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James R. Ballantyne

Excerpt

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CHRISTIANITY

CONTRASTED WITH

HINDŪ PHILOSOPHY.

BOOK I.

A PARTIAL EXPOSITION OF CHRISTIAN DOCTRINE.

MAY God, the giver of all good, the Saviour of those who believe on Him, accept this my humble effort in His service; and may the hearers of it, those skilled in the *Vedānta*, the *Sāṅkhya*, and the *Nyāya*, with discriminating judgment examine it candidly.¹

In the first place the writer states the subject of the proposed work.

स देवः सर्वकल्याणदाता
भक्तजनाविता । अनुग्रहात्
सेवेति प्रणतस्य मम अमम् ॥
श्रोतारश्चापि वेदान्तसा-
ङ्गन्यायविशारदाः । परीच-
न्तामिदं बुद्ध्या विवेकिन्या वि-
मत्सराः ॥

तत्रादौ चिकीर्षितस्य ग्रन्थ-
स्य विषयमाह ।

¹ As an argument can be satisfactorily addressed only to one whose sentiments are definitely known, what follows in Sanskrit is addressed, we may remark, to the Vedāntin who knows and values the *Nyāya* and the *Sāṅkhya* as introductory to the *Vedānta*. The question here is not what do those need to be told who know nothing, but what do those need to be told who know just what Hinduism can tell.

APHORISM I.

^{The inquiry}
^{what.} Now the inquiry regards the means of the attainment of the chief end of man.

(1) Next he states the definition of the chief end of man.

अथ परमपुरुषार्थप्राप्त्युपा-
यजिज्ञासा ॥ १ ॥

। १ । अथ परमपुरुषार्थस्य
लक्षणमाह ।

APHORISM II.

^{Man's chief}
^{end.} Man's chief end is to glorify God, and enjoy Him for ever.

(1) What is God, will be stated in the fifth Aphorism. If it be said that it is impossible to glorify God because man cannot add in the slightest degree to the glory of God, we reply:—Not so,—because by glorifying God we mean the acknowledging His perfections, and behaving suitably to them, by trusting, loving, and obeying Him.

(2) To enjoy God [to experience the joy of His pre-

देवमाहात्म्यवर्द्धनमनन्तं त-
त्सान्निध्यसुखास्वादनञ्चेति द्व-
यं परमपुरुषार्थः ॥ २ ॥

। १ । देवस्य लक्षणं पञ्च-
मसूत्रे वक्ष्यते । ननु देवमा-
हात्म्यवर्द्धनं न सम्भवति देव-
महात्म्ये लेशतो ऽप्याधिक्यस्य
पुरुषेण विधातुमशक्यत्वादि-
ति चेन्न । तन्माहात्म्यवर्द्धनस्य
तदीयगुणपूर्तिस्वीकारः अङ्ग-
या भक्त्यानुवृत्त्याच तद्गुणानु-
रूपाचरणमिति द्वयरूपत्वात् ।

। २ । तत्सान्निध्यसुखास्वा-

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sence] is to be the object of His special favour here and hereafter.

(3) But the *Nyāya* [Bk. I., § 22] says that the chief end of man is the absolute cessation of pain; and the *Sāṅkhya* [Bk. I., § 1] says that it is entire liberation from all the three kinds of pain: why, abandoning that simpler view, is this new definition made? If you say this, then take this in reply:—Since such a *summum bonum*, implying nothing more than a state of nonentity, and unconnected with any sort of moral action, might satisfy beasts indeed [such as tortoises or dormice], but not men, therefore ought a different definition of the chief end of man, *e.g.* as above laid down, to be accepted.

(4) But then, it may be said, the Vedāntins say that, all pain having surceased on the final intuition of deity, the chief end of man consists in the soul's then spontaneous manifestation of the joy which is its

दनञ्चेहामुष्मिन् लोके विशि-
ष्टतत्त्वपाभागित्वम् ।

। ३ । ननु दुःखात्यन्तविमो-
क्षोऽपवर्ग इति न्यायविदः त-
थात्रिविधदुःखात्यन्तनिवृत्ति-
रात्यन्तपुरुषार्थ इति साङ्ख्या
आहुः किमिति तद्दर्शनं वि-
हायाभिनवमेतत् तस्य लक्षणं
क्रियत इति चेत् तादृशो हि
परमपुरुषार्थः केवलं प्रहृन्त्या-
वस्थात्मकत्वाद् धर्माधर्माधि-
कारानुरूपक्रियाजातविरहि-
तो ऽत्यन्तालसान् पशूनेव
प्रीणयेन्नतु मनुष्यानिती पूर्वो-
क्तमेव परमपुरुषार्थलक्षणं ग्रा-
ह्यमिति गृहाण ।

