

dha, once he had passed into transcendence, with the transcendence itself and thus turning him into a god, producing from the original Buddha (Adibuddha, Vajrasattva) the great mystic Buddhas (Dhyani Buddhas) and from them in turn the human Buddhas belonging to various periods and to various worlds. Thus occurred goddesses as well (Prajna instead of Sakti), of whom Tara became the Buddhist Madonna. Finally, there existed at the beginning of all things a mysterious syllable (bija), from which developed first a godhead, and from the godhead a part of the world. The Hindus, however, never came to an agreement among themselves. Sivaism raised the ancient fertility-god Siva and his Sakti to the position of highest godhead. Vishnuism did the same with Vishnu, the Aryan heavenly king, particularly as incarnate in the heroes Krishna and Rama; the Sauras elevated the sun-god Surya, the Saktas the great mother-goddess. Every persuasion recognised the other's godheads, even if only in a subordinate position. Brahma and Surya, however, still powerful in the eighth century, were soon wholly deprived of their rank. The Jains and Buddhists also allowed recognition of the Hindu gods, although only as mortal regents of the universe.

The doctrine of salvation fluctuated to the same degree. The Jains, who recognised the existence of an immortal soul, seek its liberation through asceticism. The Buddhists, who regard the soul only as a bundle of memory impressions and impulses, seek its obliteration and thus its return to transcendence. The Saivas, who interpret the world as a God-created illusion, look for salvation from the realisation of the identity of the soul with God. The Vaishnavas, who interpret the world as a creation different from God but resting in him, seek salvation in love for the merciful, loving godhead. Hence, God does not punish; it is the sinner himself who transgresses by his ideological egocentricity against world order and thus brings torture and suffering upon himself, finally, broken, to recognise the glory of God and to find salvation. The love of God is one of the leading themes of Indian religious fervour: it is a preliminary for the Saivas, a final state of salvation for the Vaishnavas. Nevertheless, every persuasion recognises Yoga as a necessary or desirable spiritual discipline: the Saivas most, the later, Vaishnavas, the least.

Art

As everywhere in the world, Indian art has had to perform every imaginable function, from buildings and everyday utensils to the pomp of princes and noblemen and the symbolism of religious

ritual. Thus, the functional shape is the basic for ritualist buildings or objects, and religious symbolism, often weakened and secularised, penetrates the art of daily life. Town planning, the technique of building fortifications, house and palace building, water-channels and mines of every kind were highly developed, but are only well preserved from the last five hundred to a thousand years. Even the palaces which still remain are to-day often sombre grey masses of rough stone where their contemporaries admired their rich coloured stucco, their gilded ceilings and roofs, their wall paintings, and the lakes and gardens which lay round them. Again, the fortresses were so often razed to the ground and rebuilt that it is usually difficult to form a picture of their original character. Innumerable temples and monasteries have vanished, but certain of them, protected by their situation or particularly massive construction, or by their holiness or, later, by the superstitious fear of devils felt by strangers to their religion, fared better. Nevertheless, even when their sculptured decoration is fully preserved, they are only a shadow of what they once were, for the many-coloured painting has vanished from the motifs and with it the additional frescoes on the flat wall-surfaces, and the wood and metal work (especially gilded roofs and spires). Small-scale art, with the exception of potsherds, has seldom resisted the Indian climate for more than a few hundred years. What we still have is at most a few hundred years old; the small quantity which is preserved from more ancient times has been found in dry countries such as Afghanistan, eastern Turkistan or Egypt, or has accidentally come to light in the course of investigations. We have had to reconstruct much of it from indirect sources, items on reliefs, literary reports, and so on.

Architecture

Secular and religious architecture go wide apart, but use substantially the same architectural elements and the same decoration. Dwelling-houses were either built high and airy with stepped, rising roof-terraces, set round courts or surrounded by gardens and lakes for the hot damp months, or underground, built in caves or around sunken wells or cisterns, as a refuge during the dry heat.

The religious buildings, were, however, first and foremost symbolic in character, the Buddhist reliquary shrine (caitya, stupa, dagoba), a cairn reconstructed as a model of the world, the Hindu temple (mandir, koil, gudi), a shrine of images also con-