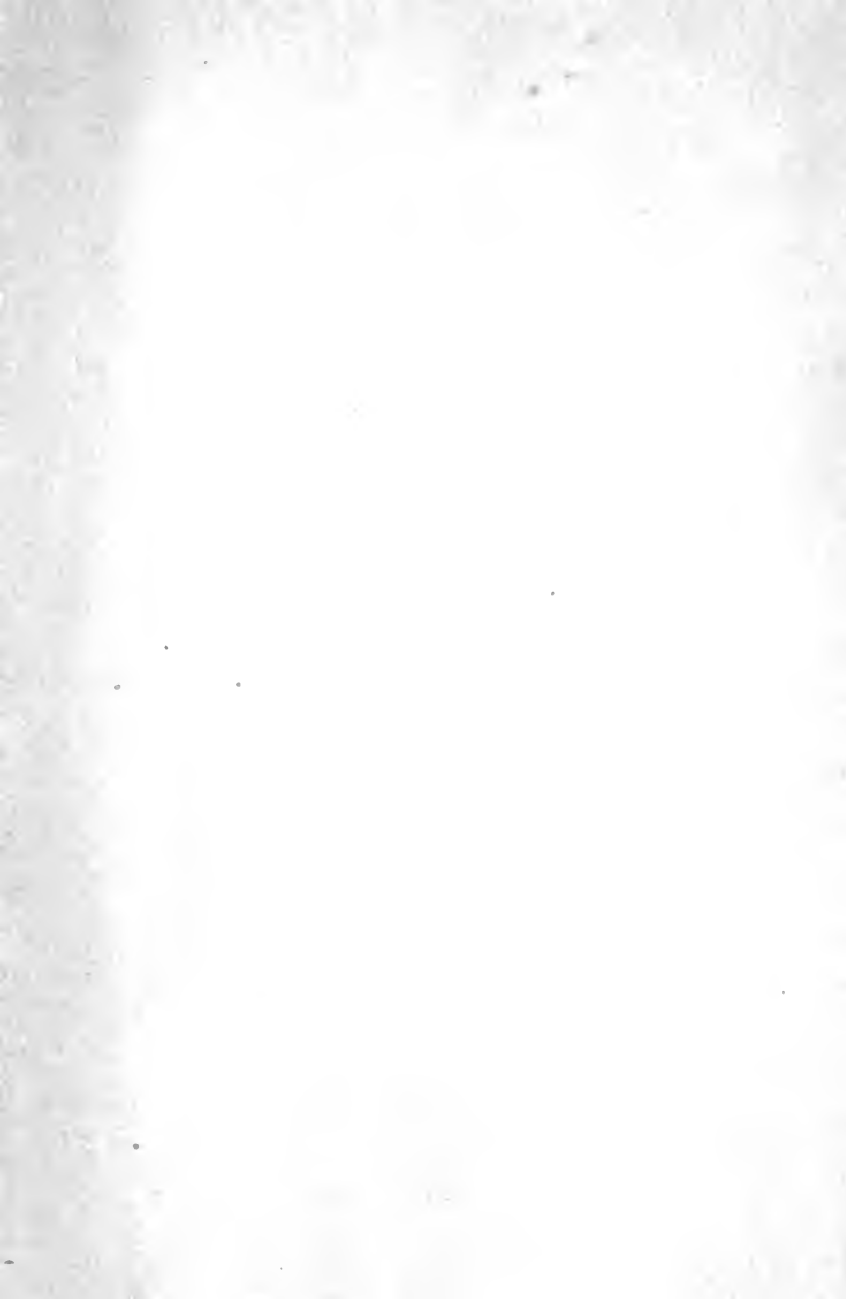
Who will believe that he heard her say,
With the sweet, soft voice, in the dear old way :

"The utmost wonder is this—I hear
And see you, and love you, and kiss you, dear ;

"And am your angel, who was your bride,
And know that, though dead, I have never died."

THE END











ARNOLD, Sir Edwin, 1832-1904

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The light of Asia; or

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The **g**reat renunciation