। ४ । ननु चरमब्रह्मसाचा-
त्कारेण सर्वदुःखोपशान्तौ
जीवस्य स्वत एव स्वस्वरूपान-
न्दाविष्कारो ब्रह्मणि लयश्च
परमपुरुषार्थ इति वेदान्तिनो
वदन्ति तदनादृत्य किं तत

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own essence, and in its merger in deity. Why then, disregarding this, need anything higher than this be sought? If you say this, then hearken :—Since there is no evidence that there is such a chief end of man as is imagined by the Vedāntins, the chief end of man had to be enquired after, and it is that which was stated before. Moreover, the opinion of the Vedāntins shall be subjected to examination in the concluding section of Book II.

(5) But then, it may be asked, where is the evidence of this, too, which you have asserted, viz., that man's chief end is to glorify God and enjoy Him for ever? We reply: Say not so; because the evidence of this is the plain argument that, if there is an omnipotent Ruler of all, then the supposition that man's chief end can be irrespective of His favour, would be incongruous.

(6) Well, granting that

उत्कृष्टं मृग्यत इति चेत् शृणु, वेदान्त्यभिमतं परमपुरुषार्थं मानाभावादुक्तस्वरूपः परमपुरुषार्थो मृग्यते । अपिचेदं वेदान्तिमतं 'द्वितीयाध्याय-स्थान्तिमप्रकरणे परीक्षिष्यते ।

। ५। ननु देवमाहात्म्यवर्द्धनमनन्तं तत्त्वान्निधिसुखास्वादनञ्चेत्यनयोः परमपुरुषार्थत्वं यदुक्तं तत्रापि किं मानमिति चेन्न तत्रानुमानस्यैव प्रमाणत्वात् तथाहि यदि तावत् सर्वशक्तिर्जगन्नियामकः कश्चिदस्ति तर्हि तस्य प्रसादमनपेक्ष्यैव पुरुषाणां परमपुरुषार्थसिद्धिकल्पनात्यन्तमसङ्गतैव स्यादिति ।

। ६। अथ स्त्रीक्रियतां सर्व-

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there is an omnipotent Ruler, still what evidence is there that there exist any means of obtaining His favour? With an eye to this, we declare as follows :—

शक्तिर्नियामकस्तथापि केषा-
ञ्चित् तत्रसादप्राप्त्युपायानां
सत्त्वे किं मानमित्याकाङ्क्षा-
यामाह ।

APHORISM III.

The rule for Man's direction to his chief end. The word of God, which is contained in the Scriptures of the Old and New Testament, is the only rule to direct us how we may glorify and enjoy Him.

पूर्वोत्तरसंविद्वन्धनस्थानि दे-
वस्य वचांस्तेव केवलं तन्मा-
हात्म्यवर्द्धनानन्तत्सान्निध्य-
सुखाखादनयोरितिकर्तव्य-
ताबोधकानि ॥ ३ ॥

(1) If it be asked how the sentences which stand in the Scriptures of the Old and New Testament are the word of God, we reply that they are so because they were composed by the makers of the books under the influence of God's power. And, in respect of this, the operation of God's power is in three ways: to explain,—1, God sometimes suggested to the writers the words as well as the matter; 2, and sometimes the matter

। १ । ननु पूर्वोत्तरसंविद्वन्ध-
न्यस्थानां वाक्यानां देवोक्तत्वं
कथमिति चेत् देवशक्तिव्यापा-
रद्वारा तेषां ग्रन्थकारैर्निबन्ध-
नात् । तत्रच देवशक्तिव्यापा-
रस्त्रेधा तथाहि कदाचिद् दे-
वो निबन्धुभ्यो ऽर्थमिव शब्द-
मप्युपदिदेश । कदाचित्चर्ध-
मेव सच निबन्धकारैर्यथेच्छं
वाक्यैरुपनिबद्धः । कदाचित्च
कस्यचिदुपलभ्यार्थस्य निबन्धने
प्रसक्तेभ्यो विस्मरणादिदोषे-

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only, which was put into language by the writers according to their own genius; 3, and at other times He guarded the writers from errors of memory, etc., to which they might have been liable in narrating a matter with which they had been previously acquainted.

(2) If it be asked how a communication could be made without words, then hearken: We do not now undertake to explain this; but that there actually are means of revelation such as it is impossible to explain to others who are debarred from knowing through such means, we cite an example to show. Our illustration is as follows:—In a certain village, the whole of the inhabitants were blind from their birth, and one of them obtained his sight by means of a surgical operation. His companions having learned that he was able to describe what was going on at a great distance even better than they themselves

भ्यो निबन्धूणां वारणमकरो-
दिति ।

। २ । ननु कथं शब्दं विनैवा-
र्थोपदेश इति चेच्छृणु । न वय-
मेतदिदानीमुपपादयामः प-
रन्तु तादृशा अप्यपूर्वज्ञानो-
पायाः सन्ति यांस्तज्जन्यज्ञा-
नरहितेभ्यो ऽन्येभ्यः प्रतिपाद-
यितुं न शक्नोतीत्येतत्प्रदर्शनाय
दृष्टान्तं दर्शयामः । यथा ।
कस्मिंश्चिद् ग्रामे सर्व एव पुरु-
षा जन्मनाम्ना आसन् । तेषु च
केनचिद् वैद्योपचारवशाद्
दृष्टिरासादिता । अथात्यन्त-
समीपे ऽपि जायमानानां का-
र्याणां यावद् वर्णनं वयं कर्तुं
शक्नुमस्ततो ऽप्यतिसमीचीनम-
तिदूरस्थानामपि कार्याणां
वर्णनं कर्तुमेष शक्नोतीति

could tell what was going on close beside them, desired him to say by what means it was that this knowledge reached him. He endeavoured to declare it to them, but he found his endeavours useless. They could not in any way understand how a knowledge of the shape of objects not within reach of his hand could enter by the front of his head; but that such knowledge really did belong to the man, those who candidly investigated the truth of his words became assured. The application of the illustration to the matter illustrated is obvious.

ज्ञात्वा तस्य सहचाराः केनोपायेन भवानिदं ज्ञानं प्राप्नोति कथयेति तं प्रार्थयामासुः । सच तेषां समाधानाय प्रायतत स्वप्रयत्नांश्च व्यर्थानपश्यत् यतो हस्तेनालभ्यानामपि विषयाणामाकारस्य ज्ञानं शिरःप्राग्भागावच्छेदेन जायत इति बोद्धुं ते कथमपि नाशक्नुवन् परन्तु ये मत्सररहिताः सन्तस्तदीयवचनस्य तत्त्वं विचारयामासुस्ते तादृशं ज्ञानं तस्मिन् पुरुषे वस्तुतो वर्तत इति निश्चिता अभूवन्निति । अस्यच दृष्टान्तस्य दार्ष्टान्तिके योजनं स्पष्टम्

(3) If it be asked : But what proof is there that the words contained in the Old and New Testament declare the truth? —then listen. The evidence of it is of two kinds, external and internal. First, the truthfulness of the Old Testament is proved by the testimony of Jesus Christ, the Son of God,

।३। ननु पूर्वोत्तरसंविद्वन्त्यस्थानां वचसां यथार्थाभिधायकत्वे किं मानमिति चेच्छृणु । द्विविधं हि तत्र मानं बाह्यञ्चाभ्यन्तरञ्चेति । तत्र प्रथमं यथा । पूर्वसंविद्वन्त्यस्य तत्त्वार्थाभिधायित्वं मनुष्यशरीरेणावतीर्णस्य देवपुत्रस्य देवाद-

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incarnate in human form, and one with God. That Jesus Christ possessed the character just stated, is proved by the words of the New Testament. That the New Testament declares what is true, is proved by the testimony of the disciples of Jesus, who could not have been mistaken, and who could have had no reason for asserting what was not true. This point will be discussed more fully in Book II. The second [the internal evidence] is the tendency of the Scriptures of the Old and New Testament to the glorifying of God and to the promoting the happiness of mortals, — the mutual consistency of all their parts, etc. This also there will be frequent occasion to advert to.

(4) If it be said: But, though the Scriptures of the Old and New Testament be not inconsistent among themselves, yet they cannot declare the truth, inasmuch as they are inconsistent with the *Veda*,

भिन्नस्य खृष्टस्य वचनात् सिद्धति । खृष्टस्योक्तविधत्वं त्त्तरसंविद्वन्यवचनात् सिद्धति । उत्तरसंविद्वन्यस्य यथार्थाभिधायकत्वं त्वप्रमाणवक्तृत्वे कारणरहितानां निर्म्माणाञ्च खृष्टशिष्याणां वचनैः सिद्धम् । एषच विषयो विस्तरेण द्वितीयाध्याये विवेचयिष्यते । द्वितीयं यथा । पूर्वोत्तरसंविद्वन्यवचनानां देवमाहात्म्यवर्द्धनानुकूलत्वं मर्त्यजातिकल्याणवृद्धानुकूलत्वं सर्वेष्वंशेषु परस्परविरोधश्चेत्यादि । इदमपि बद्धधा सप्रसङ्गं निरूपयिष्यते ।

। ४ । ननु पूर्वोत्तरसंविद्वन्यस्यवचनानां परस्परविरोधे ऽपि वेदविरोधादेव तत्त्वार्थविधायकत्वं न सम्भवतीति चेन्न । उक्तयुक्त्या तेषां तत्त्वार्थाभिधायकत्वसिद्धौ तद्विरो-

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we reply: Not so; because, their truthfulness having been established by the foregoing reasoning, it is of the Vedas themselves, in consequence of this inconsistency, that the authoritativeness is disproved. The nugatory pretension to authority on the part of the Veda will be disposed of in Book II.

(5) Next we state what matters are principally declared in the Scriptures of the Old and New Testament.

धाद् वेदानामेव प्रामाण्या-
सिद्धेः । इयञ्च निरर्थिका
वेदप्रामाण्यदुराशा द्वितीया-
ध्याये निवारयिष्यते ।

। ५ । अथ पूर्वोत्तरसंविद्व-
न्यस्थानां वचसां प्राधान्येना-
भिधेयमर्थमाह ।

APHORISM IV.

What the Scrip-
tures principal-
ly teach.

The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

(1) We now state what is declared in Scripture concerning the nature of God.

यादृशं देवस्य रूपं मर्त्येण
अद्भ्यं यादृशानि वा मनुष्यो-
चितानि कार्याणि देवो ऽपे-
क्षते तदुभयं पूर्वोत्तरसंविद्व-
न्या अभिदधति ॥ ४ ॥

। १ । अथ यादृशं देवस्य
रूपं तत्रोक्तं तदाह ।

APHORISM V.

What we are
to believe con-
cerning God.

God is a spirit [a certain non-material substance], infinite, eter-

देवो नामानादिनिधनो
निर्विकारैः सत्ताज्ञानशक्ति-

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nal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth.

(1) But then, if it be argued that such is the nature of God, why say that it is by the Scriptures of the Old and New Testament that such a character of God is made known, seeing that God is declared by the Veda also to be a spirit, from everlasting to everlasting, and unchangeable? To this we reply: True. Whether it be that this which is declared in the Vedas was derived from primitive tradition, or from the power of conscience placed by God in the human heart, either way we welcome it. But where are God's justice, goodness, and truth, declared in the Vedas? Nay, rather these characteristics are in the Veda denied to be possible in God. For example, to whom should the God (*Brahm*) of the *Vedānta*, if just, be just, since there is none besides himself? For the same reason,

पावित्र्यन्यायित्वसाधुत्वसत्यव-
कृत्वादिभिर्गुणैर्युक्तश्चाभौति -
कद्रव्यविशेषः ॥ ५ ॥

। १। ननु यद्येतादृशमेव
देवस्य स्वरूपमभिमतं तर्हि
किमर्थमिदमुच्यते पूर्वोत्तर-
संविद्धन्याभ्यामेवैवंविधं देवस्य
स्वरूपं प्रतिपाद्यत इति वेदे-
नाप्यनाद्यनन्ताविकरात्मरूप-
स्य देवस्य प्रतिपादनादिति
चेत्सत्यम्। यदेतद् वेदेषु
वर्णितं तत्तावत्पूर्वपूर्वसम्प्र-
दायप्राप्तमस्त्वथवा देवेन म-
र्त्यमात्रस्य हृदये निहिताया
उचितानुचितविवेचनशक्तैर्यो-
गेन प्राप्तमस्तु उभयथापि वयं
तमर्थमाद्रियामहे। परन्तु
वेदेषु देवस्य न्यायित्वसाधुत्व-
सत्यवकृतानि क प्रतिपादिता-
नि सन्ति। प्रत्युत ते धर्मा देवे
प्रतिषिद्धाः। तथाच वेदान्त-
गोचरं ब्रह्म न्यायि भवत्कं
प्रति न्यायि स्यात्स्वातिरिक्त-
स्य कस्याप्यभावात्। अत एव